
Effigies
Alexandri Rossei
Anno ætatis
63


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ΠΑΝΣΕΒΕΙΑ:

OR,

A View of all Religions IN THE WORLD:

With the ſeveral Church-Governments, from the Creation, to theſe times.

Alſo, a Diſcovery of all known *Hereſies* in all Ages and Places: And choice Obſervations and Reflections throughout the whole.

The Fourth Edition, Enlarged and Perfected by

ALEXANDER ROSS.

To which are annexed, The Lives, Actions, and Ends of certain notorious *Hereticks*. With their Effigies in Copper-Plates.

1 Theſ. 5. 21. *Omnia autem probate: quod bonum eſt, tenete.*



Printed for *John Williams* at the ſign of the Crown in Croſs-Keyes-Court in Little-Britain, 1672.



The Bookſellers Advertiſement to the Reader.

IT is the greateſt Juſtice in the world to be juſt to the dead, ſince they, if injured, cannot be their own Compurgators, and that is it hath obliged me to uſe that tenderneſs to this great Author, who, to the regret of all learned, hath ſo ſuddenly left this world. His great pains in the dilatation of this Book, are eaſily ſeen by the bulk of it, nor had the Epiſtle and Preface eſcaped his ſecond thoughts, had not the leaſe of his life expired ſo ſoon as it did. And therefore I have not (which is the arrogancy of too many) preſumed to make any diverſion, or alteration in either, but rather have thought it juſt to let them paſs in this, as they did in the firſt Edition, that is to ſay, in his own words.

For had I been unjuſt to the Author in this reſpect, I had withall been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom he was, when alive, pleaſed to dedicate it; ſince I cannot but hope that he will continue the ſame tenderneſs and indulgence towards the Orphan, as he was pleaſed to expreſs when he firſt received it an Infant. I ſhall further add, that it will render it ſelf to the Reader much more acceptable, not onely for its Additions, but alſo, that the Author had thorowly reviſed the ſame; and that the care and ſupervifing of the Preſs reſted ſo much upon me, (not onely out of an ordinary care, but ſingular reſpect to the deceaſed Author) as that I think it needleſs to prefix an *Errata*, there having nothing paſſed, but what an ordinary capacity may eaſily correct. As for the Book, I ſhall adventure it the Teſt of the moſt cenſorious Mome; and for the Author, in his life time; there was not found the mouth or pen ſo black, that durſt aſperſe his name, or parts; but ſince his death, one (ſo much a Hobbiſt, that I wiſh he turn

not Atheiſt) hath in Print given him a ſnarling character, whom leaving to his folly, I ſhall onely deſire that this ſhort ſentence, *De mortuis nil niſi bonum*, may be his remembrancer for the future.

Beſides the Authors endeavours in his Πανσεβεία, it is hoped ere long, that thou mayeſt ſee a Volumne of his Sermons in Print, ſuch as will convince the world of the calumny of that Cynick, but continue his own memory while there ſhall be found either lovers of learning or the learned.

The Reader may likewiſe take notice of an Appendix, wherein he is entertained with a ſtrange Tragedy of Modern, and ſome ancient Hereticks, acting their parts in their own proper perſons, as near as the skill of the Graver could repreſent them. And what could more properly have been annexed? for now having ſeen their Foundations or Principles, behold alſo their Ends: and take Chriſts own counſel, *Mat.* 17. 15. To *beware of falſe Prophets*, &c. with our Saviours direction alſo, *verſe* 20. *By their fruits ye ſhall know them.* All which are tendered to the ſerious peruſal of the Reader: whereof that he may make his temporal and eternal advantages, ſhall be the conſtant prayer of

J. S.

To

To the Worſhipful

ROBERT ABDY,

Eſquire.

SIR,

AS Michael *and the Devil ſtrove for the dead Body of* Moſes; *and as ſeven Cities conteſted for* Homer *when he was dead, whom none of them cared for whilſt he lived; even ſo doth it fare with* Religion; *for the Carkaſs or Skeleton of which, for the bare ſound whereof (being now made a meer* Eccho, Vox, prætereáque nihil) *there is ſo much conteſting, and digladiation in the World; whereas few or none care for the life and ſubſtance of* Religion, *which conſiſteth in works, not in words; in practiſing, not in prating; in Scripture duties, not in Scripture phraſes: She is as our Saviour was, placed between two Thieves; to wit,* Superſtition *on the right hand, and* Atheiſm *on the left. The one makes a puppit of her, ſets her out in gaudy accoutrements, bedawbs her Native Beauty with Painting, and preſents her in a Meretricious, not in a Matron-like-dreſs; but the* Atheiſt *ſtrips her naked of her Veſtments, robs*

her of her Maintenance, and ſo expoſeth her to the ſcorn and contempt of the world. But let theſe men eſteem of her as they liſt, ſhe is notwithſtanding the fair daughter of the Almighty, the Queen of Heaven, and beauty of the whole Earth. Religion is the ſacred Anchor, by which the Great Ship of the State is held faſt, that ſhe may not be ſplit upon the Quick-ſands of popular tumults, or on the Rocks of Sedition. Religion is the pillar on which the great Fabrick of the Microcoſm *ſtandeth. All humane Societies, and civil Aſſociations, are without Religion, but ropes of Sand, and Stones without Morter, or Ships without Pitch: For this cauſe, all Societies of men in all Ages, and in all parts of the Vniverſe, have united and ſtrengthned themſelves with the Cement of Religion; finding both by experience, and the light of nature, that no humane Society could be durable, without the knowledge and fear of a Deity which all Nations do Reverence and Worſhip, though they agree not in the manner of their worſhip. All their wayes and opinions in Religion, I have here preſented to the publick view; but to you Sir, in particular, as to one, whom I know to be truly Religious, not being carried away with the fine flowers and green leaves, but with the ſolid fruits of Religion, conſiſting in* Rightcouſneſs, Peace and Holineſs, without which no man ſhall

ſee

ſee the Lord; *this is that which will enbalme your Name here, and Crown your Soul with true happineſs hereafter, when all humane felicities ſhall determine in ſmoak: in this Book are ſet before you, light and darkneſs, truth and falſehood, gold and droſs, flowers and weeds, corn and chaff, which I know you are able to diſcriminate, and to gather hony with the Bee, out of every weed, with* Sampſon *to take meat out of the eater, with* Virgil *to puk gold out of dung, and with the* Phyſitian *to extract Antidotes out of poyſon: Thus beſeeching God to increaſe your knowledge and practice in Religion, and your love to the afflicted profeſſors thereof, I take leave, and will ever be found*

Sir, your humble

Servant to command

ALEX. ROSS.

The Preface to the Reader, concerning the Uſe of this Book.

Chriſtian Reader,

I Underſtand that ſome *Momes* have already paſt their verdict upon this Book, affirming that (ſeeing the world is peſtered with too many Religions) it were better their names and tenets were obliterated than publiſhed. To whom I anſwer, that their aſſertion is frivolous, and the reaſons thereof ridiculous; for the end whereof theſe different opinions in Religion are brought into the light, is, not that we ſhould embrace them, but that we may ſee their deformity and avoid them. Shall Logick be rejected for ſetting down all the wayes of fallacious Arguments? Or Philoſophy, for teaching what are the different poyſons in Herbs, Roots, Minerals, *&c.* The Scripture nameth many ſins, Idols, and falſe gods, muſt it therefore be reproved of impertinency? the Sea-coaſt is peſtered with many Rocks, Shelves, and Quick-ſands, muſt they therefore be paſt over in ſilence in the art of Navigation? Were *Ireneus*, *Epiphanius*, Saint *Auſtin*, *Theodoret*, and other eminent men in the Church, *fools?* for handling in their Books, all the Heretical opinions that infeſted Chriſtianity, both before, and in their times? Do not theſe Cenſorious *Momes* know that Truth though comely in it ſelf, is yet more lovely, when compared with

with falſhood? how ſhould we know the excellency of light, if there were no darkneſs; the benefit of health, if there were no ſickneſs; and the delights of the ſpring, if there were no winter; *Oppoſita juxta ſe poſita clarius eluceſcunt: The Swans feathers are not the leſs white, becauſe of their black feet; nor* Venus *the leſs beatiful, becauſe of her Mole.* The Stone is ſet out by the file, and the Picture by its ſhadow. To infer then, that becauſe the world is peſtered with two many Sects and Hereſies, therefore we muſt not mention them, is as much as if they would ſay, the way to Heaven is beſet with too many theives, therefore we muſt not take notice of them. But how ſhall we avoid them, if we know them not; and how ſhall we know them, if concealed: its true the world is peſtered with too many Religions, and the more is the pity; yet this Book made them not, but they made this Book. He that detects errors makes them not. They that informed the *Iſraelites* there were Gyants in the Land, did not place thoſe Gyants there. But now I will let theſe men ſee the ends for which I have undertaken this task, of preſenting all Religions to their view; & they are grounded on the divers uſes that may be made thereof. 1. When we look upon the multitude of falſe Religions in the world, by which moſt men have been deluded; are not we ſo much the more bound to the goodneſs of Almighty God, who hath delivered us out of darkneſs, and hath cauſed the day Star of his truth to ſhine upon, and viſit us; who having ſuffered the World round about

us,

us, to ſit in the Valley of the ſhadow of death, and to be overwhelm'd with worſe than *Egyptian* darkneſs, hath notwithſtanding in this our *Goſhen* abundantly diſplayed the light of his truth; but how ſhall we ſeriouſly weigh or conſider this great mercy, if we do not as well look on the wretched condition of other men, as on our own happineſs, which we cannot do, if we know not the errors which make them wretched. What comfort could the *Iſraelites* have taken in their Land of light, if they had not known that the reſt of *Egypt* ſate in darkneſs. 2. When we look upon the different multiplicity of Religions in the world, how that in all times, and in all places, men though otherwiſe barbarous, have notwithſtanding embraced a Religion, and have acknowledged a Divinity; I ſay when we look upon this, do we not admire the impudency of thoſe *Atheiſts* in this age, who either inwardly in their hearts, or outwardly in their mouths, dare deny the Eſſence, or elſe the providence of God; and count all Religions but inventions of humane policy. How can thoſe *Atheiſts* avoid ſhame and confuſion when they read this Book, in which they ſhall ſee, that no Nation hath been ſo wretched as to deny a Deity, and to reject all Religion, which Religion is a property no leſs eſſential to man, and by which he is diſcriminated from the Beaſts, than rationality it ſelf. 3. In the View of all Religions, we may obſerve how the Children of this world are wiſer in their Generation than the Sons of God; for they ſpare no pains and charges

charges, they reject or ſlight nothing commanded them by their Prieſts and Wizards; they leave no means unattempted to attaine happineſs: See how vigilant, devout, zealous, even to ſuperſtition they are; how diligent in watching, faſting, praying, giving of almes, puniſhing of their bodies, even to death ſometimes; whereas on the contrary we are very cold, careleſs, remiſs, ſupine, and luke-warm in the things that ſo near concern our eternal happineſs. They thought all too little that was ſpent in the ſervice of their falſe gods, we think all is loſt and caſt away which we beſtow on the ſervice of the true God. They reverenced and obeyed their Prieſts, we diſhonour, diſobey and ſlight ours; they obſerved many Feſtival dayes to their Idols, we grudge to give one day to the ſervice of the true God. They made ſuch conſcience of their Oaths taken in preſence of an Idol, that they would rather loſe their lives, than falſifie theſe Oaths: But we make no more ſcruple to take the name of God in vain, to ſwear and forſwear, than if we worſhipped *Jupiter Lapis*, mear ſtocks and ſtones; ſuch reverence and devotion they carried to their Idols, that they durſt not enter into their Temples, nor draw near their Altars, till firſt they were purified; they did not only kneel, but fall flat on the ground before their feigned Gods; they knock their breaſts, beat their heads to the ground, tear their skins, wound and cut their fleſh, thinking thereby to pacifie their falſe gods: Whereas we will not debar our ſelves of the leaſt

pleaſure

pleaſure or profit to gain Heaven; and ſo irreverent is our behaviour in the Preſence, and Houſe of Almighty God, *before whom the* Cherubims *and* Seraphims *dare not ſtand, but with covered faces:* as if he were our equal, and not our Lord or Father, for (to ſpeak in the Prophets words) *Mal.* 1. 6. *If he be our Father, where is his honour? and if he be our Lord, where is his fear?* Doubtleſs theſe falſe worſhippers ſhall ſtand up in judgement againſt us, who know our Maſters will, but do it not; is not their zeal in the practice of religious duties, to be preferred to our carefulneſs; and their ignorance, to our knowledge; which without practice, will but aggravate our damnation, *for he that knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes:* We are in the right way to Heaven; they are in the wrong way; but if we ſtand ſtill, and walk not, they will be as near their journies end as we. They worſhip Idols, we commit Sacriledge: But is not a Sacrilegious thief as hateful to God as an Ignorant Idolater? 4. When we look upon the confuſed multitude of Religions in the world, let us learn to tremble at Gods judgements, to make much of the light whilſt we have it, to hold faſt by the truth, to imbrace it with all affection, and the Miniſters thereof; for if once we forſake the right way, which is but one, we ſhall wander all our days after in by-paths, and crooked lanes of errour, which are innumerable: if we reject the thread of Gods Word preſented to us by the Church: a thread, I ſay, ſurer than that of *Ariadne*, we

ſhall

ſhall be forced to ramble up and down, through the inextricable *Labyrinth* of erroneous opinions. It ſtood with the juſtice of God, to ſuffer men who in the beginning were of one Language and Religion, to fall into a Babel and confuſion, both of tongues and falſe religions, for not retaining the truth; to dig to themſelves broken Ceſterns, which would hold no Water, for rejecting the fountaine of living Waters; to ſurfet upon the poyſonable fleſh of quails, who grew weary of the bread of Angels; and with the Swine to eat husks, who would ſlight the wholeſome food of their Fathers houſe. If the *Jews* put Gods Word from them, & judge themſelves unworthy of eternal life, Lo, *Paul* and *Barnabas* will turn to the *Gentiles*, *Act.* 13. 46. 5. In reading this Book we ſhall find, that the whole rabble of vain, phantaſtical, or profane opinions, with which at this day, this miſerable diſtracted Nation is peſtered, are not new revelations; but old dreams of ancient Hereticks, long ago condemned by the Church, and exploded by the publick authority of Chriſtian Magiſtrates: but now for want of Weeders, theſe Tares ſpring up again in the Lords field, & are like to choak the good corn; unleſs the Lord of the Harveſt ſend forth labourers into his Harveſt. 6. The reading of this Book, may induce us to commiſerate the wretched condition of a great part of the World buried as it were, in the darkneſs of ignorance, and tyranny of ſuperſtition: 'To bleſs God for the light and free-'dom we enjoy, whereas they are not greater

'ſinners

'ſinners than we; but except we Repent, we 'ſhall all likewiſe periſh; let us not then be 'too high minded, but fear, and when we think 'we ſtand, let us take heed leaſt we fall: God hath already permitted divers of thoſe old, obſolet, and antiquated Heretical opinions to break in amongſt us; 'The times are now 'come, that men will not ſuffer wholeſome 'Doctrine; but having itching ears after their 'own luſts, get them an heap of teachers, turning their ears from the truth, and giving 'themſelves unto Fables, 2 *Tim.* 4. *Thus is the Lord pleaſed to deal with us, he ſuffers Hereſies to repullulate, that they who are approved among us may be manifeſted.* He permits Prophets and Dreamers amongſt us, but it is as *Moſes* ſaith, to prove us, and to know, whether we love the Lord our God *with all our hearts, and withal our ſouls*, Deut. 13. To conclude, whereas all men are deſirous of happineſs, and immortality, but few walk in the right way that conduceth to it; being there are ſuch multitudes of by-ways, as we may ſee by this Book, let us follow the counſel of the Prophet, *Jer.* 6. 16. *Stand in the ways, behold and ask for the old way, and walk therein, and ye ſhall find reſt for your ſouls.* And thus good Reader, having ſhewed thee the true uſe of this Book, I leave it to thy peruſal, beſeeching God to keep us from the by-ways of error, and to lead us into the way of truth.

A. R.

The deſire of ſome Friends hath occaſioned the publiſhing of this liſt of Books, compiled by the Author.

1. *RErum Judaicarum*, or the Jewiſh affairs in four Books.
2. An Expoſition on the firſt fourteen Chapters of *Geneſis*.
3. *Raſura Tonſoris*.
4. *Mel Heliconium*.
5. *Myſtagogus Poeticus*.
6. *Virgilius Evangeliſans*.
7. *Chriſtiados Lib.* 13.
8. *Chymæra Pythagorica*.
9. The New Planet no Planet.
10. Meditations on Predeſtination.
11. *Medicus medicatus*.
12. The Philoſophical Touch-ſtone.
13. The picture of the Conſcience.
14. *Colloquia Plautina*.
15. *Wollebius* Chriſtian Divinity tranſlated, cleared, and enlarged.
16. *Gnomologicum Poeticum*.
17. *Enchiridion Oratorium & Poeticum*.
18. *Iſagoge Grammatica*.
19. *Arcana Microcoſmi*.

20. A Caveat for reading the *Alcoran*.
21. A Refutation of Doctor *Browns* vulgar Errours.
22. A Refutation of the Lord *Bacon*, Doctor *Harvey*, and others.
23. Sir *Walter Raleighs* Hiſtory Epitomiſed.
24. Obſervations on Sir *Walter Raleigh*.
25. The ſecond part of the Hiſtory of the World.
26. *Leviathan* drawn out with a hook.
27. ΠΑΝΣΕΒΕΙΑ, or a View of all Religions, &c.

Books not yet Publiſhed, but ready for the Preſs, viz.

1. DIvine, Moral, Natural, and Hiſtorical exerciſes on the whole Book of *Geneſis*
2. *Meliſſomachia.*
3. *Religionis Apotheoſis.*
4. *Paraphraſis Virgiliana.*
5. *Virgilius Triumphans.*
6. *Pſychomachia Virgiliana.*
7. *Epigrammata Romana.*

The Religions of *Aſia.*

The Contents of the firſt Section.

OF the *Church-Diſcipline, Sacrifices, Ordinations, Publick place,* [*Buildings firſt erected for Divine Service,*] *and days of Divine Service before* Moſes. 2. *Of the Church Government under* Moſes; *difference of the High Prieſts from other Prieſts.* 3. *Of the Church Government from him till* Solomon. 4. *Of the Government after* Solomon, *till the Diviſions of the Tribes.* 5. *Of* Solomons *Temple, and the outward ſplendor of the* Jewes *Religion.* 6. *Of the office of the Levites, of the* Prophets, Scribes, Phariſees, Nazarites, Rechabites, Eſſenes, Sadduces, *and* Samaritans. 7. *Of the ancient obſervation of their* Sabbath, *of the obſervation of their Paſſeover, of the feaſt of* Pentecoſt, *Tabernacles, new Moons of Trumpets, and of expiation; of their* Sabbatical *year, and their Jubilee.* 8. *Of their ancient Excommunications, how God inſtructed them of old, and of the maintenance allowed by the* Jewes *to their Prieſts and Levites.* 9. *Of the Government after the* Jewes *were carried Captive into* Babylon. 10. *Of the* Jewiſh *Church-Government at this day, their Prayers, Sabbaths, Feaſts, Book of the Law, Paſſeover, what obſervable thereupon, and whether to be permitted (among Chriſtians) in the exerciſe of their own Religion, and wherein*

not

not to be communicated with by Christians. 11. *Of the Jewish preparation for morning* Prayer, *Fast in August, Beginning of their new year, Feast of Reconciliation, Ceremonies in reading of the Law.* 12. *Their Church-officers, Feast of Dedication, and of* Purim, *Fasts, Marriages, Divorcements, Circumcision, Redemption of the first born, their duty toward the sick, and Ceremonies about the dead.*

The Contents of the second Section.

THe *Religions of the ancient* Babylonians; *of the making, worshipping of Images, and bringing in Idolatry.* 2. *Of* Hierapolis, *and gods of the* Syrians. 3. *Of the* Phœnicians. 4. *Of the old* Arabians. 5. *Of the ancient* Persians. 6. *Of the* Scythians. 7. *Of the* Tartars, *or* Carthaians, *and* Pagans. 8. *The Religions of the Northern Countries near the Pole. Three wayes whereby Satan deludes men by false miracles. The fear of his Stratagems whence it proceeds? His illusions many, our duty thereupon.* 9. *Of the* Chinois. 10. *Of the ancient* Indians. 11. *Of* Siam. 12. *Of* Pegu. 13. *Of* Bengala. 14. *Of* Magor. 15. *Of* Cambaia. 16. *Of* Goa. 17. *Of* Malabar. *Pagan Idolaters believe the immortality of the soul.* 18. *Of* Narsinga, *and* Bisnagar. 19. *Of* Japan. 20. *Of the* Philippina *Islands.* 21. *Of* Sumatra, *and* Zeilan. 22. *Of the ancient* Egyptians. 23. *Of the modern* Egyptian *Religion.*

The Religions of *Africa* and *America*.

The Contents of the third Section.

OF *the old* African *Religion*. 2. *The Religion and Church Diſcipline of* Fez. 3. *Of* Morocco. 4. *Of* Guinea. 5. *Of the ancient* African Ethiopians. 6. *Of the modern* Abiſſins. 7. *Of the lower* Ethiopians. 8. *Of* Angola *and* Congo. 9. *Of the northern neighbours of* Congo. 10. *Of the* African *Iſlands*. 11. *The Religion of* America. 12. *Of* Virginia. 13. *Of* Florida. 14. *Of the Religions of Weſt* Virginia *and* Florida. 15. *Of new* Spain *and* Mexico. 16. *Idolaters their cruelty, and coſt in their barbarous ſacrifices*. 17. *Of the* Americans, *their ſuperſtitious fear, and tyranny thereof*. 18. *Of* Jucatan, *and the parts adjoyning*. 19 *Of the ſouthern* Americans. 20. *Of* Paria *and* Guiana. 21. *Of* Braſil. 22. *Of* Peru. 23. *Of* Hiſpaniola.

The Religions of *Europe*.

The Contents of the fourth Section.

THE *Religion of the ancient* Europæans. 2. *the Roman chief Feſtivals*. 3. *their gods*. 4. *their Prieſts*. 5. *their* Sacrifices. 6. *their Marriage*

riage Rites. 7. their Funeral Ceremonies. 8. the old Grecian Religion. 9. their chief gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worſhipped. 12. the Sun worſhipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. the Moon worſhipped under divers names and ſhapes. 14. the Earth and Fire, how worſhipped, and named. 15. the Deity of the Sea, how worſhipped. 16. Death, how named and worſhipped. 17. the Grecian Sacrifices and Ceremonies. 18. their Prieſts and Temples of old.

The Contents of the fifth Section.

THe Religion of the old Germans, Gaules, and Britains. 2. Of the Saxons, Danes, Swedes, Moſcovites, Ruſſians, Pomeranians, and their neighbours. 3. Of the Scythians, Getes, Thracians, Cymbrians, Goths, Luſitanians, &c. 4. Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours. 5. Of divers Gentile gods beſides the abovenamed. 6. the ranks and arms of their gods. 7. With what creatures their Chariots were drawn. 8. Of peculiar gods worſhipped in peculiar places. 9. the Greek chief feſtivals.

The Contents of the ſixth Section.

OF the two prevalent Religions now in Europe. 2. Of Mahomets Law to his Diſci-

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SECT. I.

Queſt.

WAs there any Religion, Church Government or Diſcipline in the beginning of the World?

Anſw. Yes: For then was the word ASIA, *the religions* preached, and Sacraments adminiſtred. We read *thereof.*

read of Sacrifices offered by *Cain* and *Abel*; and likewiſe the diſtinction of clean and unclean beaſts. By Faith *Abel* ſacrificed, *Heb*. 11. *Noah's* ſacrifice was pleaſing to God, *Gen*. 8. This could not be will-worſhip, for ſuch is no ways pleaſing to God; it was therefore according to his word and Commandment, There was alſo excommunication; for *Adam* and *Eve* for their diſobedience were excommunicated out of paradiſe, which was then the type of the Church; and every ſoul not circumciſed the eighth day, was to be cut off from the people of God, *Gen*. 17. The word then being preached (for God preached to *Adam* in paradiſe, and doubtleſs he preached to his children out of paradiſe) the Sacraments adminiſtred, and excommunication exerciſed, which are the three main points of Church diſcipline; it follows there was then a Church and Church Government.

Q. *Was there then any Ordination?*

Ordination in the beginning of the World.

A. Yes doubtles; for God is the God of order; nor was it fit, that he who mediated betwen God and the People, by preaching, prayer and ſacrifices, ſhould thruſt himſelf into that office, without ordination; therfore God ordained *Adam*, he ſome of his Children as *Cain* and *Abel*; whereas *Gen*. 4. we do not read that *Cain* and *Abel* did ſacrifice, but only brought their Offerings; to wit, that *Adam* might offer them up to God for them: it argueth, that as yet they had not received ordination: and its likely that ordination then was performed by χειροθεσία or Impoſition of hands which cuſtom the Jewes retained in ordayning their Levits, *Num*. 8. 10. and after them, the Chriſtians in ordination of Miniſters, *Act*. 6. 6. 1 *Tim* 5. 22. which ceremony the Gentiles uſed in Manumiſſion of their ſervants, and the Jewes in ordination of their Synedrion or the Judges impoſed their hands; ſo *Moſes* and *Joſhua* laid their hands upon the 70 Elders; and *Moſes* is commanded by God to lay his hands upon *Joſhua* the Son of *Nun*, *Numb*. 27. 18.

Q. *Was there then any publick place of Sacrificing?*

Churches.

A. Yes upon the ſame ground, that God, who is the God of order, will have all things done in his Church with order, and decency; the meeting alſo together in one

one place to hear and pray and offer ſacrifice, did maintain amity amongſt Gods people. Beſides we read *Gen.* 25. 22. that *Rebecca*, when the children ſtrugled in her womb, did not ſtay at home, but went, to wit, to the Publick Place where Gods worſhip was, to enquire of the Lord; and becauſe in this place God uſed to ſhew his preſence to his people, by ſome outward ſigne, it was called Gods preſence; therfore *Gen* 4. 16. *Cain* went out from the preſence of the Lord, that is, he was excommunicate out of the Church: but wee muſt not conceive, that as yet there were any materiall buildings for Gods ſervice; for in the begining men conceived it unfit to include God within the narrow bounds of a materiall Temple, whom the Heaven of Heavens cannot contain; therefore they worſhipped him in the open aire, either upon hills. for they thought low places were unbeſeeming the moſt High God: hence they called every hill Gods hill; or elſe if they were neceſſitated to ſacrifice on the ſea ſhore or in ſome low plain they made their Altars ſo much the Higher; which from their altitude, they called *Altaria*; and theſe places of divine worſhip they named *Temples* from contemplation. The very Gentiles thought it unfit to confine the Sun their cheif God to anarrow Temple ſeeing the whole world was his Temple: and after they built Temples for the Deities they would haue them for a long time to be ὑπαιθρα or open roofed.

Q. Why were the Groves and High places condemned in Scripture.

A. Becauſe they were abuſed both by Jewes and Gentiles to ſuperſtition, idolatry, and all uncleaneſſe; therefore God commands them to be cut down, *Exod.* 34. 13. Deut. 7. 5. 12. 3. & 16. 21. *Joſiah* deſtroyed them, 2 *Kings* 23. 8. 14. Againſt their idolatry under green trees the prophet *Iſaiah* complaineth, *Chap*, 57. 5. God by *Ezekiel* threatneth deſtruction to the idolaters on the high hills, and under green trees, *chap.* 6. 13. ſuch are alſo reproved by *Hoſea*, 4. 13. its true that in the beginning the people of God had no other Temples, but hills and groves; *Abraham* ſacrificed upon an hill *Gen.* 22. he planted a grove to call upon the name of the Lord, *Gen.* 121. *Gideon* is commanded to build an

Groves and high places condemned in Scripture.

Alter upon the top of the rock, *Josh.* 6. 26. Notwithstanding, when these places were abused to Idolatry, God would have them destroyed, *Levit.* 26. 30. *Hos.* 10. 8. *Amos* 7. 9. *Ezek.* 6. 3. &c. because he would not have his people to give the least countenance to the Gentile idolatry; for suppose they had not upon those places erected any idols, yet they must be destroyed, because such places were abused to idolatry; besides God had given them a Tabernacle and Temple in which he would be worshiped, and to which they should repayr from all parts to call upon his name. This Temple also was built upon a hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions, or the wayes of the Gentiles, who afterward in imitation of the Jewes built their Temples on hills, as may be seen by the Samaritans and others: Neither would God be worshiped in groves, because they were places fitter for pleasure and dalliance then devotion; they were dark and obscure places, fitter for the prince and workes of darkness, then for the God of light, or children of the day.

Q. *When were buildings first erected for divine Service?*

Buildings first erected for divine service.

A. About the building of *Babel*, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his father *Jupiter Belus*, and to his Mother *Juno*; these statues were placed over their Sepulchres and divine honours assigned them; and at length inclosed within stately buildings, which were their Temples; these they built within consecrated groves; such was the Temple of *Vulcan* in *Sisily*, of *Cybele* in the grove of *Ida*, of *Jupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers, and to perpetrate their works of abomination; and because they had continuall lights burning in them, they were called *Luci* a *Lucendo*, afterwards they became *Asyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his children, to secure themselves from those that he had oppressed. We read that *Theseus* his Temple and *Thebes* built by *Cadmus* were

Asyla,

Asyla or Sanctuaries; in imitation of whom *Romulus* made one. *Aen* 8.

Hunc lucum ingentem quem Romulus acer Asylum
Retulit.

Christians also in the time of *Basil* and *Silvester* the first, made their Temples places of refuge; which so increased, that Monasteries and Bishops palaces became Sanctuaries; but the exorbitancy of these was limited by *Justinian*, *Charles* the Great and other Christian princes who were content there might be Sanctuaries, because God had appointed Cities of refuge; but the abuses they removed.

Q. *Was there any set day then for Gods Worship?*

Set day of worship.

A. Doubtless there Was, though we doe not read which day of the week it was; for though God blessed and sanctified the Sabbath day, because of his one rest, and in that it was afterward to be the Jewes Sabbath; yet we read not that it was ever kept before *Moses* his time. However it is likely this day was observed before the law among the Hebrews, for *Exod.*16. as much Manna was gathered on the sixth day as served for two daies.

Q. *What sacrifices were used in the beginning?*

Sacrifices.

A. Burnt offerings, *Gen.*8. & 22. Pease offerings also, *Gen.* 31. 54. for upon the peace made between *Jacob* and *Laban*, *Jacob* offered sacrifice. First fruits also were offered, *Gen.* 4. 4. and Tithes, *Gen.* 14. 20. & 28. 22. The burnt sacrifice called *Gnolah* from *Gnalah* to mount upward (because it ascended all in smoak) was burned to ashes except the skin and entrals. In the peace offering also which was exhibited for the safety of the offerers, the fat was burned, because it was the Lords; the rest was divided between the Priest & the people; the brest and the right shoulder belonged to the priest; to shew that he should be a breast to love, and a shoulder to support the people in their troubles and burthens: For this cause the High Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an hanful of the eares of corne as soon as they were ripe; these they offered to God, that by them the whole might be sanctified. Tithes were payed before the law, by the light of nature; because by

that light men knew there was a God, to whom they were bound in way of gratitude to offer the tenth of their increaſe, from whoſe bounty they had all. They knew alſo that the worſhip of God and Religion could not be maintained, nor the Prieſt ſuſtained, nor the poor relieved without Tithes.

Q. What form of Church Government was there among the Jews till Moſes?

Jewes their Church government from the beginning till their deſtruction.

A. The ſame that was before the flood, to wit, Praying, Sacrificing, preaching in publick places, and ſolemn days; to which *Abraham* added circumciſion. In every family the firſt-borne was prieſt; for this cauſe the deſtroying Angel ſpared the firſt-borne of the Hebrews in Egypt.

Q. What government had they under Moſes?

Under Moſes. Prieſts among the Jews.

A. The ſame that before, but that there was choſen by *Moſes* a Chief Prieſt, who was to enter the Sanctuary once a yeer with his Ephod. to know the will of God. This was *Aaron*, whoſe Breeches, Coat, Girdle, and Miter were of Linnen, when he entred into the Sanctuary; the High Prieſt had his ſecond High Prieſt to ſerve in his abſence. There were afterward appointed by *David* four and twenty Orders of Prieſts, every one of which Orders had a chief, or High Prieſt; the prieſthood was entailed to the houſe of *Leui*, becauſe the *Levites* were choſen in ſtead of the firſt-born, becauſe they killed the worſhippers of the Golden Calf, and becauſe *Phinehas* killed *Zimri* and *Coſbi*. The Prieſts are ſometimes called Levites, and ſometimes they are diſtinct names; for we read that the Levites paid tithe of their tithes to the Prieſts, their common charge was to pray, preach, ſacrifice, and look to the Sanctuary, in which they ſerved with covered heads and bare feet; their Office was alſo to debar lepers, and all other unclean Perſons from the Tabernacle for a certaine time. Secondly, to excommunicate great offenders, which was called cuting off from the people of God, and ἀποσυναγωγὴν, to caſt out of the Synagogue. Thirdly, to anathematize obſtinate and perverſe ſinners, who being excommunicate would not repent. *Alexander* the Copperſmith was anathematized by *Paul*, or delivered to Satan, 1 *Tim* 1. 20. 2 *Tim*, 4. 14. The Office of the Levites

Levites among the Jews.

Levites alſo was to help the Preiſts in gathering of tithes, and to carry water and wood for the Tabernacle.

Q. Wherein did the high Prieſt differ from other Prieſts?

A. The high Prieſt only had Power to enter into the Sanctuary; he only wore a blew robe with bells, a golden Ephod, a breaſt-plate, a linnen Myter, a plate of gold on his head; by the Crown or plate was ſignified Chriſts Kingly office, by the breaſt-plate his Prieſtly, and by the bells his Propheticall office: the high Prieſt alſo was only anointed, after the order of Prieſthood was ſetled; but before this, every Prieſt was anointed, ſo he alſo wore about his paps a broydered girdle to ſignifie that his heart ſhould be girt and reſtrained from the love of earthly things. They that took ſanctuary, were not to be ſet at liberty till the death of the high Prieſt; to ſignify that by the death of our high Prieſt Jeſus Chriſt, we are made free. The high Prieſthood was tied to the line of *Aarons* firſt born, the other Prieſts were of *Aarons* other children; the Levites were *Levies* other poſterity; the high Prieſt might marry none but a maid; other Prieſts might marry a Widdow, *Levit.* 21. The high Prieſt might mourn for the death of his kindred; other prieſts might mourn for their Father, Mother, Son, Daughter, Brother, and husbandleſs Siſter; in other things they agree; for all Prieſts muſt be without blemiſh, all muſt be preſented to the Lord at the door of the tabernacle, all muſt be waſhed, all muſt be conſecrated by offering certain Sacrifices; all muſt have the blood of the Ram put on the tip of the right eare, the thumb of the right hand, and great toe of the right foot, *Exod.* 25. *Difference of the high Prieſt from other Prieſts.*

Q. *What Church government was there after* Moſes?

A. In the Deſart *Eleazer* ſucceded his father *Aaron*, and ſubſtituted under him *Phinees* to be chief of the Levites. After the *Iſraelites* entred the Land, the Tabernacle ſtaied ſome yeers at *Silo*; then did *Joſhua* divide the Land, and deſigned certain Cities of refuge, which with ſome other Cities he aſſigned to the Prieſts and Levites, The Prieſthood did not continue long in the houſe of *Aaron*, but after the death of *Eleazer*, and three *Church government after Moſes.*

Prieſts

Prieſts his Succeſſors, this office devolved to *Eli*, of the family of *Ithamor*; who being careleſſe, ſuffered divers abuſes to creep into the Eccleſiaſtical Government, till God raiſed *Samuel*, who reformed both the State and Church, by appointing Schools of prophets, and conſiſtores of Levites. From *Silo* the Tabernacle was tranſlated to *Nob*, from thence to *Gibeon*, when *Nob* was deſtroyed by *Joab*, and at laſt it reſted in *Jeruſalem*. So that all this time there could be no ſetled Church diſcipline among the Jews. The Ark alſo was oftentimes removed, to wit from *Canaan* to the *Philiſtines*, from thence to the *Bethſhemites*; afterwards it ſtayed twenty years at *Kiriathjeharim*; after this it remained three moneths with *Obed Edom*, and at laſt it was brought by *David* into *Jeruſalem*. All this time neither Tabernacle nor Ark nor Prieſthood were ſetled, till *David* aſſembled the Levites, and out of them choſe *Abiathar* for High prieſt, and *Tſadoc* for chiefe of the inferior Prieſts, who were to deliver the Ark to the Levites to be carried on their ſhoulders, and withall appointed Singers, and other Muſicians: in all 68. of the Levites. He appointed alſo for the ſervice of the Tabernacle in *Gibeon*, *Tſadoc* and his Brethren. At laſt, *David* being aſſured by *Nathan* that his Son *Solomon* ſhould build the Temple, he ordered that 24000. Levites ſhould be ſet apart for the ſervice of the Temple: to wit 4000. door-keepers, and as many ſingers, and 6000 Judges and governors, and the reſt for other Offices. *Abiathar* is made high prieſt, to wait on the Ark at *Jeruſalem*. *Tſadoc* is chief of the inferior prieſts to ſerve in the Tabernacle at *Silo*. *Tſadoc* was *Saul's* high prieſt, deſended from *Eleazer Aarons* firſt horn; *Abiathar* of the ſtock of *Ithamar*, and *Eli* fled to *David*, who entertained him for his high prieſt; after the death of *Saul*, *David* retained them both, thinking it did not ſtand with his honour and piety to reject *Sauls* high Prieſt. This *Tſadoc* under *Solomon* was anointed the ſecond time prieſt, as *Silomon* was the ſecond time anointed King, 1 *Chro.*29. 22. and *Abiathar* is depoſed for the ſins of *Eli* and his ſones; and ſo in *Tſadoc* the prieſthood is tranſlated from the houſe of *Ithamar*, to *Aaron's* family again. There were alſo Treaſurers ordained, ſome for the firſt fruits and tenths, and others

Under David and Solomon.

others for the moneys that were given to the Temple towards the redemption of vows, firſt born, and ſins: The prieſts and Levites were maintained out of the firſt fruits and tithes; the other treaſure was for maintaining the daily ſacrifices and other charges of the Temple; the Gibeonites, with others, appointed by *David* and *Solomon*, did help the Levites in their miniſtration: the Prieſts, and in their abſence, the Levites did adminiſter juſtice, both in *Jeruſalem*, and in the Cities of Refuge, and ordered Eccleſiaſtick affairs. There were alſo ſometimes Extraordinary prophets, beſides the Ordinary. Its Probable that the ordinary Prophets were of the Tribe of *Levi*, becauſe the adminſtration and care of holy things belonged to them; but extraordinary prophets were of other Tribes; theſe medled not with ſacraments and ſacrifices, which was the prieſts office, nor had they their calling by ſucceſſion, as the prieſts; nor was the gift of prophecy only tied to the man, as the prieſthood was; for we read of *Miriam*, *Hulda*, and divers other women Prophets: and in the primitive Church, though women muſt not ſpeak in the Church by preaching, praying, or exhorting in an ordinary way as the Miniſters uſe, yet they were not debarred to utter their extraordinary propheſies, if ſo be their heads were covered in ſign of modeſty; but otherwiſe the Apoſtle will not have women to ſpeak in the Church, becauſe they muſt be in ſubjection to their Huſbands; and this puniſhment is laid on them for being deceived in *Eve*, and hearkning to the counſel of Satan. For, if women did preach, they might be ſuſpected to ſpeak by that Spirit that deluded Eve.

Q. *What was the Eccleſiaſtick Government after* Solomon?

After Solomon.

A. The renting of the ten Tribes from the other two under *Roboam*, did much impair the beauty and magnificence of the Eccleſiaſtick ſtate. Beſides that, it was much defaced by idolatry; but reformed by *Hezebias*, *Joſias*, and *Jehoſaphat*, who took away the high Places. Under *Athalia* it was almoſt extinguiſhed, had not *Jehojada* the high prieſt anointed *Joaſh*, who again reformed Religion. He being denied all aid from the Levites out of their treaſure towards the repairing of the Temple, cauſed a Cheſt to be made into which money given

given in that kind ſhonld be put, and imployed by the high Prieſt, or by the chief of the inferiour Prieſts, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the Levites. King *Uzziah* would have burnt Incenſe on the Alter, but was prohibited by *Azariah* the high Prieſt, and eighty other Prieſts. This *Uzziah* named alſo *Azariah*, though a King, yet was juſtly reſiſted by the Prieſts for his pride, ſacriledge and ambition, in medling with their function; whereby he violated the Laws of politick government, which a King ſhould maintain; for confuſion muſt ariſe, where offices are not diſtinct, but where men are ſuffered to incroach upon each others function. 2. He had no calling to the Prieſthood; and no man taketh upon him this office but he that is called of God, as was *Aaron*. 3. He violated the law of God, who confined the Prieſthood to the houſe of *Aaron*, and Tribe of *Levi*, excluding from that all other Tribes. 4. He was injurious to Chriſt, whoſe type the Prieſthood was, in offering Sacrifices and Incenſe, repreſenting thereby our high Prieſt Chriſt Jeſus, who offered up himſelfe a ſacrifice, of a ſweet ſmelling ſavour unto God. So *Jehojada* the high Prieſt did well to depoſe *Athaliah*, who was a ſtranger, an Idolater and uſurper; this was lawfull for him ſo to doe, being high Prieſt, whoſe authority was great both in Civil and Eccleſiaſtick affairs; but this is no warrant for any private man to attempt the like. Beſides *Jehojada* was bound to ſee the young King righted, both as he was high Prieſt, and as he was his kinſman. *Hezekias* reſtored all according to King *Davids* inſtitution; he raiſed great Taxes towards the maintenance of Gods worſhip, and permitting the Levites to flea the burnt offerings, which before belonged only to the Prieſts office, and cauſed the people to keep the Paſſover in the ſecond month, whereas by *Moſes* his inſtitution it ſhould be kept the firſt month. He permitted alſo many that were not ſanctified or cleanſed, to eat the Paſſover againſt *Moſes* his Law, which were innovations in Religion. *Joſias* reforms all abuſes, aboliſheth Idolatry, repaireth the Temple, readeth publickly the Law of *Moſes*, which was found by *Hilkiah* the high Prieſt, and

and makes a covenant with God to keep the Law. Under King *Eliakim* or *Joachim* Religion was ſo corrupted, that the Prieſts, Levites, Prophets or Scribes, with the Elders of the people condemned the Prophet *Jeremy* to death. Under *Zedechiah* both the Church-government, and ſtate fell together in *Judea*.

Q. *In the mean while what Church-government was there among the Ten Tribes.*

Church government among the ten Tribes.

A. The Kings of *Iſrael* out of policy, leaſt the people ſhould return again to *Jeruſalem*, & the two Tribes, defaced their Religion with much Idolatrous worſhip, for executing of which they had their Prieſts and inferiour Miniſters anſwering to the Levites; but they ſuffered no Prieſts or Levites of the order of *Aaron* to live amongſt them. Yet they had their Prophets alſo and Prophers Children or Schollers: Their two chief Prophets extraordinary, were *Eliah* and *Eliſha*. They had alſo their Elders, who had power of Eccleſiaſticall cenſures; but both Elders and people were ruled by the Prophets, who reſided in the great Cities: at laſt the ten Tribes loſt both themſelves and Church-diſcipline, when they were carried away by the *Aſſyrians*. When *Salmanaſſar* carried away the *Iſraelites* into *Aſſyria*, ſome remainders of them ſtaying behind in their own country; but being over preſſed with multitudes of ſtrangers ſent thither to new plant the country, the ſmall number of the Ephramites left behind, were forced to comply with the new inhabitants, in their idolatrous religions; now that the Iſraelites were not quite driven out of their native country, may be ſeen in the Hiſtory of *Joſias*, 2 *Chron.* 34. 6. 7. 33. & 2 *Chron.* 35. 18. & 2 *Kings* 23. 19. 20.

Q. *Wherein did the outward ſplendor of the Jews Religion conſiſt.*

Solomons Temple, and the outward ſplendor of the Jews Religion.

A. In the wealth and magnificence of their Temple, which for the beauty, riches, and greatneſſe thereof, was one of the wonders of the world; for beſides the abundance of Iron-work, there was in it an incredible quantity of braſs, ſilver, and golden materials. The great Altar, the Sea or Caldron, the Baſis, the two Pillars before the temple, the twelve Oxen, the ten Lavers, the Pots, the Schovels, the Baſins, and other Utenſils

tenſils of the Temple were all of braſſe, 1 *Kings* 7. as for ſilver, *Joſephus* tells us *lib.* 8. *&* 9. that there were in the Temple ten thouſand Candleſticks whereof moſt were ſilver, wine Tankards eighty thouſand, ſilver phials ten thouſand, two hundred thouſand ſilver Trumpets, forty thouſand Snuffers or pot hooks, which he calls muſical inſtruments; beſides incredible numbers of ſilver pleats and Diſhes, ſilver tables, and the Doors of ſilver. This we know that *David* left ſeven thouſand talents of refined ſilver for the Temple, beſides what *Solomon* added, 1 *Chron.* 29. as for gold, we read that the Oracle and Altar were overlayd with gold, ſo were the Cherubins, and the whole houſe overlaid with Gold and the very floore alſo, 1 *Kings* 6. beſides the golden Alter. *Solomon* made the Table whereon the ſhewbread was of gold; the Candleſticks alſo, with the flowers, and lamps and tongs, with the bowls, ſnuffers, baſons, ſpoons, cenſers, and hinges, all of pure gold, 1 *Kings.* 7. I need not ſpeak of the rich woods and Pretious ſtones in the temple. The Contriver of this Fabrick was God himſelfe; the form of it was four ſquare; the Courts four; one for the Gentiles, another for the Iſraelites, the third for women, and the fourth for the prieſts: the Gentiles might not enter into the Iſraelites court; for that was counted a prophanation of the Temple; yet our Saviour who was frequently converſant in the court of the Gentiles, accounted that a part of his Fathers houſe and the houſe of prayer, and it was out of this Court that he whipped the buyers and ſellers; this was called *Solomons* porch, *John* 10. *Acts* 3. becauſe in that place *Solomon* ſtood when he dedicated the Temple and uſed there to Pray, or becauſe it ſtood undemoliſhed by the *Chaldeans*, when the reſt of the Temple was deſtroyed. In the prieſts Court ſtood the Altar of burnt offerings and the braſen Sea. In the Sanctuary called the Oracle (becauſe there God delivered his Oracles) ſtood the ark, the Cenſer, probitiatory and Cherubines; it had no light nor windo in it; hither the high prieſt only had acceſs, and that but once a year, where he burned incenſe, ſo that he neither could ſee nor be ſeen. In the holy place which was alſo without windows, there burned lights perpetually, to repreſent the

the celeſtiall lights; but in the moſt holy there was no light at all, to ſhew that all outward light is but darkneſſe, being compared with that light which God inhabited, and which no man can approach unto. Within the Ark where the two Tables of the Law, the pot with Manna, and *Aarons* rod. The Tables and the rod repreſented Chriſts active and paſſive obedience; the golden pot with Manna, his to natures. The Temple was built after the manner of the Tabernacle; but that did far exceed this in ſtability, magnitude, glory, and continuance: In the Tabernacle were but two Cherubins, in the Temple four; in the Tabernacle there was but one golden Candleſtick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomons* far exceeded the other built by *Zerobabel*, wherein was wanting the Cloud, the celeſtiall fire, the Ark and the holy Oyl; beſides in number of prophets, magnifick ſtructure, and wealth, it was far inferiour to the firſt, and yet in reſpect of Chriſt the ſecond did far exceed the firſt, who ſupplied the want of the Cloud, fire, oyl, Propheſie, *Urim*, and *Thummim*. He being all theſe in a more excellent manner; but we muſt note that though the pot with Manna and *Aarons* rod were kept in *Moſes* his ark; yet in *Solomons* Ark were only the two Tables of the Law, 1 *Kings* 8. 9. In the Womens Court ſtood the *Gazophylatium* or treaſury, containing the Almes or Gifts that were Offered.

Q. *What elſe may we obſerve of* Solomons *Temple*?

A. That this Temple was to the Jewes as their Cathedral or Metropolitan Church; the Synagogues which were not in *Jeruſalem* till after the captivity, did reſemble our Pariſh Churches; in which the ſcribes taught, as the prieſts in the Temple; and as there was a high prieſt for the Temple, ſo there was for the Synagogue a high ruler called *Archiſinagogus*. In the Synagogues alſo they had their diſtinct Courts, as in the Temple, and an Ark for the book of the Law; and the ſame holineſſe aſcribed to the one as to the other, but that they could ſacrifice no where but in the Temple upon the brazen Alter in the Court, of the prieſts; which Alter was called *Ariel* or the *Lion*, becauſe lik a Lion it devoured the fleſh of the ſacrifices. Upon the golden

den Altar incenſe was offered; Chriſt was repreſented by both Altars; his humanity and paſſion by the brazen; his divinity, reſurrection and aſcenſion by the golden Altar, and the incenſe thereof mounting toward Heaven. In the Court of the Prieſt called the holy place ſtood the Table of Shew-bread on which were twelve loaves, which repreſented the twelve Tribes; upon each loaf was a diſh of franckincenſe ſhewing Chriſts interceſſion for his people. The Candleſtick and pincers or Snuffers repreſented the Doctrine and diſcipline of the Church. Some divide the temple but into three parts, excluding the Court of the Gentiles; to wit, into the outward Court of the Iſraelites, the holy or Court of the Prieſt, and the holieſt of all, into which the high Prieſt entred once yearly with blood, incenſe and ſmoak. It was death for any other to enter there and even for the high Prieſt himſelfe, if he entred above once in a year; *Pompey* and *Heliodorus* took the boldneſſe to enter thither, but the one never proſpered after, and the other fell mad, ſo dangerous a thing it is to be too bold with Religion. The brazen Laver and the Shew-bread in the Prieſt-Court repreſented the two Sacraments of the Church, to wit, Baptiſm and the Euchariſt. The women ſhewed their devotion in beſtowing their looking-glaſſes (which were not of glaſs, as ours are, but of poliſhed braſſe) upon the brazen Laver, *Exod.* 38. 8. a looking-glaſſe ſheweth us the ſpots of our faces, but Baptiſm waſheth away the ſpots of our ſoules. Two other Temples were built in oppoſition to that of *Jeruſalem*, namely, the Temple of *Samaria* built by *Sanballat* upon the mount *Garizin*; the other at *Heliopolis* in *Egypt* by *Onias* the fourth, whom *Antiochus* had put from the high Prieſthood. The ſecond Temple of *Jeruſalem* built by *Zerobbabel*, was begun in the ſecond year of King *Cyrus*, *Ezra* 3. 8. and was finiſhed in the ninth year of *Darius Hiſtaſpes*, which was 46. years in all; whereas the firſt Temple was begun and finiſhed in ſeven years. *Herod* ſpent eight years, whether in repairing of the old, or in building of a new is uncertain; yet *Joſephus* tells us that *Herod* pulled down the old Temple, and built a new one; which was ſix and forty years in adorning and perfecting.

of

of which the Jewes are to be underſtood, *John* 2. 20.

Q. *What did the Temple and the Utenſils thereof repreſent to us?*

A. As the flitting Tabernacle ſhadowed out the Church militant, ſo the fixed Temple reſembled the Church triumphant; the three Courts repreſented the threefold eſtate of mankind? to wit, his ſtate in ſinne before the Law, by the outward court of the Gentiles; his ſtate under the Law by the inward court of the Prieſt; and his ſtate under grace by the holy of holies. The Temple as it was built by Solomon a peaceable Prince, reſembleth the Chriſtian Church erected by Chriſt the Prince of peace. The one was built without noiſe, ſo was the other. The Temple was built upon a hill; and the Church, ſaith Chriſt, is like a City built upon an hill. In the Oracle or moſt holy place, was neither the light of Sun, Moon nor Candle, reſembling the new *Jeruſalem* in the Revelation, having the glory of God, and the Lamb for the light thereof *Rev.* 21. 23. In this place ſtood the Ark and golden Cenſer, with the Tables of the Law, *Aarons* rod, and the pot with Manna; the Mercy-ſeat covered the Ark, whereon were the golden Cherubins; Chriſts Kingly office was repreſented by the Ark crowned with Gold; his Prieſthood by the cenſer, and his Propheticall office by the Mercy-ſeat, whence God ſpake to the high Prieſt; the Tables of the Law and *Aarons* rod ſhadowed out his active and paſſive obedience; the Cherubins looking on the Ark, did ſignifie Jews and Gentiles looking on Chriſt their King. The pot with manna did adumbrate his divinity by the one, and his humanity by the other. The Propitiatory covered the Law, and ſo hath Chriſt hid and concealed the condemning power thereof; in the Sanctuary or holy place was the Table with the twelve Loaves repreſenting the Twelve Tribes, and in them all true Iſraelites, or Church of Chriſt; on the one ſide having the golden Candleſtick, on the other the Altar of incenſe, be ſprinkled yeerly with the blood of the Sacrifice: and repreſenting the preaching of the word and prayer, which by the death of Chriſt are made acceptable to God. In the ſame place alſo ſtood the

What repreſented by Solomons Temple and Utenſils thereof.

the brazen Altar of burnt offrings and the brazen Sea; the one reſembled Chriſt, by whom wee are juſtified; the other holineſs of life, by which we are ſanctified: or the Altar of burnt offrings did ſignifie our Euchariſt, and the braſen Sea our Baptiſme. The fire that burned continually on the Altar did ſignifie Chriſts divinity; for our God is a conſuming fire, ſaith the Apoſtle. The holy Oyl with which the prieſt was anointed, ſhadowed the graces of the ſpirit Poured out on Chriſts humanity; with this oyl of gladneſs Chriſt was anointed above his fellowes.

Office of the Levites.

Q. *What was the office of the Levites?*

A. Beſides that they helped the prieſts in gathering of Tithes, ſome of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utenſils, to pitch and take it down whileſt it was movable; they were diſtinguiſhed according to *Levies* three ſons, into the *Gerſhonites*, *Cohathites*, and *Merarites*; the firſt carried the hangings and coverings. The ſecond, the chief things of the Sanctuary; the third had the Charge of the wood-work. In *Davids* time ſome were Judges, ſome Treaſures, ſome Singers, and ſome Porters, 1 *Chron.* 23. 26. The Singers and Porters were divided into 24. orders, 1. *Chron.* 25. & 26. The elder Levites were to overſee and reach the younger, who from the thirtieth year of their life, till the fiftieth did bear about the Tabernacle. Under them were the Gibeonites or Nethinimes, whoſe office was to draw water and hew wood for the houſe of God.

Prophets.

Q. *What were the Prophets, Scribes and Phariſes?*

A. Not only were they called Prophets to whom God revealed himſelf and his purpoſes in an extraordinary way, but thoſe alſo that expounded the Scripture, they were alſo called Fathers Doctors of the Law, Diſputers, Wiſe men and Rabbies from their greatneſs in knowledge, Which title the Phariſees did appropriate to themſelves; ther Scholars were called children and ſons of the Prophets. The name of Scribes was given to Scriveners, and publick Notaries; theſe were called Scribes of the people, *Mat.* 2. 4. and likewiſe to thoſe that did write and expound the Law; ſuch a

Scribes.

Scribe

Scribe was *Eſdras*, *Eſdr.* 7. 6. theſe were called Doctors of the Law. The Phariſes were ſo called from *Phariſes.*
ſeparation, and by the Greeks ἀφορισμένοι, that is, Separatiſts, for they ſeparated themſelves to a ſtrict kind of life, and to the ſtudy of the Law, having no commerce with other people, nor communicating with them in dyet, apparrel, nor cuſtoms. They held a fatal neceſſity with the Stoicks, and tranſanimation with the Pythagoreans; hence they thought that either the ſoul of *John Baptiſt*, or of *Elias*, or of *Jeremy* had animated Chriſt's body. They preferred Traditions to the written Word, and placed moſt of their holineſſe in waſhing, counting it a leſſe ſin to commit fornication, then to eat with unwaſhed hands; from their daily waſhings they were named *Hemero-Baptiſts*; they always waſhed when they returned from the market, thinking themſelves polluted with the touch of other people. They are noted *Mat.* 9. 11. for holding it unlawfull to eat with ſinners, and *Mark* 7. 4. for their ſuperſtitious waſhing, of cups, pots, brazen veſſels and tables, and *Luke* 18. 12. for faſting twice in the week, and *Mat.* 23. 5. for their broad Phylacteries, which were ſcrolls of parchment, wherein the law was written, ſo called from φυλάττειν, to keep or reſerve, for by theſe they kept the Law in their memory; they are noted alſo for their large borders and fringes, *Mat.* 23. 5. they wore their Phylacteries on their foreheads and left arms; and *Hierom* obſerveth in *Matth.* 23. that they uſed ſharp thorns in their fringes, that by the pricking thereof they might be put in mind of the commandements.

Q. *What were the* Nazarites, Rechabites, *and* Eſſenes?

A. The *Nazarites* were votaries, *Numb.* 6. ſo called *Nazarites.*
from *Nazar* to ſeparate; for they ſeparated themſelves form wine and ſtrong drink, from comming neer the dead, and from the raſor; ſome were *Nazarites* for their life, as *Sampſon*, *John Baptiſt*, &c. other only for a time, to wit, thirty days, as *Abſolom* who cut his hair the thirtieth day of his vow; ſuch a *Nazarite* was *Paul*, *Act.* 21. 24. *Nazareth* was a village in *Galilee* where Chriſt was conceived and bred, and therefore was cal-

led a *Nazarite*, *Matt.* 2.23. and his Diſciples *Nazarites*, *Acts* 24. 5. but indeed he was the only true *Nazarite*; becauſe he was pure, holy, and ſeparate from ſinners, but he was no legal *Nazarite*, for he drunk wine and went neer the dead. Theſe Hereticks were alſo called *Nazarites*, who taught that with the Goſpel ſhould
Rechabites. be joyned the Law of *Moſes*; *Acts* 15. 2. Of the *Rechabites*, ſo called from *Rechab* their Father, we read *Jerem.* 35. 2. 3, 4, &c. theſe neither drunk wine nor ſowed ſeed, nor built houſes, nor planted vineyards, but like ſtrangers lived all their days in Tents. The *Eſſenes*, ſo called from their ſkill in curing of diſeaſes,
Eſſences. (for they were much given to the ſtudy of phyſick) in their opinions were Pythagoreans, aſcribing all things to fate, offering no ſacrifices but of inanimate things, ſhunning oathes, pleaſures, and wine, contenting themſelves with water only, and mean apparrel; their garments were white, and they had all things in common amongſt them. They worſhipped towards the Eaſt, obſerved the Sabbath more ſtrictly then others; kept ſeven Pentecoſts every year, to wit, every ſeventh week one, and generally they abſtained from marriage: yet ſome did marry for procreation. They were ſuperſtitious in preſerving the names of Angels: they were much given to ſilence with the Pythagoreans, chiefly at table: none were admitted into their Society without four years probation: there were ſome of theſe *Eſſenes* contemplative only, and lived in gardens, or remote villages, who contented themſelves with bread and ſalt, others were active, and gave themſelves to manual labours; theſe lived in Cities, and fared better, and eat twice a day.

Q. *What were the* Sadduces *and* Samaritans?

Sadduces. A. The *Sadduces* were ſo called either from *Tſedek* juſtice, becauſe they would be accounted the onely juſt men in the world, or from *Sadock* the Author of their Sect, who was the ſcholar of *Antigonus Socheus*: theſe rejected all Traditions and Scriptures, except the five books of *Moſes*, denied the Reſurrection, paines or rewards after this life, Angels and ſpirits, fate likewiſe or deſtiny, abſcribing all to mans freewill. They held alſo that the ſoul died and periſhed with the body.

The

The *Samaritans* held with the *Sadduces*, that there was no Scripture, but the Pentateuch, that there was no Reſurrection nor life Eternal, nor any Traditions to be admitted, yet they diſſented from the *Sadduces* in acknowledging Angels; in worſhipping only upon mount *Gerizim*, whereas the *Sadduces* worſhipped alſo in *Jeruſalem*, and kept fair correſpondency with the other Jewes: whereas the Samaritans and Jewes did ſo hate and abhor each other, that there was no commerce between them, but did curſe and excommunicate each other. Of theſe Jewiſh Sects, ſee *Joſephus*, *Philo*, *Druſius de trib. Sect. Munſter*, *Sigonius*, *Buxtorfius*, and others. *Samaritans*

Q. *How did they anciently obſerve their Sabbath?*

A. The day before was the preparation of the Sabbath, called παρασκευη, which began about the ſixth hour, that is our twelfth. That day they might not travel above twelve miles, leaſt by comming home too late they might want time for preparation to the Sabbath, which began in the evening, and which for the excellency thereof, was called the Queen of Feaſts, and gave denomination to the whole week; on the Sabbath they muſt not travel above two thouſand paces or cubits; for ſo far was the diſtance of the Ark from the Camp. They were ſo ſuperſtitious in keeping of their Sabbath, that they would not fight that day, and ſo ſuffered *Jeruſalem* to be taken twice, Whereas they knew that God commanded them to encompaſs *Jericho* ſeven times that day; and that works of charity, neceſſity, and of Religion were to be done that day; the preparation for the Sabbath was proclaimed by ſound of Trumpet, and to ſhew their zeal to that day, they would keep ſome more hours then were enjoyned, which additament they called *Sabbatulum*. They would not dreſs meat that day, becauſe then it did not rain Manna in the deſart. Beſides the ſeventh day, which was the Sabbath or reſt for men and beaſts, they had every ſeventh year a Sabbath, wherein the ground reſted, and their great Sabbath in the end of ſeven times ſeven, called the *Jubilee*, in which debtors, priſoners, and morgagers of lands were made free; when the Paſſeover fell upon the Sabbath, this was called the *Jews, their ancient obſervation of their Sabbath.*

great Sabbath, *Joh.* 19. 31. and then there was a preparation for the Passeover, *Joh.* 19. 14. but there was no preparation due to the Passeover but in respect of the Sabbath; which had this priviledge above all other festivals; because God had particularly sanctified this day for his service; being both a memorative day of Gods rest from the works of creation, and figurative of our rest in Heaven; this day is abolished in respect of the ceremonial and judicial part thereof; but in respect of the morality it remaineth still.

Q. *How did the Jews observe their Passeover?*

Their observation of their Passeover.

A. They eat the first Passeover standing with their loins girt, shooes on their feet, and staves in their hands, to shew they were in haste to be gone; but afterward when they were secure out of danger, they eat the Passeover sitting, or leaning after the Roman manner: which posture our Saviour observed when he eat the Passeover. The beast that must be eat was a Lamb or Kid, as being cheapest; and because it must be eat up at one time, this Lamb was to be kept four dayes, to wit, from the tenth day till the fifteenth, that they might have the longer time to think of their deliverance, by looking on the Lamb, and withal to search if any defects were in it; for the Lamb must be without blemish; but this custome did not hold long: it must be also a male, and not above a year old. There must not be fewer than ten at the eating of the Lamb; it was killed between the two evenings, that is, between three of the afternoon till sun-setting, which was the first, and from thence till day light was quite spent, which was the second evening. This killing of the Lamb was rather a Sacrament, then a Sacrifice, as not being performed by a Priest, but by private men, and not in the place appointed for sacrifices, but in private houses. The blood of the Lamb was sprinkled on their thresholds; this ceremony was used but only the first Passeover as I can find; the Lamb was roasted, not boiled, for the more expedition; and nothing of it must be left, least it should hinder them in their journy; and it must be eat with sowre herbs, to put them in mind of their bitter servitude in *Egypt*: the bread that was eat with it was unleavened, to shew their haste

haſte in removing thence; the whole ſolemnity from this was called the feaſt of unleavened bread, and likewiſe the Paſſeover. Albeit properly the Paſſeover was only the firſt day, yet the whole eight days were ſo named. This ſacrament was a true repreſentation of Chriſt the immediate Lamb of God, *that takes away the ſins of the world*; who is the true Paſſeover, becauſe the devouring Angel of God's wrath hath paſt over our ſins; he was killed and roaſted by the fire of his Fathers wrath; he is our true food, whom we muſt eat with ſowr herbs, and our loyns girt, to ſhew how ready we muſt be to undergo the bitterneſs of afflictions, and to ſubdue our carnal luſts; we muſt eat him without leaven, that is, without pride and hypocriſie; now is the time to eat him by faith: for this is the evening of the world, in which our Paſſeover was ſacrificed for us. The firſt and laſt day of this feaſt, were the two great days; but the days between them were only half holy days. Other Ceremonies of this Feaſt we will ſee anon in the obſervation of Eaſter by the Moderne Jewes.

Q. *What were the feaſts of Pentecoſt and Tabernacles?*

A. Pentecoſt was kept in memory of the Law given on *Sinai* fifty days after the Paſſeover. The firſt day of the Paſſeover was called πρώτη, the ſecond δευτέρα; the firſt Sabbath after this ſecond day, was called δευτεόπρωτον, that is the ſecond firſt Sabbath, *Luk.* 16. 1. and becauſe their harveſt began at Eaſter, and ended at Pentecoſt, therefore they are commanded *Levit.* 23. 10. to offer a ſheaf of the firſt fruits of their harveſt, upon the morrow, or ſecond day of their great feaſt, and on the Pentecoſt to offer two wave-loaves; the firſt offering was to ſanctifie their harveſt, the ſecond was in token of thanks to God for the finiſhing of their harveſt. The feaſt of Tabernacles was kept in memory of their forty years aboad in the Wilderneſs, when they lived in Tents, and by day were ſhadowed by a cloud. The firſt and laſt dayes were the chief dayes, eſpecially the laſt, called therefore the great day of the feaſt, *Joh.* 7. 37. and in theſe long feaſts, the firſt and laſt dayes are called Sabbaths. In this feaſt their cuſtome was to hold in their hands branches of trees

Their Feaſt of Pentecoſt.

Their Feaſt of Tabernacles.

which they called *Hoſanna*; with this *Hoſanna* they honoured Chriſt; they made booths (therefore the feaſt was called σκηνοπηγία) in the open aire, in which they lived ſeven daies together, except in time of rain; weak and impotent perſons were excuſed and exempted from theſe booths, which were made up of Citrine trees, Palms, Mirtles, and Willows. The next day after the feaſt, they compaſſed the Altar ſeven times with Palms in their hands in memory of the encompaſſing of *Jericho*. During the time of this feaſt, many bullocks were offered, as may be ſeen *Numb.* 29. on the laſt day of the feaſt they read the laſt Section of the Law, and began the firſt, and drew water out of the river *Siloah*, which in the Temple they delivered to the Prieſts, who poured it with wine on the Altar, the people ſinging, [*with joy ſhall you draw water out of the Wells of Salvation*] *Iſa.* 12. 3. This feaſt was kept the fifteenth day of *Tiſri* the ſeventh moneth; but *Jeroboam* kept it the fifteenth day of the eighth moneth; ſome think that this feaſt was kept as a thankſgiving to God for their Vintage, and *Plutarch* calls it Θυρσαφορίαν, a bearing about of *Thyrſi*, that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of theſe paſſages ſee *Hoſpinian de orig. feſt. Munſter in Kalender*, and on *Leviticus*, *Fagius* on *Leviticus*, the *Thalmud tract. de tabern. Scaliger de emend. temp. Joſephus in antiq. Buxtorfius*, *Tremellius*, *&c.*

Q. *What were their new Moons and Feaſts of Trumpets and Expiation?*

Their new Moons.

A. Every new Moon was a feſtival among the Jews, in which as on the Sabbath people repaired to the Prophets for inſtruction, 2 *Kings* 4. 23. then it was not lawful to buy or ſel, *Amos* 8. 4. yet the firſt new Moon in the beginning of their ſeventh moneth called *Tiſri*, according to their Eccleſiaſtical account, but the firſt moneth in their civil computation, was called particularly the Feaſt of trumpets; for though at other Feaſts they ſounded trumpets, yet at this feaſt there was more ſounding, to wit, all the day, not ſo much in memory of *Iſaac's* deliverance from death on mount *Moriah*, nor for the Law given with ſound of trumpets on mount *Sinai*; for the feaſt of Pentecoſt was inſtituted for

Their feaſt of Trumpets

for that, but for the greater ſolemnity of the new yeer from whence they reckoned their Sabbatical years and Jubiles, and dated all their deeds and bargains. This ſounding then of trumpets was a ſolemn promulgation of the new year, and a preparation for the three enſuing feaſts that moneth, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great feaſt on the two and twentieth day; but I think this was no particular feaſt, but the concluſion of the feaſt of Tabernacles. Of the Sacrifices to be offered in the new moons read *Numb* 28.11. 15. as for thoſe words of *David*, *Pſ* 81.3. *blow the trumpet in the new moon*, they are moſt likely to be meant of the firſt new moon or feaſt of trumpets. The feaſt of Expiation was kept the tenth day of *Tiſri*; and it was ſo called becauſe the high-Prieſt then entred into the Oracle, to expiate his own and the peoples ſins; for himſelf he took a young Bullock and a Ram; for the people he took a Ram for a burnt offering, and two hee-Goats for a ſin-offering; the two Goats he preſented at the door of the Tabernacle before the Lord; one of theſe (lots being caſt) was ſent into the wilderneſs this was called the Scape-Goat, upon whoſe head the Prieſt laid all the ſins and evils of the people, to be carried away by the Goat into the wilderneſs: The other Goat was ſacrificed. On this day was their great faſt, *Act.* 8. 9. wherein they abſtained from all kind of work and delights, ſo that they might not kindle fire, nor dreſs meat; notwithſtanding thier afflicting themſelves, the joyful Jubile was this day proclaimed. Of the rites uſed at this day by the Modern Jewes, we will ſpeak herearter.

Their feaſt of Expiation.

Q. What was their Sabbatical year and their Jubile?

A. Every ſeventh year was a Sabbath or reſt: for then the land did reſt from plowing and ſowing, then poor debtors that were native Jews and nor proſelytes or ſtrangers, were releaſed, if they were not able to pay: by this God would exerciſe the charity of his people to the poor, and have them rely on his providence, who gave ſuch increaſe to the ſixth year that it brought forth proviſion enough for three years: and therefore all things were this time held in common,

Jews their Sabbatical year.

and they lived as *Adam* did in Paradiſe, or as people in the golden age, when the earth *ſponte ſuâ* of its own accord brought forth all things; *omnis tulit omnia tellus.* Of this years fertility ſee *Levit.* 25. 20. The Hebrew ſervants were this year to be ſet free, *Exod.* 21. 2. and the Law to be read publickly, *Deut.* 31. 10. The Jubilee ſo called from *Jobal* a Ram, becauſe of the ſounding of Rams horns at that time was inſtituted, *Levit.* 25. 8. for the comfort of priſoners, ſervants and debtors; for then all things were brought back to their former eſtate; and therefore perhaps it is called Jubilee from *Jobbel*, to deduce, or bring back; all lands that had been ſold or morgaged, were reſtored to the right owners, by which means Families and Tribes were preſerved entire without commixtion or confuſion, and their ancient inheritances remained whole. This feaſt was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Chriſt; which is begun in this world, and conſummated in that which is to come, where we ſhall enjoy eternal reſt, and ſhall obtain remiſſion of all our debts, and the poſſeſſion of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee alſo was to put them in minde of their deliverance from the captivity of *Egypt.* As in the Sabbatical year, ſo likewiſe in this all things were common: the ſervant whoſe ear was bored, is now ſet free; and the ſlave that was ſold for ſix years, is now diſmiſſed, although thoſe ſix years were not ended. The beaſts alſo had had liberty to feed where they pleaſed. But as the Jewes did keep no Jubilee in the captivity of *Babylon*; neither have they kept any ſince Chriſt. As for their feaſts of *Purim*, and dedication, or renovation, called therefore in Greek ἐγκαίνια, we will ſpeak anon. Theſe were all the Feſtivals kept by the Jewes; the three chief beſides the Sabbath, were the Paſſeover, Pentecoſt, & Tabernacles in commemoration of three great benefits, without which no Society or Commonwealth can ſubſiſt, to wit, Liberty, Laws, and Defence or Protection. Now for diverſe reaſons God inſtituted ſo many feaſtival days. Firſt, becauſe he would have his people keep

Their Jubilee.

in

in mind the benefits he beſtowed on them. Secondly, to give him thanks; which they ſolemnly did, chiefly at Eaſter, by offering their firſt fruits; at Pentecoſt by offering Loaves; at the feaſt of Tabernacles, by ſacrificing in that they had now gathered in all their fruits. Thirdly, by theſe feſtivals the love and amity of Gods people were the more preſerved in their often meetings. Fourthly, & ſo was their devotion the oftner exerciſed in ſacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was alſo by this means preſerved. Sixthly, and their obedience alſo in this was tried. Seventhly, but chiefly Chriſt, the promiſed Meſſiah, was in theſe Feaſts repreſented; for every ſacrifice and oblation did ſhadow forth his death and paſſion, by whoſe blood alone, and not by the blood of Goats and Rams, we have obtained eternal redemption.

Q. *What ſorts of Excommunications were uſed among the Jews?*

Their Excommunications of old.

A. At firſt they excluded the delinquent out of their Synagogues, *John* 9. 22. but not quite out of the Temple; for he might ſtand in the gate in time of Divine ſervice; this cenſure laſted thirty days and more, if the party repented not; and if he died without repentance, he wanted the ceremonies of common burial, and a ſtone was laid on his coffin, ſignifying he deſerved ſtoning. They had a higher degree of excommunication, which S. *Paul* calls [*a giving over to Satan*] 1 *Cor.* 5. 5. By the Greeks the party ſo excommunicated was called ἀνάθεμα, and ſuch were not permitted to come neer the Temple. Curſes alſo were denounced againſt them; *Hymæneus*, *Alexander*, and the inceſtuous perſon are thoſe excommunicated. Their higheſt degree was *Maran-atha*, that is, the Lord cometh, 1 *Cor.* 16. ſignifying that the Lord was coming with vengeance againſt ſuch; theſe were totally ſecluded from the people of God, which is called a cutting off from the people, and a blotting or razing of their names out of the book of life; anſwering to thoſe three degrees, the Greek Church had; their ὑποπίπτοντες. 2. Ἀκεφάλιοι. and 3. περίκλαυστοι. So the Latine had their *Abſtenti*, *Excommunicati*, and *Anathemata*, the reaſon why God would

would have this ſtrict diſcipline uſed in his Church, is firſt, to terrifie the evil-doers. Secondly, to preſerve the ſound ſheep from being infected by the ſcabbed. Thirdly, to keep up the reputation of his Church, which otherwiſe might be ſcandalized for conniving at ſin. Fourthly, that Gods judgments may be either diverted or prevented, for he is juſt, and will not wink at ſin. Fifthly, that the excommunicate perſon by this ſeverity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by ſound of Trumpet, and ſinging of the *Levites*, who firſt by word of mouth pronounced a curſe againſt the *Samaritans*, and thoſe that eat or converſed with them; ſhewing that they ſhall never be Proſelytes in *Iſrael*, nor have any part in the reſurrection of the juſt. Then they wrote this curſe, and cauſed it to be read and pronounced in all parts of *Iſrael*.

Jews, how inſtructed by God of old.

Q. *How did God inſtruct the Jews of old?*

A. Sometimes by viſions and dreams; ſometimes by ſecret inſpiration; ſometimes by a voice from Heaven; ſometimes by *Urim* and *Thummim*, that is, light and perfection, which were the precious ſtones on the breſtplate of the high Prieſt; but ordinarily he taught them by his word, either written by his holy Pen-men, or unwritten, namely, by Tradition; for God delivered his will this way to *Moſes*, and he to *Joſhuah*, who imparted this to the Elders, and they to the Prophets. From the Prophets the great Synagogue received theſe Traditions, till at laſt they were committed to writing, for the benefit of thoſe Jewes which dwelt in *Judea*, about the year of Chriſt, 230. This was called the *Thalmud* of *Jeruſalem*; but 500. years after Chriſt, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and civil Laws, and this is with them of no leſs authority then the Scripture. They have beſides this their *Kabbala*, which is a myſtical kind of learning, conſiſting moſt in certain letters & ſyllables, out of which they raiſe many myſtical whimſeys. The *Thalmudiſts* expect a temporal Kingdom, the *Kabbaliſts* a ſpiritual; who alſo hold that there was an inviſible world created

ted 2000. years before this, becauſe the firſt word in *Geneſis* is *Bereſhith*, and the firſt letter thereof is *Beth*, which ſtands in their Arithmetick for 2000. *R. Jonathan* compiled the *Thalmud* of *Jeruſalem*; the other of *Babylon* was made up by *R. Aſſe*; which is divided into ſix Parts, ſixty Books, and five hundred thirty and two Chapters. Its thought that *Ezra* delivered this *Thalmud* to *Simon* the High Prieſt, and he to his ſucceſſors, till at laſt it came to old *Simeon*, (who took up Chriſt in his arms) and from him to his Scholar *Gamaliel*. Its moſt likely that *Pythagoras* had his *Kabbaliſtical* Philoſophy from the Jewiſh Rabbies; but of theſe paſſages ſee *Galatinus de arcanis*, *Munſter*, *Fagius*, *D. Kimchi*, and the *Thalmud* it ſelf.

Q. *What maintenance did the Jews allow their Prieſts and Levites?*

Their maintenance or allowance to their Prieſts and Levites.

A. Beſides certain Cities and ſhares in their ſacrifices and oblations, they allowed them the firſt fruits and tithes, the firſt fruits of the threſhing floor, *Numb.* 15. 20. comprehending the firſt fruits in the ſheaf, offered at the Paſſeover in the beginning of harveſt; and the firſt fruits of loaves at Pentecoſt, in the end of their harveſt, beſides the firſt of their dough, *Num.* 15. 20. *Neh.* 10. 37. *Rom.* 11. 10. theſe firſt fruits were called heave or wave-offerings, becauſe they were ſhaken up and down, to ſhew that God was Lord of Heaven and Earth; or elſe from hand to hand to all corners of the earth, to ſignifie that the whole earth was the Lords. The firſtlings of man and beaſt God challenged as his own, *Exod.* 13. becauſe he ſpared the firſt born of the *Iſraelites*, when he ſmote thoſe of *Egypt*. The firſtlings of clean beaſts were ſacrificed, the fat whereof was burned, but the fleſh was given to the Prieſt. But the firſtlings of men and unclean beaſts were redeemed for five ſilver ſhekles of the Sanctuary, paid to the Prieſts for each of them, *Numb.* 18. 15, 16. when they carried up their firſt fruits to *Jeruſalem*, they had a pipe playing before them, and a Bull with gilded horns, and a garland of Olive-branches on his head. As for their tithes, the husbandman according to *Scaligers* reckoning, out of 6000 buſhels in one year, paid for the firſt and ſecond tithe & firſt fruits 1121. buſhels, wh ch

which is above a ſixth part of the whole, beſides the tithe of their cattel, and fruit of their trees; and ſo ſtrict were the Phariſees in the payment of their tithes, that they tithed *mint*, *aniſe*, *& cummin*, *Matth.* 23. 23. out of the firſt tithe payed to the Levites, by the Huſbandman, was payed a tith to the Prieſt, by the Levites. The ſecond tithe was payed by the Husbandman, either in kine or in mony, as he pleaſed. This tith was not ſo great as the firſt; for if he paid 590. buſhels for his firſt tithe, he paid but 531. for his ſecond tithe: but this ſecond tithe every 3d year was ſpent by the Husbandman at home upon the poor, and not in *Jeruſalem* on the Levites. This year was called the year of tithes, *Deut.* 26. 12. and though at this day the Jews have no lands, yet they pay carefully the tenth of their encreaſe.

Q. *What Church government had the Jews after they were carried captive into* Babylon?

Church government in, & after the captivity of Babylon.

A. They had no ſetled government in *Babylon*, being then in miſery and captivity; yet they had ſome Elders and Prophets, as may be ſeen in *Ezek.* 8. 1. After the captivity, they reformed all things according to King *Davids* inſtitution; but the number of ſingers, doorkeepers, and other officers, came far ſhort of the former. This government continued in ſome meaſure, till the time of *Antiochus Epiphanes*, who ſold the Pontificate to *Jaſon* the brother of *Onias* the High-Prieſt: he by degrees brought in the Greek government, and ſo did the third brother *Menelaus*; at laſt it was totally ſubverted in the eighth year of *Antiochus*, and again reſtored by *Mattathias*, and more fully by *Judas*, *Jonathan*, and his brother *Simon*; in *Jonathan* the Prieſthood was tranſlated from the family of *Tſadoc* to the poſterity of *Joiarib*, who came of *Eleazer*. And the government held out in ſome ſort till *Herod* the firſt overthrew it, by thruſting out the lawful Prieſts, and ſubſtituting at his pleaſure unworthy men. The like was done by the Roman Governours; then were the Levites deprived of their tithes by the chief Prieſts. The ſingers were permitted by *Agrippa* the younger, to wear a linnen garment as well as the Prieſts; they retained then ſome Prieſts & Levites; they had alſo Scribes and Lawyers, who exerciſed Eccleſiaſtick Juriſdiction with the Elders of the people,

people. They had alſo Synagogues of their profeſſion abroad in *Alexandria*, *Cilicia*, and other places, *Acts* 6.9. and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts* 13. 15. who did interpret the Law; they were alſo called Prophets, Scribes, and Lawyers: but the Government of the Jewiſh Church was much peſtered by the Samaritans, Eſſeans, Sadduces, and Phariſees: Nazareans who rejected the Books of *Moſes*; Hemerobaptiſts, who waſhed themſelves daily; and the *Herodians*, who held that *Herod* was Chriſt; the Eſſeans contemned marriage, and thought themſelves holier then other men, therefore called ὅσιοι, Saints, they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the ſworn enemies of the *Jews*. The Phariſees were ſo called from Separation, for they ſeparated themſelves from other men, accounting all profane but themſelves. They placed all Sanctimony in outward ſhews. The Sadduces, ſo called from Juſtice, denied providence, ſubjected all things to our will, denied the ſouls immortality, Angels, and the Reſurrection. The Scribes perverted all by their ſophiſtical gloſſes on the Law. Of theſe things, ſee *Sigonius*, *Betram*, *Joſephus*, and others.

Q. *But what Church government have the Jews at this day?*

Jews, their Church-Government at this day.

A. In *Rome*, *Venice*, *Worms*, *Mentz*, *Frankford* on the Moen, *Fridburg*, *Amſterdam*, and in divers places of *Poland*, *Bohemia*, and elſewhere they have their Synagogues, where they uſe to pray together, and to hear the Law read. Before they come thither, they waſh themſelves, and ſcrape their ſhooes with an iron faſtened in a wall before the Synagogue. They enter with great reverence, bowing themſelves towards the Ark, where their Law is kept, and are tied to a ſet form of prayer, which they muſt read in their books; they that cannot read muſt hearken diligently, and ſay Amen, though they underſtand not what is read; for their Liturgy is the old Hebrew, which they generally underſtand not. They utter divers brief benedictions, and after them ſome ſhort prayers; and becauſe they cannot

not ſacrifice, being baniſhed from *Jeruſalem*, the place appointed for ſacrifice, therefore in ſtead thereof they read the Law concerning ſacrifices and offerings; and ſome Expoſitions thereof out of the Thalmud, which they underſtand not. They pray in particular for the rebuilding of *Jeruſalem*, and their return thither, which they dayly expect, for which they expreſs great joy and vociferation. Then they read a long prayer, collected out of the Pſalms, with ſome part out of the firſt Book of the *Chronicles*, c. 30. Then they conclude with ſinging theſe words of *Obadiah*, ver. 17. *But upon mount Sion ſhall be deliverance, and there ſhall be holineſs; and the houſe of* Jacob *ſhall poſſeſs their poſſeſſions*, &c. *And the houſe of* Eſau *ſhall be ſtubble*, &c. *And Saviours ſhall come upon mount Sion to judge the mount of* Eſau, *and the Kingdom ſhall be the Lords*. Other ſongs alſo they ſing, much to this purpoſe; and when they ſing or ſay theſe words, [*Hearken O Iſrael, the Lord our God is one God,*] they turn their heads to the four corners of the world, intimating thereby that God is every where King. There be ſome of their prayers which they are bound to ſay every day twice, ſtanding ſtrait, thinking that thereby they ſhall merit. But when they utter theſe words of *Iſa.* 6. 3. [*Holy, Holy, Holy Lord God of Sabbath, the Earth is full of thy glory*] they leap three times. They hold, that whoſoever doth ſpeak whileſt they are praying, ſhall eat burning coales when they are dead. After this, they utter an execrable prayer againſt all Chriſtians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces ſtill towards the Ark, like crabs going backward. They uſe alſo to go ſlowly out of the Synagogue, leſt by making haſte, they might ſeem to be weary of praying. When they mention the adoration which is given to Chriſt by Chriſtians, they ſpit on the ground in deteſtation thereof.

Q. *What circumſtances do the Jews now obſerve in praying?*

Jewes their manner of prayer.

A. They pray being girt, ſtanding upright, with their faces towards *Jeruſalem*, laying their hand on their heart, and bowing their head. They hold it a great ſin in praying, to belch, yawn, ſpit, or break wind, becauſe

cauſe they hold the Angels to be there preſent; but if any be neceſſitated to break wind, he muſt beg pardon of God, who hath made him a body ſo full of holes; he that prays muſt make no interruption, though a Serpent ſhould bite him, or the King of *Iſrael* ſpeak to him. They are bound to utter an hundred bleſſings every day. In praying they muſt not touch their naked ſkin. They hold ſneezing in prayers to be a good ſign, but breaking wind to be ominous; and they believe that whoſoever ſaith heartily Amen to their prayers, haſteneth their Redemption.

Q. *What is the time and order of their Evening prayer?* *Their times of prayer.*

A. About five in the afternoon the Door-keeper of the Synagogue with a hammer knocks at their doors, warning them to repair to Evening prayer. When they are come, they ſit down, and begin their ſervice with theſe words of the 84 Pſalm: [*Bleſſed are they that dwell in thy houſe.*] Then the Precentor, having ſaid or ſung ſome Pſalms, and half that holy prayer called *Kaddeſh*, the whole Synagogue ſaith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Joſhuah*, *Jeſh.* 7. 6. and layeth his left hand under his face, becauſe it is ſaid, *Cant.* 2. 6. *His left hand is under my head.* This the people do likewiſe, and with their faces covered, and towards the ground, they ſay the ſixth Pſalm. Having ended their Evening prayer, and pawſed a while, they begin their night prayers, which they ſhould ſay after ſupper; but becauſe it would be inconvenient to return late to the Synagogue, and many times they are drunk after ſupper, therefore before they depart they ſay ſome prayers; but if any have a quarrel with his neighbour, he takes the Liturgy-book and ſhuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. *Why do the Jews, beſide the Sabbath, keep holy the Monday and Thurſday?*

A. Ezdras appointed that the people ſhould meet three times in the week, to be taught the Law, becauſe in the Deſart of *Sur* the people wandered three dayes without

Jews hear the Law three times a week.

without water, that is, ſay they, without the Law. And becauſe *Moſes* went up the mountain the ſecond time to renew the Tables of the Law, and to pacifie Gods anger for the peoples worſhipping the Golden Calf on Thurſday, and returned thence on Monday; therefore the devoted Jews uſe to faſt theſe two days, as the Phariſee did in the Goſpel.

Q. *What Ceremonies obſerve they about the Book of the Law?*

Their ceremonies about the Book of the Law.

A. In every Synagogue the Book of the Law is kept within a Cheſt; this Book is the Pentateuch, written in parchment in great Characters, and carried to and fro on two ſtaves, faſtened at each end of the parchment. Before the door of the Ark or Cheſt, hangs a piece of Tapeſtry, on which divers birds are figured, becauſe birds were pictured upon the Ark of the Covenant. This Book is wrapt in Linnen, which is covered with Silk, Velvet, or Tiſſue. The office of carrying the Law, is ſold to him that gives moſt, and the mony is beſtowed on the poor. The two ſtaves are called the trees of Life. When the Precentor brings the Book out of the Ark into the Pulpit, then they all ſing theſe words, *Numb.* 10. 35. *Let God ariſe, and let his enemies be ſcattered, &c.* After ſome Anthymns are ſung, one comes between the Chaſan or Chief Singer, and him who bought the Office of carrying the Law, and kiſſes (not the parchment, for that were too great preſumption) but the cloaths in which it is wrapped; then with a loud voice he bleſſeth God, who hath choſen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kiſſed again, with bleſſing of God for giving the true Law. Then it is elevated on high, the whole Congregation ſhouting, *This is the Law that Moſes gave to Iſrael.* The Women in the mean time being in a diſtinct Synagogue by themſelves, are not permitted to kiſs the Book, nor to be there with the men, to ſhew what modeſty ought to be there; but if he who carried the Book, ſhould by chance ſtumble with it, a long faſt muſt be enjoyned; that fall being held ominous, and a preſage of great calamities. When the Book is wrapped up again within all its coverings, young and old kiſs it, touching it only with

with their two fingers; and whileſt it is carried back to the Ark, they all ſing again, *Return Lord to the many thouſands of Iſrael*, Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they ſay, *The Lord preſerve my going out, and coming in, from henceforth and for ever*, Pſal. 5. 9.

Q. *What is their manner of obſerving the Sabbath at this day?*

Their manner of obſerving the Sabbath.

A. Becauſe *Moſes* commanded the Iſraelites to gather as much Manna on the ſixth day as might ſerve them alſo the ſeventh; therefore all that they eat and drink on the Sabbath, is prepared and dreſſed on the Friday; and if the ſervants work be more then they can perform before the Sabbath, their Maſters, be they never ſo great and rich, muſt help them, that the Sabbath be not broken; yet they have three Feaſts that day, one in the Evening when they begin their Reſt, the ſecond at Noon, and the third in the Evening when they conclude their Sabbath. All that day their Tables remain covered; If they do not waſh their heads, hands and feet; If they pair not their nailes, beginning at the fourth finger on the left hand, which pairings muſt not be trod upon, but either burned or buried; if they change not their cloaths; if the men cut not their beards, and the women if they comb not their heads; if they ſharp not their knives, and make every thing clean in their houſes on the Fryday, they eſteem the neglect of any of theſe circumſtances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient cuſtome, as may be ſeen in *Perſius*, *Satyr.* 5.

Herodis venere dies, unctáque feneſtra
Depoſitæ pinguem nebulam vomuere lucernæ.

Except we underſtand here by *Herod's* dayes, *Herod's* birth day, which was carefully obſerved by the *Herodian* Sect. Now the reaſon why the women kindle the lights, is becauſe the firſt woman extinguiſhed the light and glory of man by her diſobedience. They alſo uſe to haſten their Sabbath, and to enlarge it, by adding a part of the work day, that the ſouls in Purgatory may have the more liberty and refreſhing, who all that time coole and refreſh themſelves in water, for

which cauſe the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave ſome for refrigeration of theſe ſcorched ſouls. They believe that a good and evil Angel ſtand before their Synagogues, obſerving who pray and hear moſt diligently. Theſe Angels wait upon ſuch to their houſes, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to ſhew a ſeeming content. They do not put out their lights all that day, nor muſt they ſnuff them, leſt they ſhould thereby break their Sabbath, nor muſt they that day catch a Flea, or kill a Louſe. If a *Jew* in his journey be overtaken by the Sabbath, he muſt ſtay, though in the midſt of a Field or Wood, though in danger of theeves, ſtorms, or hunger, he muſt not budge. They begin their feaſting on the Sabbath with conſecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think it not ſufficiently obſerved, except they eat and drink largly in the day time, and kiſs their wives often in the night. In their Synagogues they have read to them ſeven of their Chapters by ſeven ſeveral men, who come in at one door, and go out at another. Theſe Lectures are out of *Moſes* and the Prophets, *Act* 13.27. & 15.21. they pray for the ſouls of thoſe who have violated the Sabbath, who being in Hell, have ſo much eaſe by their prayers, as to turn from one ſide to the other. But this ſervice laſteth not a bove the ſixth hour, which is our noon; for by their Law they muſt neither pray nor faſt beyond this hour. If any dream of ſuch things as they count ominous, ſuch as the burning of the Law, the falling of their houſes, or teeth, they muſt faſt till the evening, and ſo they muſt faſt the next day, as a puniſhment for faſting on the Sabbath. After dinner the moſt of their diſcourſe is about their uſe-mony, and other worldly buſineſs. In the evening they repair to their Synagogues again, and thence to their third feaſt. They conclude their Sabbath with ſinging, or caterwaling rather, which they continue as long as they can, for eaſe of the defunct ſouls: And withal they pray that *Elias* would haſten his coming, even the next Sabbath if he pleaſe, that he

blot out the Edict, that the Jews may receive no hurt thereby. They hold the morning the beſt time to enter into the houſe of God, becauſe *David* ſaith, *Thou wilt hear my voice betimes in the morning.* In the evening they ſay God commands all the Gates of Heaven to be ſhut; which are guarded by certain Angels, who are ſilent till after midnight, then a great noiſe is heard in Heaven, commanding the gates to be opened: this noiſe is heard by our Cocks here below, who preſently upon this, clap their wings and crow, that men thereby may awake; then the evil ſpirits who had leave to wander up and down in the night, whilſt Heaven Gates were ſhut, loſe all power of doing hurt: as ſoon as they hear the Cock crow, they muſt ſay this prayer, as they are taught by their Rabbins; *Bleſſed be thou, O God, Lord of all the World, who haſt given ſuch underſtanding to the cock.* When they change their ſhirts, the walls and bed-poſts muſt not ſee their nakedneſſe, but they muſt change within the bed-cloaths. They muſt not in the morning put on the left ſhooe before the right; but at night they ſhould put off the left ſhooe firſt. As they are going out of their chamber in the morning, they muſt with a ſubmiſſive mind bow their head to the ground, in remembrance of the devaſtation of the temple at *Jeruſalem*; but no man muſt offer to ſay his prayers till firſt he hath eaſed himſelf at the ſtoole, and waſhed his hands, becauſe upon them evil ſpirits ſit in the night-time; and his face alſo, becauſe it was made after the Image of God; but they muſt be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are eaſing of themſelves, they muſt not then think of God, or of his Law, for that will ſhorten their life, as their Rabbins ſay. If any man touch his eye in the morning with unwaſhed hands, he ſhall be blind; if his ears, deaf; if his noſtrils, they ſhall ſtill be dropping; if his mouth, it ſhall ſtink; if any part of his ſkin, it ſhall be ſcabbed; they muſt not preſume to pray but in their four corner'd cloak, from which hangs certain borders, laces, or Phylacteries, which they call *Zizim*; they muſt alſo have their *Tephillin* tied to their heads and hands; theſe are ſcrowls or bundles of prayers;

ers; but of these and many more of their superstitious ceremonies, see *Buxtorfius* in *Synagoga Judaica*.

Q. *How do they prepare themselves for the feast of Reconciliation?*

The feast of Reconciliation, and Ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid a Hen. After some impertinent sentences pronounced out of Scripture, each one whirls the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: His guts are cast upon the top of the house, that the Ravens may carry them away, and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hebrew word *Gheber* signifieth a man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this, they go to the Church yard, confesse their sins, and give to the poor the price of their Cocks, because of old they used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in the Synagogue, where, in the evening they meet and reconcile themselves to each other, where hath been any offence; he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; & thinks himself acquitted in seeking for that the other hath refused. If the party wronged die, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault; they confesse also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilst he is confessing and beating of his brest, receiveth thirty nine stripes on the back, of his fellow with a leather thong, whom he repays in the like manner. Having done they return home, and make merry with their roasted Cocks and Hens. Over their cloathes they put on a white shirt or surplice, to shew that now they are white, and pure from sin.

Q. *Wha*

Q. *What other ceremonies uſe they in the feaſt of reconciliation?*

A. The ninth day the men in the Synagogues, the women at home, about evening, light wax candles, over which they pray, ſtretching out their hands towards the light; which if they burn clear, they take it for a good ſign that their ſins are pardoned, and that they ſhall be happy: if the lights be dim, or the wax melt, its ominous. Then they faſt, goe bare-footed, abſtain from oyl, bathing, and carnal copulation: they ſpend much of the night in ſinging and praying, and moſt of the next day, while the Prieſt extendeth his hands to bleſs them, they all lay their hands on their faces, as not daring to look on thoſe ſanctified hands of the Prieſt. At this time they faſt 48. hours together, and ſome have been obſerved to ſtand upright and pray above 24. hours without intermiſſion. Some write that they uſe at this time to bribe Satan, that he may not accuſe them for their ſins.

Q. *what ceremonies uſe they when they have read over the Law?*

Their Rites after the Law is read over.

A. They divide the Pentateuch into 52. Sections, according to the 52. Sabbaths of the year. The laſt Leſſon, which falls out on that day that immediately follows the feaſt of Tabernacles, about the 23. of *September*, is accompanied with ſinging, and the Prieſts dancing. All the books are this day brought out of the Ark with dancing about it; in the interim, whileſt the books are out of the Ark, a candle burns within it, to ſhew that the Law is a Light. In the Synagogue they fling Nuts, Pears, and other fruit to the Youth, who, in ſcrabling for the ſame, fall oftentimes together by the ears. That day their Eccleſiaſtick Offices are propoſed to ſale, which occaſioneth much ſtrife and malice among them. The mony raiſed on the Offices, is for the repair of their Synagogues, and relief of the poor. At laſt they conclude all with good cheer and wine at ſupper, and are merry, if while the Law was carried about, he did not ſtumble that carried it, for that is held very ominous.

Q. *What are theſe Church offices which they ſell yearly?*

Church Offices ſold among the Jews.

A. Firſt, the Office of lighting the candles. Secondly, of furniſhing the conſecrated Wine, which is ſpent in their Sabbaths, and other Feſtivals. Thirdly, the Office

fice of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the ſaid Book. Fifthly, of touching the ſacred ſtaves on which the Book of Parchment is rowled. Young men are greedy of this office, becauſe they think the touching of theſe ſtaves will prolong their life. Sixthly, the Office of reading the Law. And ſeventhly, of ſupplying his place who is negligent in his Office.

Q. *Why do they keep the Feaſt of Dedication?*

The Feaſt of Dedication.

A. They keep it in memory of *Judas Macchabæus*, who dedicated the Temple the 25. of *November*. After it had been poſſeſſed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this Feaſt ſhould be kept yearly for eight days together. At that firſt Dedication was found a ſmall veſſel of Conſecrated oyl; which of it ſelf was not ſufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight days. Now this Feaſt conſiſteth in drinking and gormandiſing, and in pompous ſuperſtition about their lights. Yet Chriſt honoured this feaſt with his preſence, *John* 10. 22. not to countenance the abuſes thereof, but the inſtitution it ſelf; for all places ſet apart for the ſervice of God, ought to be conſecrated and dedicated to him by prayer and decent ceremonies; therefore *Moſes* dedicated the Tabernacle to God, and *Solomon* the Temple with great ſolemnity and prayers; when the Temple was rebuilt, after the peoples return from *Babylon* it was dedicated againe; and now the third time it was dedicated, when it was profaned by *Antiochus*. Theſe ſecond Dedications are called ἐγκαίνια, that is, Renovations. The Temple was alſo newly conſecrated or dedicated under *Ezechia*, after it had been profaned by *Achaz*, 2 *Chron.* 29. The Prieſts and Levites ſpent eight days in this dedication.

Q. *What is their feaſt of* Purim?

The Feaſt of Purim.

A. That is of Lots; for *Haman* by lot had appointed the Jews to be Maſſacred all through the *Perſian* Kingdome in one day, to wit, the thirteenth day of the twelfth Moneth, which is *Adar* or *February*; but the Plotters were Maſſacred themſelves by the Jewes the ſame day. For at *Suſa*, *Haman* with his ten Sons, and five

five hundred men more were ſlain, and three hundred the day after: and on the ſame day through the reſt of *Aſſuerus* his Dominions were ſlain by the Jewes 75000. So becauſe this day they deſtroyed their Enemies, and the next day reſted themſelves; therefore at this feaſt they keep two holy days, or rather days for *Bacchus*. In their Synagogues they ſet up lights in the night time, and the whole Book of *Eſther* is read. As often as they hear the name of *Haman*, they keep a cruel noiſe, and ſtamping with their feet. They read all that paſſage of the death of *Haman*'s Sons at one breath, to ſignifie the ſuddenneſſe of that death. Theſe two dayes are ſpent in ſinging, playing, eating and drinking. The men wear womens apparel, and the women mens, againſt the Law of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry alſo, the richer ſort furniſh them with meat and drink; and ſo with this riotous *Bacchanal*, they conclude their Anniverſary Feaſt; for this is the laſt of the year, having none between this and *Eaſter*.

Q. *What Faſting days do the Jews obſerve now?*

Their Faſts.

A. They keep the four Faſts mentioned by *Zachary*, *chap.* 8. 19. to wit, that of the tenth Moneth, on the tenth of *December*, in memory of *Jeruſalem* beſieged that day by *Nebuchadnezzar*. Secondly, they faſt the ſeventeenth day of the fourth Month, or *June*, in memory of the two Tables of the Law broken, for the loſs of their daily ſacrifice; for burning of the Law; for ſetting up Idolatry in the Temple; for beſieging *Jeruſalem* the ſecond time, and for breaking down the walls thereof. They count the days from this, till the ninth of the next moneth all unlucky; ſo that they avoid all great buſineſs; and School-Maſters during that time will not beat their Scholars. Thirdly, they faſt the ninth day of the fifth moneth, or *July*, becauſe then the Temple was burned; therefore they go bare-foot, ſit on the ground, read *Jeremiahs* lamentations, and in the Church yards among the dead they bewail the loſs of *Jeruſalem*. From the firſt till the tenth of this month, they abſtain from fleſh, wine, ſhaving, bathing, marrying, and pleading, and from all kind of delights. Fourthly, they faſt the third day of *September*, becauſe *Gedaliah*, Gover-

nor of those Jews that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. and 41. Besides these fasts, they have others, but not so generally observed; for some of their precisest sort fast every Monday and Thursday. Some fast the tenth of *March*, because *Miriam* died that day, and the people wanted water in the Desart. Some fast the tenth of *April*, for the death of *Eli*, and his two Sons, and the loss of the Ark. Some fast the eighteenth of this month, for the death of *Samuel*. At *Jerusalem* the Jews used yeerly to fast in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters. This fast was observed the eighth day of *Tebeth* or *December*, and was a day of much heavinesse among them; which must proceed from their pride or envy, or to much superstition; disdaining that their Law should be imparted to the Gentiles, and that this translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowful as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and not any passage that is joyful, such as their delivery from *Egyptian* slavery, or *Haman*'s tyranny. The only fast that God commanded, was that upon the day of Expiation: other fasts were enjoyned by the Prince upon emergent occasions; as the fast commanded by *Jehoshaphat*, by *Joachim* and other Princes. Divers other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Their Marriages.

Q. *What is the manner of their Marriages?*

A. They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloth, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glass full of wine, over which he pronounceth a blessing, praising God for this Conjunction, and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom his gold ring, and askes of the standers by if it be good, and worth the

mon

mony given for it, and ſo puts it upon one of the Brides fingers: then are the marriage writings read openly: Then the Rabbi takes another glaſs of Wine, over which he prayeth, and preſents it to the married couple to be taſted; but the Bridegroom takes the glaſs and daſhes it againſt the wall, in memory of the deſtruction of *Jeruſalem*; and for the ſame cauſe in ſome places aſhes are put on the Bridegrooms head; ſo the Bride in ſign of ſorrow, puts on a black cloak, and the Bridegroom a black hood; they are married in the open Aire, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies uſed before and after marriage, are not to our purpoſe, as not being Eccleſiaſtical. But we muſt know that beſides the principal Wife, they have others that are ſubordinate, which we may call Concubines, who have not the command of the family, nor gifts or preſents from the Husband, as *Rebecca* had from *Iſaac*, nor matrimonial writings, as the chief Wife hath; nor may their children inherit, but receive gifts only; thus *Abraham* dealt with the ſons of his Concubines, *Gen.* 25. Their cuſtome alſo is firſt to be contracted, and after ſome ſpace of time to be married; which contract was confirmed either by writing, or by a piece of mony, or by copulation; but this laſt was puniſhable. Their Marriages are accompanied with bleſſings and praiſes; therefore if they are married within doors, that houſe is called *Beth-Hillulim*, the houſe of prayſes.

Q. *How do they make their Bills of Divorce at this day?*

The Bills of Divorce.

A. After the ſame manner that they did in the time of Chriſt; when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witneſſes, who ſubſcribe and ſeal the ſame, whereby he gives her free power to go whither ſhe will and to diſpoſe of her ſelf as ſhe pleaſeth; but ſhe muſt not marry again till after ninety days, that it may be known whether ſhe be with child or not; the Woman alſo might give a Bill of Divorce to her Husband, of which our Saviour ſpeaketh, *Mark* 10. 12. and withal ſheweth that ſuch Bills of Divorce were not commanded, but

tolerated by *Moſes* for the hardneſſe of their hearts; and tells them plainly, that whoſoever puts away his wife, and marries another, commits adultery, and ſo doth ſhe if ſhe marries another, *Matth.* 5. 31. *Peter Martyr* on 1 *Corinth.* 7. 10. is miſtaken when he ſaith, that there is never any mention in Scripture, that the woman gave a Bill of Divorce to her Huſband; but our Saviour tells us, that if the woman put away her Huſband and marry another, ſhe commits adultery; but the man and woman could not put away one another without a Bill of Divorce, and that before witneſſes.

Q. *After what manner is the Wife ſeparated from her deceaſed Husbands brother?*

Their ſeparation of the wife from the deceaſed Huſbands brother.

A. The Widow with five witneſſes repairs to the chief Rabbi, who askes her certain queſtions, as whether her Husband hath been dead three months, whether his brother be a ſingle man, whether the man preſent be her Husbands full brother, what age they are of; and whether they think themſelves fit for procreation? Then he asks of the woman if ſhe be faſting, for otherwiſe ſhe muſt not ſpit in his face. Then he asks of the man, if the woman preſent were his brothers Wife, if he will marry her, or ſuffer his ſhooe to be pulled off. If he ſay he will not marry, then a ſhooe is brought, and put upon his right foot being bare; then the woman comes, ſaying, this my brother in Law refuſeth to raiſe up ſeed to his brother, and ſo bowing her ſelf, pulls of his ſhooe, and ſpits in his face; ſaying, ſo ſhall it be to him that will not build up his brothers houſe; and thus they are parted.

Q. *What is the manner of Circumciſing their Children?*

Their Circumciſion and Rites thereof.

A. The child is firſt waſhed, and layed in clean linnen; for if he be foul, or defile himſelf while he is Circumciſed, the Mohel or Circumciſer is to ſuſpend or interrupt his prayer, till he be waſhed again. In the morning of the eighth day, the God-father ſeateth himſelf down in a ſeat placed near the Ark, and the Mohel near him. Twelve wax candles are brought in, to repreſent the twelve Tribes. Then two cups of red wine, the circumciſing knife, with two diſhes; the one of oyl, the other of ſand. When the Child is brought to the

door

door by the women, the Congregation riſeth up, the God-father takes the Child and ſits down in his ſeat. There is alſo a ſeat prepared for *Eliah*,, whoſe coming they expect at the circumciſion. The Child is then named, and uſually by the name of ſome of his Anceſtors; ſo that *Luk.* 1.61. it was wondred at, that *Zacharie* ſhould name his Son *John*, ſeeing none of his kindred was named with this name. The eighth day was ſo ſtrictly obſerved, that if it fell on the Sabbath, the Child was then Circumciſed; not ſooner, leſt God ſhould be thought to be tied to the Sacrament, and becauſe the child the firſt ſeven days after the birth was held legally unclean, and yet remaining in his blood, *Levit.* 12. 2, 3. and 22. 27. nor later, leaſt the parents ſhould be longer withheld from the comfort of the Sacrament. The Penalty of contempt or neglect of Circumciſion was *a cutting off from the people*, *Gen.* 17. 14. that is, by Excommunication, or bodily death of the Parents. Therefore God would have killed *Moſes* for not Circumciſing his Son; or elſe by the death of the Son himſelf, when he comes to years of diſcretion, if he be not circumciſed either by himſelf, or by his parents, or by the Judges.

Q. *How doth the Mohel cut off the foreskin?*

A. He firſt rubs it, that it may be the leſs ſenſible, then bleſſeth God for the Covenant of Circumciſion, and withal cuts off the fore-part of the ſkin, and flings it into the Sand, in memory of that promiſe, *Gen.* 32. 12. *I will make thee as the ſand of the Sea*; then he ſpits ſome red Wine on the wound, and waſheth it, and ſome alſo on the Childs face, if he faint, and taketh the bleeding member into his mouth, and ſucks the blood from it, which he ſpits into the other cup of wine. Then he tears off the remaining ſkin with his ſharp-pointed nails, and layeth the clouts dipt in Oyl in the wound, and bindeth them. Then he bleſſeth God again, and the God-father takes the other cup of wine, and prayeth for the Child. And the Mohel moiſtneth the Childs lips with wine and his own blood, and prayeth again. If the Child be ſick on the eight day, his Circumciſion is deferred till he recover. If he die before the eighth day, he is circumciſed at the grave, but without prayers.

Q. *How do they redeem their first-born?*

How they redeem their first born.

A. When the Child is one and thirty dayes old, he is set upon a Table by the Father, before the Priest, with as much money as two Dollers and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, whether he esteems more of his mony, or of his Child; he answers, of his child; then the Priest takes the money and layeth it on the Childs head, and pronounceth that he being the first born, and presented before the Lord, is now redeemed: if before this time the Father dies, then the Mother signifieth by a scroll about the childs neck, that he is the first born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the parents stand no more charged with his sins, but he must himself bear his own burthen.

Q. *What duty is performed to the sick?*

Their duty to the sick.

A. The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich: They exhort them to be constant in their faith, especially they must believe that their Messias is yet to come; therefore must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

Q. *How do they use their dead?*

Their ceremonies about the dead.

A. When the party dieth, his kindred tear off a little piece of their garments, because *Jacob* tore his garments when he heard of *Joseph*'s death. They mourn also seven days, because *Joseph* did so for his father. All the water in the house they pour out into the streets. They cover his face, and bow his thumb, that it resembleth the Hebrew Shaddai, that so they may terrifie Satan from coming near the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egg; and cloath him with the white surplice he wore on the day of Reconciliation, and then they Coffin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow

should

ſhould be now caſt out of that houſe. In the Church-yard a prayer or two is ſaid; then the Corps is buried, the next of kin caſteth in the firſt earth. In their return they caſt graſs over their heads; either to ſignifie their frailty and mortality, *For all fleſh is graſs*, or elſe their hope of the Reſurrection. When they enter the Synagogue, they ſkip to and fro, and change their ſeat ſeven times. The Mourners go bare-foot ſeven days; abſtain from wine and fleſh, except on Sabbaths and Feſtivals. They bathe not in 33. days, nor pair their nails. They burn candles for ſeven days together, thinking that the departed ſouls return to the place where they left the body, and bewail the loſs thereof. They believe that no Jew can be partaker of the Reſurrection, who is buried out of *Canaan*, except God through hollow paſſages of the earth convey his body thither; grounding this conceit upon *Jacob*'s deſire to *Joſeph* that he ſhould bury him in *Canaan*, and not in *Egypt*. They borrowed divers Gentile cuſtoms in their Funerals, as cutting or tearing their ſkin, hiring of women to ſing, and minſtrils to play; alſo ſhaving, going bare-footed, and bare-headed, with duſt on their heads, waſhing, anointing, and embalming, beſides beautifying of their Sepulchres, and adding of Epitaphs, &c. they uſed alſo burning of the dead, as may be ſeen in 1 *Sam.* 31. 12. & *Amos* 6. 10. they bury apart by themſelves, and not with thoſe of another Religion. Their common Epitaph is, *Let his ſoul be in the bundle of life, with the reſt of the juſt, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpoſe. Of which ſee *Munſter*, *Buxtorfius*, *Margarita*, *Galatin*, *Hoſpinian*, *Fagius*, D. *Kimchi*, *Aben Eſra*, &c.

The

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SECT. II.

Queſt.

What kind of Religious, or rather Superſtitious Government was there among the ancient Babylonians?

Babylonians, *their ancient Religion.*

Anſw. They had their Prieſts, called *Chaldeans*, and *Magi*, who were much addicted to Aſtrology and Divination, and had their Schools for education of the Youth in this knowledge. They worſhipped divers gods, or Idols rather; the two chief were *Belus*, or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Aſtaroth*, or *Aſtarte*, by which *Juno* was underſtood. They were bound alſo, by their ſuperſtitious diſcipline, to worſhip the Sun; and ſo was the King to offer to him

him every day a white horſe richly furniſhed. They worſhipped alſo the Fire, under the name of *Nego*; and the Earth, by the name of *Shaca*. To this Goddeſſe they kept a Feaſt for five days in *Babylon*, where, during that time, the Servants were Maſters, and the Maſters Servants. They worſhipped alſo *Venus*; for maintaining of whoſe ſervice, the women proſtituted themſelves to ſtrangers, and received much mony thereby; to this purpoſe they ſate and expoſed themſelves at the Temple of *Venus*, which they call *Militta*. Their Prieſts uſed to have their Proceſſions, and to carry their Idols on their ſhoulders, the people before and behind worſhipping. The Prieſts alſo were uſed to ſhave their heads and beards, and to ſtand in their Temple with Axes, Scepters, and other Weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the firſt Idolater, who after the death of his Father *Belus*, ſet up his Image, and cauſed it to be adored with divine honors here at *Babylon*, and in the reſt of his dominions. Thus we ſee that the making of Images, and the worſhipping of them, was the invention of the Gentiles; for indeed they were men whom the *Pagans* affirmed to be gods; and every one according to his merits and magnificence, began after his death to be worſhipped by his friends; but at length, by the perſwaſion of evil ſpirits, they eſteemed thoſe whoſe memories they honoured, to be leſſer gods; this opinion and idolatry was fomented by the Poets; and not only a prepoſterous love, and a vain admiration of the worth and merits of dead men brought in idolatry, but likewiſe *Deiſidæmonia*, or a fooliſh and prepoſterous fear; *primus in orbe Deos fecit timor*; for the Gentiles did fear their Religion would be in vain, if they did not ſee that which they worſhipped; they would therefore rather worſhip ſtocks and ſtones, then an inviſible Deity; but it is ridiculous, ſaith *Seneca*, *Genu poſito ſimulacha adorare & ſuſpicere; fabros vero qui illa fecerunt contemnere*; to worſhip and admire the image, and to ſlight the Image-maker; whereas the Artificer deſerves more honour then the Art. Againſt this madneſſe the Prophet *Iſaiah* ſpeaketh, *chap.* 44. *men cut down trees, rinde them, burn a part*

The making worſhipping of Images, and bringing in Idolatry.

part of them, make ready their meat, and warm themſelves by the fire thereof; but of the reſidue he maketh a god, an idol, and prayeth to it; but God hath ſhut their eyes from ſight, and their hearts from underſtanding. Divers wayes they had in worſhipping of their Idols, ſometimes by bowing the head, ſometimes by bending the knee, ſometimes by bowing or proſtrating the whole body, and ſometimes by kiſſing the Idol, or by kiſſing their own hand, if they could not reach to kiſs the Idol; of this *Job* ſpeaketh, *If my mouth hath kiſſed mine hand when I beheld the Sun ſhining, or the Moon walking in her brightneſs, Job* 31.27. but of the Babyloniſh Idolatry, ſee *Diodorus, Philoſtratus, Euſebius, Iſidor, Scaliger.*

Q. *How doth it appear that the Gentile Idols were dead men?*

The Gentiles Idols were dead men.

A. By their own teſtimonies; for *Hermes* in *Aſclepio* as *Apuleius* records, confeſſeth, *that* Æſculapius *Grandfather to* Aſclepius, *and that* Mercury *his own grandfather who had divine worſhip at* Hermopolis *in* Egypt, *were men whoſe bodies were buried, the one in* Lybia, *the other in* Egypt, *in the town* Hermopolis, *ſo called from him; but under theſe names Spirits or Devils are worſhipped, which I did draw or intice into their Statues. Plutarch* witneſſeth that the Egyptian god *Oſyris* was a man, who becauſe he diſtinguiſhed every Region in the Camp by their colours, in which Dogs, Oxen, and other beaſts were painted; therefore after his death he was honoured under theſe ſhapes. In *Cyprian*'s book, concerning the vanity of Idols, *Alexander* is informed by *Leo* the chief Egyptian Prieſt, that their gods were no other then men. The Greek Poets, in rehearſing the Genealogy and offſpring of their gods, do intimate that they were men. King *Faunus* in *Italy*, made his Grandfather *Saturn* a god; and ſo he did deifie his father *Picus*, and his wife *Fauna*, who from her gift of prophecying was called *Fatua*, and afterward *Bona dea.* When the Senate made an Act that none ſhould be worſhipped at *Rome* for gods; but ſuch as the Senate did allow, did they not by this Act intimate that their gods were but men, and ſubject to their approbation? *Cicero*, in his Books of the nature of gods, ſheweth that all their Deities, both great and ſmall, were but men; their Temples were their Sepulchres, and their Religion but Superſtition.

Virgil

Virgil by confeſſing that the *Trojan* gods were ſubdued by the *Grecians*, doth acknowledge they were but men. *Sibylla* calls the Gentile gods νεκύων εἴδωλα καμόντων, that is, the Idols or Images of dead carkaſſes; the whole ſtory of *Jupiter*, to wit, his birth, education, actions, and death, do teſtifie he was but a man; and if we look on his adulteries, inceſts with his own Siſter *Juno*, and his Daughter *Minerva*; if on his Sodomy with *Ganymedes*, his raviſhing of *Europa*, and many others; if on his impiety againſt his father *Saturn*, whom he drove out of his Kingdome, and forced to hide himſelf in *Italy*; if, I ſay, we conſider theſe things, we muſt needs ſay that he was ſo far from being a god, that he ſcarce deſerved the name of a man, but rather of a ſavage beaſt, and indeed not unlike in ſalacity to the Goat his Nurſe. Such another god was *Saturn*, a cruel murtherer of his own children, and whoſe chief delight was to have little children ſacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard? *Vulcan* was but a Smith, *Apollo* a Shepherd and Maſon, *Mars* a Souldier, *Neptune* a Marriner, *Minerva* a Spinſter or Weaver, *Saturn* a Husbandman, *Æſculapius* a Phyſitian, &c. in a word, as theſe were men, ſo they had no other Deity but what they had from men; therefore I will end with that witty ſaying; *Si Dii, cur plangitis! ſi mortui, cur adoratis?* if theſe are gods, why do you bewail them? if men, why do you adore them? But againſt theſe deified men, the fathers of the Church have written ſufficiently; chiefly *Clemens*, *Auguſtine*, *Euſebius*, *Tertullian*, *Cyprian*, *Lactantius*, *Arnobius*, *Nazianzene*, &c. who tell us that there was no Religion at all among the Gentiles, ſeeing every kind of impurity and impiety was patronized by their gods; and as *Greg. Nazianzene* ſaith in his third Oratian againſt *Julian*, κακὸν εἶναι, οὐ τίμιον, οὐ βωμοῖς οὐ θυσίαις τιμώμενον; that is, to be wicked was not only counted no diſgrace, but it was alſo honoured with Altars and Sacrifices. Therefore juſtly might the Apoſtle call the worſhippers of ſuch gods, *Atheiſts*, becauſe they did not worſhip the true God, but ſuch as were no gods at all, and ſcarce worthy to be called men. Goodly gods (ſaith the ſame Father) who would be drawn to *Æthiopia*,

ſo

ſo far off, for the love of good cheer; theſe ſure were belly-gods; and withal would undertake a quarrel for the Strumpet *Lacæna*.

Q. *What Religious worſhip, or Idolatrous rather, was uſed in* Hierapolis *of* Syria?

Hierapolis *the Religion thereof.*

A. In this holy City (for ſo *Hierapolis* ſignifieth) was a magnificent Temple, built by *Deucalion*; or, as ſome write, by *Semiramis*; or, as others, by *Bacchus*. Queen *Stratonice* repaired, or re-builded rather, this Temple, being decayed. Here men uſed to geld themſelves, and put on womens apparel; ſuch Prieſts were called *Galli:* Here ſtood two *Priapi* or *Phalli*, and within the Quire (into which the chief Prieſt only might enter) ſtood *Jupiter*'s Statue, ſupported with Bulls, *Juno*'s with Lions, having in one hand a Scepter, and a Diſtaff in the other: In the Temple ſtood *Apollo*, cloathed and bearded, whoſe Oracles were much conſulted; if the Petition was liked, the Image would move forward; if otherwiſe, backward. Here alſo ſtood divers other Idols; 300. Prieſts were maintained here; who did Miniſter all in white, with their heads covered, and ſacrificed twice a day, with ſinging and muſical Inſtruments, if to *Juno*; but to *Jupiter* no Muſick. Their high Prieſt was elected every year, whoſe cloathing was Purple, and a golden Mytre. Not far from the Temple was a deep Lake, in which were kept conſecrated fiſhes: in the midſt thereof ſtood a ſtone Altar, crowned continually with Garlands; on this odours did ſtill burn. They had divers Feaſts: the greateſt was that of the Fire; where they ſet divers trees, hung with divers ſorts of beaſts for ſacrifice on fire; after they had carried about theſe Fires (in Proceſſion) to their Idols. Here the gelded Prieſts wound each other, and divers young men at this feaſt geld themſelves. Here was much confuſed Muſick, Diſorder, Fury, and Prophecying. Into the Temple none might enter in 30. days, in whoſe Family any died, and then his head muſt be ſhaved. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, becauſe *Semiramis* was tranſformed into a Dove; and ſo it was to touch Fiſhes, becauſe of *Derceto*, the Mermaid and Mother of *Semiramis*, half

half a Fiſh, and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was tied to cut his hair on his head and brows; to ſacrifice a ſheep, to kneel and pray upon the fleece thereof; to lay the head and feet of the ſheep upon his own head, to crown himſelf, to drink cold water only, and to ſleep on the ground till his return. The young men were bound to conſecrate their hair, then to cut it in the Temple, and to offer it in a box of God or Silver, with their names inſcribed thereon. Some other fooliſh circumſtances there were in their Superſtitious Church diſcipline, if I may ſo call it: Of which ſee *Lucian* in his *Syrian* Goddeſs; out of whom I have this deſcription. By this, and by what we are to ſpeak of the Gentile idolatry, we may admire the madneſs of thoſe men, who being made after the Image of God, do ſubject and enſlave themſelves to dead Images, to ſenſeleſs blocks and ſtones, which have eyes, and ſee not; ears, and hear not: then not without cauſe did *David* ſay, *That they who made them, are like unto them*; he means thoſe that worſhip them; for not the Artificer, but the Worſhipper makes the Idol; So the Poet,

Idolatry of the Gentiles and of all kinds condemned.

Qui fingit ſacros auro vel marmore vultus,
Non facit ille Deos; qui colit iſte facit.

And it is ſtrange to ſee how cold and ſparing we are in the worſhip of the true God; how zealous and expenſive they are in the ſervice of their falſe gods; they can cut their fleſh, and cry from morning to evening with *Baal*'s Prieſts; they can part with their gold and ſilver, their jewels and ear-rings, to make them a golden Calf, yea, they can offer their ſons and daughters to be burned in the fire to *Molock*; and yet there is no ſin ſo repugnant to God as Idolatry; for it is repugnant to his entity, becauſe *an Idol is nothing in the world*, ſaith the Apoſtle; it is repugnant to his unity, becauſe he is but one; but falſe gods, or Idols, are many; it is repugnant to him as he is verity, becauſe *Idols are lying vanities*; it is repugnant alſo to him, as he is life, becauſe Idols are dead and ſenſeleſs things; it is repugnant to his purity; for Idols are called filthineſs, pollution, and abomination in Scripture; it is alſo repugnant to the love he carrieth to his Church; for it cauſeth jealouſie in him,

and

and therefore he calleth Idolatry *Whoredom*, and Idolaters *Adulterers*; and they that worſhip Idols are ſaid *to go a whoring after other gods*; it is likewiſe oppoſite to Gods goodneſs; therefore Idolatry is particularly called ſin, as if it were the only ſin in the world; ſo *Exod.* 32. 22. *This people is prone to ſin*; that is, to Idolatry: ſo *Lament.* 1.8. *My people have committed a ſin*; that is, Idolatry: and as it is moſt repugnant to Gods nature, ſo it is to almoſt all his commandments. To the firſt; becauſe it makes other gods then he. To the ſecond; becauſe it makes graven Images, and worſhips them. To the third; becauſe it takes Gods name in vain, by giving it to the creature, even to ſtocks and ſtones. To the fifth; becauſe it gives the honour due to parents, unto ſenſeleſs Idols; for the Idolater *ſaith to the ſtock, thou art my Father, and to the ſtone, thou haſt begotten me*, Jer. 2. 27. To the ſixth commandment; becauſe the Idolater is an horrible murtherer, in not ſparing his own children. To the ſeventh; for Idolatry is not only ſpiritual Adultery, but the cauſe alſo of carnal pollution, and of unnatural luſt; for among the Indians they practiſed Sodomy in the ſight of their Idols, as a part of that worſhip due to them. Laſtly, it is againſt the eighth commandement; for the Idolater is a ſacrilegious thief, ſtealing from God his due, and giving it to his Idol, as the Prophet complaineth, *Hoſ.* 2. 8. There are three ſins inſeparable companions of Idolatry; namely, Witchcraft, Covetouſneſs, and carnal Pollution. For the firſt, The Apoſtle, *Gal.* 5. 20. joyneth Idolatry and Witchcraft together: The *Epheſians* as they were given to Idolatry, ſo they were to Magical Arts: and as ſoon as they forſook their Idolatry, they forſook alſo their Witchcraft, and burned their conjuring books, *Acts* 19. 19. as *Manaſſeh* reared up Altars for *Baal*, ſo he uſed inchantments, and dealt with familiar ſpirits, and Wizzards, 2 *Kings* 21. 6. hence proceeded diabolical inſpirations, and Enthuſiaſmes, Oracles, and many other inchanting tricks. As for covetouſneſs, it is no wonder that it accompanies Idolatry; for it is a kind of Idolatry, and ſo the Apoſtle calls it; The covetous man worſhippeth his god *Plutus*, or *Mammon*, with as great devotion as any Idolater doth his Idol: he ſaith to the wedge

wedge, thou art my hope, and to the gold, thou art my confidence; he ſacrificeth to his god the poor whom he oppreſſeth, his own ſoul alſo and his body too, which he macerates with care, and deprives of things neceſſary. King *Ahaz* no ſooner gave himſelf to Idolatry, but he preſently ſhews his ſacrilegious covetouſneſs in robbing the houſe of the Lord of its wealth, 2 *Chron.* 28. As for carnal uncleanneſs, how much that hath been practiſed by Idolaters, is known to them that have read Hiſtories; for they did not think their daughters fit for marriage, till firſt they had been proſtituted before their Idols; and though adultery, fornication and Sodomy were thought ſins, yet theſe were held vertues, and a part of religious worſhip in the preſence of their gods; and it is no marvel; for their very gods were inceſtuous, Adulterers, and Sodomites; and divers Strumpets after their death were deified, as *Lactantius* inſtanceth in *Laurentia*, the Wife of *Fauſtulus*, who for her whoordoms among the Shepherds was called *Lupa*, that is a Whore. Such another was *Leana* among the *Athenians*; ſuch was *Faula*, *Hercules* his Whore, and *Flora*, who left her eſtate to the Romans. In a word, Idolatry hath been the cauſe of all ſin and miſchiefe in the world; from whence proceed murthers, rapine, oppreſſion, injuſtice, intemperance, uncleanneſs, ſorcery, avarice, &c. but from this, that men forſook the living God, who is the puniſher of vice, and rewarder of vertue; and ſerved falſe gods, who had been wicked men themſelves whileſt they lived, and patronized wickedneſs when they were dead.

Q. *What Idolatrous Gods or Devils rather, did the ancient* Syrians *worſhip?*

A. Their chief god was *Baal-Zebub*, or *Beel-Zebub*, the Lord of Flies, either becauſe his Temple was much infeſted with Flies, or elſe from the power he had in driving away Flies. He was a great god at *Ekron*, and is called in the Goſpel, Prince of the Devils. Some take him for *Jupiter*, others for *Priapus*, others for *Sumanus* chief god of the *Manes*, which ſome think to be *Pluto*. 2. *Baal-Phegor* or *Peor*, that is, the gaping or naked Lord, ſo called from the naked poſture in which he was worſhipped; he was the God of the *Moabites*: *Gods of the* Syrians.

His Temple is called *Beth-peor*, *Deut.* 3. 29. ſome take him for *Priapus*. 3. *Baal* or *Bel*, which ſignifieth Lord, was a great god or Idol amongſt the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*, and ſometimes among the *Jews*; ſome take him for *Mars*, others for *Jupiter*, who by the *Phœnicians* is called *Baal Samen*, that is, Lord of Heaven, by which I think they meant the Sun. 4. *Baal-berith*, that is, Lord of the Covenant, *Judg.* 9. 4. by whom they meant *Jupiter*, whoſe office was to confirm Covenants, and to puniſh the breakers thereof. *Audiat hæc genitor, qui fœdera fulmine ſancit*, Virg. Æn. 12. So *Ariſtophanes* calls upon *Jupiter* to ſend his Thunder upon *Perjurers*, ὁ Ζεὺς ἵνα κεραυνὸν ὅτι τὰς ὑπόρκους. Therefore among the Romans, the Herauld or *Fœcialis* in making of Leagues, uſed as he was killing the Hog, by which they uſed to confirm their Covenants to call on *Jupiter*,. 5 *Dagon* from *Dag* a Fiſh, becauſe from the navel downwards he was made in the form of a fiſh, but upward like a man; this was a great Idol among the *Philiſtines*, and is thought to be the ſame that *Neptune* or *Triton*. Others who derive the word from *Dagan*, that is, corn, of which he is ſaid to be the inventer, make him all one with *Saturn*. 6. *Aſtaroth* or *Aſtarte* was Goddeſs of the *Sidonians*; the word ſignifieth a flock of ſheep, or ſheep-fold; this is thought to be all one with *Juno*, *Venus*, or *Lucina*, under which names and the form of a ſheep, they worſhipped the Moon, as they did the Sun under the name of *Jupiter*, and form of a Ram. She is called alſo by the Greeks οὐρανία from οὐρανὸς, Heaven, where her aboad is, Ἀστάρτη, from her Dominion over the Stars. 7. *Adrammelech*, that is the Kings cloak, or power. *Anamelech*, the Kings Oracle or Anſwer; theſe two Idols were worſhipped at *Sepharvaim* a town of the *Aſſyrians*, 2 *Kings* 17. theſe gods were alſo honoured in *Samaria*, and ſo were *Succoth Benoth*, the Tabernacle of Daughters, *Nergal* the light of the grave, *Aſhima* a fault, *Nibhas* the fruit of viſion, *Tartak*, that is, Chained. All which may be ſeen in the above named chapter of the *Kings*. 8. The *Moabites* worſhipped *Chemoſh*, the *Ammonites Milchom*, 2 *Kings* 23. *Niſroch* was *Senacherib's* Idol, 2 *Kings* 19. *Remphan* or *Repham* is the ſame that *Hercules* the god of *Tyrus*,

Tyrus, from *Rephaim*, that is, Giants. *Moloch* or *Molech* from *Malach* to reign, was a great idol among the *Moabites*, and *Ammonites*, and is thought to be the ſame that *Saturn*, for their images and ſacrifices were much alike; to whom the ſuperſtitious Gentiles, and the Jewes alſo offered their ſons and daughters to be burned. *Thamuz* mentioned *Ezek.* 8. 14. is by *Hierom* taken for *Adonis*, ſo call'd from *Adon*, that is, Lord, by which they underſtood the Sun, as likewiſe by *Hercules*, many other idol gods they worſhipped: but theſe mentioned are the chief.

Q. *What kind of Diſcipline was uſed among the* Phœnicians?

Phœnicians, *their Religion & Diſcipline.*

A. By their execrable diſcipline they were bound to offer yearly ſacrifices to *Saturn*, or the Devil rather, of young Infants: and in the Temple of *Venus*, to practiſe not only Whoredom, but Sodomy alſo; the *Phœnicians* were bound to proſtitute their daughters to *Venus* before they married them. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with beatings and howlings, to whom they perform ſolemn Obſequies. The next day they ſay he is alive, and then they ſhave their heads. The women that refuſed to be ſhaved, were tied to proſtitute themſelves to ſtrangers for one day, and by this means mony was raiſed for *Venus*. The Sun alſo is much worſhipped amongſt them, whoſe Prieſt is crowned with gold, and is cloathed with a long-ſleeved garment down to the feet. They were alſo tied by their Diſcipline to worſhip *Aſtarte* in the ſhape of a ſheep, and *Dagon* in the form of a Mermaid. This Idol was called *Atergatis*, and *Dercetis*: in honour of which the *Phœnicians* abſtained from fiſh, yet her Prieſts did eat of the fiſh which they ſet all day before her. She had alſo offered to her fiſhes of gold and ſilver. Of theſe paſſages, ſee *Euſebius* in his Preparation, *Diodorus Siculus*, *Lucian*, *Pliny*, *Athenæus*, and others.

Q. *What was the Religion and Diſcipline of the old* Arabians?

Arabians, *their Religion and Diſcipline.*

A. They worſhipped the Sun and Moon, Serpents, Trees, and other ſuch like Deities. The *Nabathæans* burned Frankincenſe to the Sun on his Altar. They do not bury their dead, but lay them, even their Kings, in Dunghills. Adultery is death among them, but Inceſt

is no ſin. They are circumciſed after the example of *Iſmael*, at thirteen years of age. Their Prieſts are cloathed with linnen: they ware Mytres and Sandals; they abhor Swines fleſh: they pay the tithes of their Frankincenſe to their god *Sabis*: the Prieſts are not to take it by weight, but by meaſure. They are tied by their diſcipline not to gather Cinnamon, till firſt they ſacrifice; then they divide it with a conſecrated ſpear, and aſſign to the Sun his portion. In *Panchæa* is a rich and ſtately Temple, adorned with Statues, and the Prieſts houſes about it. The Prieſts here rule all, both in Politick and Eccleſiaſtick Affairs. They are bound to ſpend their time in ſinging Hymns, and rehearſing the Acts of their gods. It is not lawful for them to go out of the ſacred bounds allotted them: if they doe, they may be killed by Law. They hold Mice to be arrant enemies to their gods, therefore they kill them. Of this ſubject ſee *Solinus*, *Athenæus*, *Diodorus*, *Boemus*, and others.

Q. *What was the Religious diſcipline of the ancient* Perſians?

Perſians, their ancient Religion.

A. They had neither Temples, Altars, nor Images holding theſe improper for their Gods: but on the tops of hills offered ſacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Prieſt uſeth neither Muſick, Veſtments, nor Libaments, but onely his Tiara or Head attire, crowned with Myrtle. He prayeth for all *Perſians*, chiefly for the King. He cuts his ſacrifice into ſmall pieces, and puts herbs under. One of the *Magi* is bound to ſtand by, and to ſing a Hymn of the Genealogy of their gods; for without a *Magus* the ſacrifice is not lawful. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them; ſo it is to ſpit, waſh, or piſs in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing, except a man, and a dog. They leave no part of their ſacrifice for their gods, but divide it by the direction of the *Magus* amongſt themſelves; for they hold that God is ſatisfied with the ſoul of the ſacrificed beaſt. To blow the fire with their breath, or to caſt any dead thing into it, or dirt, was death. They ſacrificed chiefly to the

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Fire and Water; the fire they cheriſh with dry ſticks without their barks, with tallow alſo and oyl. When they ſacrifice to the Waters, they ſlay the beaſts in a ditch, and lay the fleſh on Mirtle, and Lawrel, the *Magi* burn the ſame, then they pray and ſprinkle on the Earth, Oyl, Milk, and Honey. They uſed not to ſlay their ſacrifice with a knife, but with a mallet or club. The *Magi* keep the ſacrifice ſtill burning, and pray every day an hour before it. They adored the Sun, whom they called *Mithra*, at his riſing, and offered to him white Horſes, whoſe ſacred Chariot was drawn with white Steeds before the King when he went to ſacrifice. They had divers feſtivals days, the chief whereof was that of the Sun. The next was that they called the Deſtruction of Vices, when they killed poyſonable creatures and ſacrificed. Of theſe Perſian Rites ſee *Herodotus*, *Athenæus*, *Pauſanias*, and others.

Q. *What was the Old* Scythian *Religion?*

Scythians, their old Religion.

A. They worſhipped firſt of all *Veſta*, then *Jupiter*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither Images, Altars, nor Temples for any of their gods, except for *Mars*, whoſe Temples they erected of bundles of twigs heaped up together. Inſtead of his Image, they ſet up an old iron ſword, to which they offered yearly ſacrifices of cattel, and horſes; and of men every hundreth Captive, with whoſe blood they beſprinkle *Mars* his ſword. Then they cut off the right ſhoulders of the ſlain men, and fling them into the air. They uſed to wound firſt, and then to ſtrangle the beaſt which they ſacrificed, praying to that god to whom they offered the beaſt; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beaſt to boyl the fleſh withal; if they want a veſſel, they boyl the fleſh in the beaſts paunch; they uſe no Vows, nor any other ceremonies. Their chiefeſt ſacrifices were Horſes. But of this, ſee *Herodotus* and others.

Q. *What Religious diſcipline had the* Tartars, *or* Cathaians?

Tartars, their old Religion.

A. They worſhipped the Sun, Stars, Fire, Earth, and Water, to whom they offered the firſt fruits of their meat and drink each morning before they eat and drink themſelves. They believe there is one God, ma-

ker of all things; yet they worſhip not, nor pray to him. They place Idols at their Tent doors, to preſerve their cattel and milk. To theſe ſilk and felt Idols (for of ſuch materials they make them) are offered the firſt-fruits of milk, meat and drink, the hearts alſo of beaſts, which they leave before them all night, and then eat them in the morning; they offer horſes to the Emperours Idol, which none afterward muſt ride; they do not break, but burn the bones of their Sacrifices; by their diſcipline they muſt not touch the fire with a knife, nor meddle with young birds, nor pour milke, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and divers other ſuch traditions, which if violated, are puniſhed with death, or elſe redeemed with much mony. They believe another world, but ſuch as this. When one dieth, he hath meat ſet before him, and mares milk: his friends eat a horſe, and burn the bones thereof for his ſoul: they bury alſo with him a Mare, a Colt, and a Horſe bridled and ſadled; his gold and ſilver alſo; and they ſet upon poles the horſe-hide that was eat, that he may not be without a Tent in the other world; they uſe to purifie every thing by making it paſſe between two fires. When they pray, they are enjoyned by their Diſcipline to lift up their hands and ſmite their teeth three times. They uſe to feed the Ghoſts or Spirits with Mares milke caſt in the air, or poured on the ground. They have their Religious Votaries and Monaſteries, amongſt which there is an Order called Senſcin, which eat nothing but bran ſteeped in hot water. They worſhip not Idols, nor do they marry; but they hold tranſanimation, and divers other ridiculous opinions, as may be ſeen in *Johannes de Plano Carpini*, whom Pope *Innocent Anno* 1246. ſent Embaſſador to the *Tartarian* Court. See alſo *M. Paulus Venetus*, *Vincentius*, *Bellovack* in *ſpec. his. Mat. Paris* and others. There is one thing commendable in their Diſcipline, that they force no man to embrace their Religion. But *Ortelius* mentioneth a ſtrange cuſtome amongſt them, that their Prieſts on high trees preach to them, and after Sermon beſprinkle their auditors with blood, milk, earth, and cow-dung mixed together, and no leſs ſtrange it is that they do not bury their dead but hang them on trees.

Q. *Had*

Q. *Had the Pagans any knowledge of the Creation?*

A. It ſeems by theſe Tartars, and divers other Gentile Idolaters, of which we are to ſpeak, that many of them had ſome knowledge of the beginning of the world, which they learned, not from the Jews, with whom they had no commerce, but from the Heathen Philoſophers and Poets; and theſe were led to believe this truth by the guide of natural rraſon; for when they conſidered the continual viciſſitudes in the world, the alteration, generation, and corruption of things, the nature of motion and of time, whereof the one preſuppoſeth a Chief Mover; for nothing can move it ſelf; the other conſiſteth in Priority and Poſteriority, which depends upon motion, and ſuteth not with Eternity; when they obſerved alſo the Harmony, Order and Beauty of things, and how every motion and mutation aimed at a certain End, they concluded that this great Univerſe could not be ruled, or have exiſtence by chance, but by providence and wiſdom; and that therefore this muſt needs have a beginning; otherwiſe we could not know whether the Egge or the Bird, the Seed or the Plant, the Day or the Night, the Light or the Darkneſs were firſt. And ſeeing the world conſiſteth of corruptible parts, how can the Whole which is made up of ſuch Parts be Eternal? They found alſo that it was repugnant to reaſon, for ſo many Eternals and infinite Entities to exiſt actually together; for every Entity in the world muſt be Eternal, if it ſelf be Eternal. Beſides, that it is againſt the nature of Eternity to admit *magis* and *minus*, degrees, auction or diminution; which it muſt needs do, if the world be eternal; for if there have been infinite annual reſolutions of the Sun, and infinite monethly revolutions of the Moon, there muſt needs be ſomething greater then Infinity; for the revolutions of the Moon are far more than of the Sun; by theſe reaſons they were induced to acknowledge a beginning of the world; of which *Merc. Triſmegiſtus* in *Pœmandro* ſpeakerh plainly, in ſaying, *That God by his word made and perfected the world, dividing the earth from the heaven, and the ſea from the land, &c. Orpheus* in his *Argonautes* ſingeth, *How* Jupiter *had within his breſt the world which he was to bring forth,* ἐξ ἐις πολυηθεις, *into the pleaſant*

Pagans, *their knowledge of the Creation.*

light, &c. this ſame ſong is ſung by *Heſiod*, *Homer*, *Æſchilus*, *Sophocles*, *Euripides*, and other Poets. *Pythagoras*, as *Plutarch* and *Laertius* teſtifie, taught, *That the world was made by God.* *Thales*, *Empedocles*, *Anaxagoras*, and the other ancient Philoſophers, aſcribe a beginning to the world, ſome from one element, ſome from another. The *Platoniſts* alwayes held the creation of the world; and the *Ariſtotelians* affirming there is a firſt mover, muſt conclude, that the world which is moved, had a beginning; they ſay alſo that the world doth depend upon God; how then can it be eternal? ſeeing dependance and eternity are incompatible. *Ariſtotle* in his Book *de Mundo*, and in his Metaphyſicks, ſaith, *That God is the cauſe and Author, not onely of living creatures, but alſo of nature it ſelf, and of the world.* *Cicero* in his Books of the nature of the gods confeſſeth, *That every thing had a beginning, and that man was not created by chance, but by a ſupreme power.* *Seneca*, *Macrobius*, *Virgil*, *Ovid*, and other Latin Poets, except *Lucretius*, affirm the ſame Doctrine. The Stoicks alſo aſſerted the original of the world, and ſo did the *Epicures*, though theſe held a beginning fortuital, not providential, aſcribing the original of things to chance, not to counſel. This ſame doctrine of the creation is at this day believed by *Turks*, *Arabians*, *Perſians*, *Armenians*, the moſt barbarous people of both *Indies*, as we may ſee in the progreſs of this Book: and the greateſt Opponents to this doctrine of the worlds creation, as *Pliny*, *Lucretius*, *Galen*, and others, are forced ſometimes to doubt the truth of their own Tenets.

Tartars, their diverſities of Religions.

Q. *Were all* Tartars *of one Religion or Diſcipline?*

A. No; For that vaſt Country containeth ſeveral Nations, who were, and ſome of them yet are of ſeveral Religions. Some Chriſtians, ſome Mahumetans, and others Pagans, among whom alſo are divers Sects and Religions. In *Sachion* they have divers Monaſteries of Idols; to whom they dedicate their children, and on feſtival days ſacrifice Rams to their Idols, for their childrens preſervation, the fleſh whereof they eat, but reſerve the bones as holy reliques: the Prieſts Fee is the ſkin, with the head, feet, and inwards, and ſome part of the fleſh alſo. Before the Corps of any great man be buried,

buried, they ſet a table before it, furniſhed with all ſort of meats, with the odour of which they think the departed ſoul is refreſhed and heartned againſt the burning of the body. They caſt into the fire with the body pictures of his men, women, horſes, and other things to ſerve him in the other world. In *Tangoth* they worſhip Idols with many heads and hands; they have Monaſteries where the Monks are walled up. In *Succuir*, they make perfumes of Rheubarb for their Idols. In *Caindu* they proſtitute their wives, ſiſters, and daughters to ſtrangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the ſick vow to offer their blood to their Idols if they recover; their Sorcerers alſo cauſe them to offer to their Idols ſacrifices of Rams with black heads, which with ſpiced drinks they eat up merrily, with ſinging and dancing, and fling the broth of the ſacrifice in the air. In ſome Provinces of *Cathai* the Monks wear ſtrings about them full of Nut-ſhells, on which they are ſtill praying: they worſhip ſtill towards the north, but keep their Church doors open towards the ſouth. Of theſe ſee *Paulus Venetus* and *Will. de Rubruquis*, who both travelled in theſe Countries.

Q. *Of what Religion are the Northern countries near the Pole?*

Religions of the Northern countries near the Pole.

A. In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion preſcribed by Law; but they worſhip the Sun ſo long as he is with them, and in his abſence the Moon and North Star. To theſe they offer yearly ſacrifices of Deer, which they burn except the head and feet; they ſacrifice alſo for their dead. The *Samodyes* which are ſubject to the *Muſcovite*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple where they ſacrifice; their Prieſt is he that is eldeſt, whoſe ornaments are ſmall ribs and teeth of fiſhes and wilde beaſts hanging about them, with a white Garland on his head; in his divine ſervice he doth not ſing but howl, and that ſo long till he become like a mad man, and then falls down as if he were dead, but riſeth again, ordereth five Deere to be ſacrificed, and then thruſts a ſword half way into his belly, ſtill ſinging or howling

howling rather; the ſword he takes out again, heats it in the fire, and then thruſts it in at the Navel, and out at the Fundament; then he lets two men ſtanding by him, pull off his head and left ſhoulder with a ſmall line, by which they pull the head and ſhoulder into a kettle of hot water, but he reviveth again, and cometh out whole as he was before; with ſuch jugling illuſions do they deceive the people. But of theſe ſee *Richard Johnſons* relation in *Hakluit*, Tom. 1.

Q. *How many ways can Satan delude men by ſuch falſe miracles?*

Three ways whereby Satan deludes men by falſe miracles.

A. Three wayes. 1. By local motion, ſuddenly removing one object from the eye, and ſubſtituting in ſtead thereof another; thus are we deceived in many ſuppoſed transformations; as when we think we ſee Women transformed into Cats, or Hares, or any other creature; the Woman is ſuddenly conveyed away and the Cat put in her place; ſuch were thoſe tranſmutations of *Ulyſſes* fellows into beaſts, and of *Diomedes* his company into birds. 2. By darkning the Medium or Aire, that we cannot ſee the object, or by condenſing of it ſo, that the object appeareth bigger than it is, or by altering of it ſo, that the object appeareth quite other then it is; as we ſee ſtrange things through ſome glaſſes; or laſtly, by working on and diſturbing of the fancy, which is no hard matter for Satan to do, being a ſubtle ſpirit of long experience, and full of knowledge. 3. By working on the outward ſenſitive organ, either by altering ſituation thereof; thus by elevating or depreſſing the eye, we ſee things double, and otherwiſe then they are; or by diſturbing the viſive ſpirits, or by caſting a miſt before the eye. By ſuch tricks the Egyptian Sorcerers made the people believe they had done the ſame Miracles that *Moſes* did. And ſo the Witch of *Endor* deluded *Saul*, by preſenting to him the reſemblance of *Samuel*; whereas it was not in the power of Satan to diſturb the ſoul of any juſt man, and to take it from that place of reſt and happineſs, where it is under the immediate Protection of the Almighty; yet many learned men are of another opinion, that *Samuel* did truly appear, God ſo permitting that *Saul* might be convinced of his wickedneſs, and deſertion from God, by the ſame

ſame Prophet, whoſe counſel he had heretofore deſpiſed. Now though Satan deludes oftentimes with falſe miracles, yet I deny not, but that ſometimes by God's permiſſion he doth ſtrange wonders, by the help of natural cauſes, as he can raiſe ſtorms, ſo he did againſt *Job*'s Children; he can carry his Witches in the Aire, ſo he did carry Chriſt to the Pinacle of the Temple, and thence to an high Mountain; ſo the Angel carried *Habakkuk*; he can alſo make beaſts to ſpeak, by guiding their tongues, ſo the Angel made *Balaam*'s Aſſe to utter certain words; but he can do no miracle, that is, he cannot produce ſuch effects as exceed the activity of natural cauſes; ſo he cannot raiſe the dead, or give them life again; he cannot reſtore ſight to the blind, where there is a total privation, nor can he transform men into beaſts, being the body of a beaſt is not capable of an humane ſoul; nor can the ſoul of man animate a beaſts body, there being no relation between the matter and form, nor is there any diſpoſition, appetite, or aptitude in that matter to receive ſuch a form. This is onely the work of God, who changed *Lot*'s Wife into a Pillar of Salt, and *Nebuchadnezzar* into a beaſt. Satan hath no power over celeſtial bodies, though he be Prince of the Aire; he cannot create, nor do theſe things, which God hath reſerved for himſelf. Therefore when we hear of men transformed into beaſts, or raiſed from the dead, and ſuch like miracles as exceed the courſe and activity of nature, we may be aſſured theſe are no true miracles, but Satanical deluſions, eſpecially if they be done to confirme errour, wickedneſſe and ſuperſtition; for the end of all true and divine miracles are to eſtabliſh truth and holineſs. Therefore when we read of bringing down the Moon, of driving the Stars backward, and ſuch like impoſſibilities believed among the Gentiles, we muſt conclude they were meer deluſions of Satan. Such were thoſe wonders aſcribed to *Simon Magus*, of making images to walk, of turning ſtones into bread, of being transformed into a Sheep, Goat, and Serpent, of raiſing ſouls from the dead, and ſuch like ſtuffe; all theſe were meere jugling tricks and Satanical deceptions.

Q. *But*

Q. *But why are we so afraid of Satans Stratagems, seeing the most of them are but illusions?*

The fear of Satans Stratagems (though illusions) whence it proceeds.

A. This fear in us proceeds partly from the guilt of our own conscience; for *Adam*'s sin brought fear both on himself and on his posterity; therefore after he had fallen, he confesseth, that as soon as he heard the voice of God in the Garden, he was afraid: and so we his children do oftentimes fear, where no fear is, and are afraid sometimes at our own shadows, or at the shaking of a leaf. Partly this fear proceeds from want of faith, which Christ reproved in his Apostles; who when they saw Jesus walking in the night time on the Sea, they were afraid, thinking they had seen a Spirit. Besides, the implacable hatred of Satan against mankind, his delight he taketh in affrighting and hurting us, either in our persons, or in our estates, that irreconcileable enmity which is between the Serpent and the Womans seed, is a great cause of this fear in us. Lastly, we are naturally fearful in the dark, because our imagination worketh upon it self, having no outward object to divert it; hence Satan who is the Prince of darkness, useth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houses with strange apparitions, motions and sounds; whence some houses have been said to be hanted with Spirits. So in the night he affrighteth travellers with *Ignis fatuus*, or jack in the candle, as we call it, which though it be a natural *Meteor*, yet Satan can move it to and fro, purposely to draw travellers into precipices or waters. So in the night time he affrighteth Mariners at Sea, by insinuating himself into those fiery *Meteors*, which like candles, or balls of fire, run up and down the ship; these were deified by the old *Pagans*; if one single flame appeared, they called it *Helena*, and held it an ominous sign of destruction, as she was to *Troy*; if there were two, they named them *Castor* and *Pollux*, and placed their statues in their ships, as we read *Act.* 28. And Sea men use to tell us of many strange sights and apparitions they have seen in the Ocean. Satan also useth to affright men in Churches and Church-yards in the dark, by representing to their Phantasie the shape of dead men in their winding sheets; in the night also strange voices

voices and ſounds are heard near deep waters, or rivers, which are taken as preſages of ſome ſhortly to be drowned there; the like I have heard my ſelfe, and have found the event to fall out accordingly; for one day travelling before day, with ſome company, near the River *Don* by *Aberden*, we heard a great noiſe, and voices call to us; I was going to anſwer, but was forbid by my company, who told me they were ſpirits, which never are heard there, but before the death of ſome body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horſe, offering to ſwim over. It is ſtrange what *Plutarch* writeth of the voice which from the ſhoare called upon *Thamus* the Egyptian ſhip-Maſter (who then had caſt Anchor at *Praxeæ*) telling him that the great god *Pan* was dead. Though the night Mare, which is called *Incubus* and *Succubus*, be a natural diſeaſe, as Phyſitians know; yet Satan hath oftentimes made uſe of this infirmity, to abuſe the bodies of men and women in their ſleep. By all which we ſee his malice againſt mankind, and the cauſes of our fear; which hath wrought ſo powerfully among the ignorant *Pagans*, that they have planted their whole Religion in the worſhipping of theſe evil ſpirits; for their gods were none other, as *Porphyrie* ſheweth, *lib. 2. de abſtinen. & lib. 2. de ſacrificio.* For, ſaith he, *Theſe wicked Spirits delight in ſhedding of blood, in filthy and obſcene ſpeeches, exhorting men to luſt, vice, wickedneſs, and flagitious actions*, &c. *they perſwade men that the ſupreme God delighteth in ſuch impieties*, &c.

Q. *Since the Stratagems and illuſions of Satan are ſo many, what is our duty in this caſe?*

Our duty reſpecting the many ſtratagems & illuſions of Satan.

A. Our duty is. 1. To be aſſured that nothing can come to paſs by the providence of our Heavenly Father, who hath numbred the hairs of our heads, and hath Satan in a chain, ſo that without permiſſion he could neither afflict *Job* in his perſon, children, nor cattel, nor durſt he enter into the herd of ſwine without leave from Chriſt. 2. Let us remember what Chriſt hath promiſed, to wit, that he will be with us, to the end of the world; and if he be with us, who can be againſt us? Chriſt came to deſtroy the works of the

the Devil; to caſt out the ſtrong man, and to tread down Satan under our feet; he hath promiſed not to leave us Orphans; *he is the good Shepherd that laid down his life for his ſheep*, which he holded ſo faſt that no man ſhall take them out of his hand; his name is *Emanuel*, God with us. He was amongſt his Apoſtles, *Luke* 24. when they were aſſembled together, and in great fear; and ſo he will be in the midſt of two or three gathered together in his name. He is the watchman of *Iſrael*, that neither ſlumbers nor ſleeps; therefore with *David* let us lie down and take our reſt, for he will make us to live in ſafety. Though we walk through the valley of the ſhadow of death, let us fear no evil, becauſe the Lord is with us. Let us not be moved; becauſe he is at our right hand; he is our buckler, and our exceeding great reward, therefore let us not fear. 3. Let us put on the whole Armour of God, chiefly the ſhield of faith, that we may quench all the fiery Darts of the Devil, and let us fight againſt Satan, as Chriſt did with the ſword of the ſpirit, which is the word of God. Let us reſiſt the Devil, and he will flee from us. 4. We muſt remember that God doth ſometimes permit Satan to buffet us as he did *Paul*, that he might try our patience, and obedience, that we may be the more watchful of our ſelves againſt that roaring Lyon, which compaſſeth the earth to and fro, ſeeking whom he may devour; that we may be the more earneſt in prayer, that we may adhere the cloſer to God, and that we may acknowledge his fatherly care and goodneſs, who will not ſuffer us to be tempted above meaſure, comforting our ſelves in this, that his grace is ſufficient for us. 5. We muſt remember that God hath given his Angels charge over us, to hold us up in their hands, leſt we daſh our foot againſt a ſtone. Chriſt was no ſooner tempted by Satan, but the Angels came and miniſtred to him. When *Jacob* was perſecuted by his brother *Eſau*, God ſent a multitude of Angels to guard him. The Prophet *Eliſha* was encompaſſed with fiery Chariots, or Angels in that ſhape, from the *Syrian* Souldiers. Let us not then fear, ſo long as we know that the Angels of God are round about thoſe that fear him, and delivereth them; and that the ſame Angels will

will be ready at our death to convey our ſouls as they did *Lazarus*, into *Abraham*'s boſome. 6. Let us ſupport our ſelves againſt Satan, by the aſſurance of Chriſt's death, and the remiſſion of our ſins; *for bleſſed is the man whoſe ſins are forgiven him*; therefore let us not be afraid, for *there is no condemnation to them that are in Chriſt Jeſus. It is God that juſtifieth, who can condemn?* if Satan objects againſt us, that ſin hath abounded, let us anſwer him in the Apoſtles words, *grace hath much more abounded.* 7. Let us as our Saviour counſelleth us, *watch and pray continually*; our ſpiritual enemies are many, vigilant, malicious and powerful; nothing will give them advantage over us, but ſecurity and neglect of prayer; vigilancy and prayer are Armour of proof againſt all temptations; with theſe Saint *Paul* armed himſelf when he was buffeted by the Angel of Satan; therefore ſaith Saint *Hierom*, *When thou walkeſt abroad, let prayers arm thee; when thou returneſt home, let prayers meet thee: Egredientes domo armet oratio, regredientibus de platea occurrat oratio.* Laſtly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or ſuch as take upon them to raiſe Spirits; for God oftentimes puniſheth ſuch vain curioſity; let us beware of too much retiredneſs; for Satan is moſt ready to tempt us when we are alone; ſo ſhe tempted *Eve* when ſhe was alone in the Garden, and aſſaulted Chriſt when he was alone in the Deſart. Let us take heed alſo of too much ſadneſſe and melancholly; for though this be a natural infirmity, yet Satan by it takes occaſion to work miſchief; as we ſee in *Saul*, who is ſaid to have an evil ſpirit, when he was in his melancholy fit; and we know that in the Goſpel mad men, Phreneticks, and Lunaticks are called Demoniacks, becauſe the Devil took occaſion by their madneſs to advance his kingdome of darkneſs. And let us chiefly endeavour to have a good conſcience which is a continual feaſt, to live a holy life, and to be juſt in all our ways, and ſo we ſhall not need to fear Satans Stratagems or illuſions; *for the righteous man is bold as a Lyon.*

Melancholy its danger.

Q. *Of what Religion were the* Chinois?

A. They were always, and ſtill are Idolaters; except

Chinois their Religion.

cept a few gained to Christianity by the Jesuits, and a few Tartars that are Mahumetans. That vast Dominion is full of Temples and Monasteries, repleniſhed with multitudes of Idols, which their cunning Prieſts feed with the ſmoak of meats, but they eat the meat themſelves. The Prieſts here have ſo much power over their gods, that they may beat and whip them when they do not anſwer their expectation. They have one Idol with three heads, which they much reverence. Theſe repreſent their three great Philoſophers, *Confuſius Xequiam*, and *Tanzu*. Their chief gods are the Sun, Moon, and Stars. They worſhip alſo the Devil, not out of love, but fear, that he may do them no hurt; therefore they place his picture in the fore-Caſtle of their ſhips. They are Pythagoreans in the opinion of Tranſanimation; therefore ſome of them will not kill any living thing. For this cauſe in *Quinſay* in a walled Parke belonging to a Monaſtery, the Monks fed 4 00. living creatures of divers kinds, out of their charity to the ſouls of Noble men, which were entred into the bodies of theſe creatures. Their Monks are ſhaven, are bound to wear beads, to be preſent at burials, to maintaine Celibate whilſt they are Monks, to pray two hours together before day. Of theſe religious Orders there be four ſorts, diſtinguiſhed by their colours, black, white, yellow, and ruſſet. Theſe have their Priors, Provincials, and General; he is carried on mens ſhoulders in an Ivory Chaire, and is cloathed in ſilke. Their maintenance is not onely the Kings allowance, but alſo the benevolence of devout people, which they procure by begging and praying for them. They have their Nuns alſo, and Hermits, and conſecrated Hills, to which the people make divers Pilgrimages. There are many Colleges for learning, which is of high eſteem among them. Their Secular Prieſts weare long hair and black cloth, their Regulates are ſhaven, but neither muſt marry. They are bound to obſerve all Feſtival dayes, ſuch as the New and Full Moons, the Kings birth-day, but chiefly New-years day, which is the firſt day of the New Moon in *February*. The people here are very Superſtitious in obſerving their birth-days, and in performing the Funeral

Obſequies

Obſequies of their Parents, whom they adore, and bury in the fields, with all ſolemnity and exceſſive charges. No man is tied to any particular worſhip among them, but he may be of what Sect he will. They have abundance of Hoſpitals for the poor, and no beggers to be ſeen among them. But for any knowledge of heavenly joyes, or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipſe of the Sun or Moon, which they hold to be man and wife; for then they think that theſe two gods are angry with them. Of their many ſuperſtitious Ceremonies, and vain opinions in Divinity, ſee the Diſcourſe of *China*. *Boterus*, *Ortelius*, *Maffeus*, *Linſchoten*, and the Jeſuits Epiſtles.

Q. *What was the Religion of the ancient* Indians?

A. They worſhipped their own gods, till *Bacchus* and *Alexander* ſubdued them, and then the Grecian deities were honoured among them; chiefly *Jupiter*, *Juno*, *Neptune*, and *Berecynthia*. *Hercules* alſo they honoured in the form and bigneſs of a Gyant. The River *Ganges*, and their talleſt trees were honoured as Gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worſhip; but the *Brachmans* among them worſhipped no Images, nor any living creature, were very temperate in their diet, and gave themſelves to contemplation of divine things. They abſtain from Wine and ſtrong drink, and women, and lie on ſkins. Their *Gymnoſophiſts* were Philoſophers, who accuſtomed their bodies to endure all hardneſs, and their eyes to gaze on the Sun from morning to evening. Of the *Indian* Religion ſee *Alexander ab Alexandro*, *Pliny*, *Boemus*, &c. Indians, *their ancient Religion.*

Q. *What is the Religion of* Siam?

A. This Kingdome of the East-Indies (except where the Moors inhabit, and ſome Chriſtians) is alſo idolatrous. But eſpecially they worſhip the four Elements, and accordingly there be four different Sects. Each one deſireth to be buried in that element which he worſhippeth: hence ſome are buried, ſome burned, ſome hanged in the Ayr, and ſome drowned in the Water. They hold that God made all things,

that the good are rewarded, and the wicked puniſhed; That each man hath two ſpirits waiting on him, a good and a bad. That the world ſhall ſtand 8000 years, and then ſhall be burned into aſhes, whence ſhall come forth two eggs, and out of them one man, and one woman, who ſhall again repleniſh the Earth. Their religious Orders are ſo ſtrict, that its death among them to ſpeak to a woman. They feed on Rice onely, and herbs which they beg from door to door. They muſt not buy nor ſell, nor take Rents. They are tied to riſe at midnight to pray to their Idols. They go ſtill barefooted, and in poor cloaths. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples and multitudes of Idols. Their Prieſts go in yellow, being a ſacred colour, reſembling the Suns light. They may not nouriſh any female thing, not ſo much as a hen. He that drinks Wine, is ſtoned to death. See the diſcourſe of *China*, *Boterus*, *Maginus*, and others.

Q. *What is the Religion of* Pegu?

Pegu, *its Religion.*

A. The religious Ceremonies of this Kingdom conſiſted in multitudes of Temples, Images, and begging preachers, who are ſtill preaching and begging. Their Alms are brought to them in the Pulpits, whilſt they are Preaching. The people when they enter into their Churches, at the door waſh their feet, and by lifting up their hands to their heads, ſalute the Preacher firſt, and then the Sun. When any enters into that Order of *Talipon*, or Preacher, he is firſt carried in ſolemnity about the ſtreets on horſe-back, with Pipes and Drums, then upon mens ſhoulders to his houſe, which is without the Town. They keep holy day every New Moon. They believe multitudes of Gods, and worlds ſucceeding each other; that this world hath been governed by four gods already who are gone, the fift is not yet come, after whoſe death the world ſhall be burned. After this life they hold ſome ſhall live in carnal pleaſure, ſome in torment, and others ſhall be annihilated. They hold Tranſanimation, and are bound to faſt thirty days every year. They know no women; for whom they allow Nunneries. The people drink the water wherein their Preachers waſh themſelves, counting it holy.

They

They feed the Devil each morning with baſkets of rice, that he may not hurt them that day. When they are ſick, they build him Altars, and pacifie him with flowers, meat, and muſick. Their Idols are honoured with divers feſtivals, in which wax lights are burned all night, and the gates ſtand open, that all thoſe may ſee and have acceſs to the Idol, who bring preſents with them.

Q. *Of what Religion are the people of* Bengala?

A. They are not content to worſhip the River *Ganges*, but to its image alſo they give divine honours. The River is viſited by many Pilgrims, who think themſelves happy if they can waſh themſelves in it. If any can drink of the water thereof at the point of death, he thinks preſently by the vertue thereof to obtain heaven. There is alſo a Well which they adore; in it they waſh away all their ſins, and are all clean, both without and within, if they waſh in it, and drink thereof. They carry away the ſand of this Well as a ſacred Relique, and in recompence leave flowers behind them in the Well; For fear leſt their Idols ſhould faint with too much heat, there are ſome who with fans blow the wind for refrigeration. All are bound to enter barefooted into the Idol-Temples. The more horrid and ugly the Idol looks, the more he is worſhipped. Sick people are brought and laid before the Idols, which are honoured with lights continually burning before them. Their marriages are made in ſome water, wherein the Prieſt and the married couple hold a Cow with her Calf by the taile, and pour water upon it; then the Prieſt tieth the married perſons cloaths together; then going round about the Cow and Calfe, the Ceremony is ended. The Prieſt hath for his Fee the Cow and Calf; the poor ſome Almes, and the idols ſome Money. About *Jemena*, they uſe to pray naked in the water, and to do pennance by lying flat on the ground, kiſſing the earth, holding up their hands to the Sun; and turning themſelves about forty times. Who deſire more of this ſtuff, let them read *Linſchoten*, *R. Fitzh. Purchas*, *&c.* Bengala, *its Religion.*

Q. *Of what Religion is the kingdom of* Magor? Magor, *its Religion.*

A. They are for the moſt part *Pythagoreans*, holding

Tranſanimation; they acknowledge one God, but have many fabulous conceits of him; as that he hath appeared in the world in divers monſtrous ſhapes, to wit, of a Fiſh, a Snail, a Hog, a Monſter reſembling Woman in the lower part, and a Lyon in the upper. They worſhip divers Idols, one chiefly repreſenting a Woman with two heads and many hands: to this Image near this City *Tabor* repair many Pilgrims. The King worſhippeth every morning the Image of the Sun, and of Chriſt alſo the Son of righteouſneſs, wh ch he ſets on the crown of his head. See *Cranus* in his Narration of *Magor*.

Cambaia, *its Religions.*

Q. *What is the Religion of* Cambaia?

A. The people here are ſo ſuperſtitiouſly Pythagoreans, that there are among them ſome religious orders, who are afraid to kill a Gnat, or Worm. They are much addicted to faſting and almes-giving. Their religious perſons called *Verteus*, leave no hair on their heads and faces, but a little on their crown. They will not drink their water cold, fearing, leſt thereby they ſhould ſlay the ſoul of the water, which is quickened by boyling. The people here redeem birds and beaſts appointed to be ſlain; and if any bird be ſick or hurt, they carry it to the Hoſpital. They redeem alſo Malefactors condemned to die, and ſell them for ſlaves. For fear leſt they ſhould tread upon Ants, they will rather goe out of the way, than goe near their Hills. They drink no Wine, nor will eat Eggs, leſt there ſhould be blood in them. Neither will they eat of Radiſhes, Onyons, or any herb that hath red colour in it. See *Maffeus*, *Linſchoten*, and *Purchas*.

Goa, *the Religion thereof.*

Q. *What is the Religion profeſſed in* Goa?

A. Here are Chriſtians, Jews, Mahumetans, and Pagans, who pray to the Sun and Moon, and worſhip divers Idols of horrible Aſpects; but their cuſtome is to pray to the firſt thing they meet with in the morning, though a Gooſe, or an Aſſe, and all the day after they pray to it; but a Crow they cannot abide, the ſight of that will make them keep in all day. They ſalute the firſt appearance of the New Moon with prayers on their knees. Near to every Idol is a Ciſtern of water, in which they that paſs by waſh their feet, worſhip and offer

offer Rice, Eggs, or ſuch like. When they ſow, mow, marry, go to ſea, and when the women lie in, they feaſt their Idols with muſick, and other ſolemnities, fourteen dayes together, and ſo do the ſea-men after they return home. See *Linſchoten.*

Q. *Of what Religion are the people of* Malabar!

Malabar, *its Religion.*

A. Pythagoreans they are, holding not only the immortality of Souls, both of beaſts and men, and tranſanimation, but alſo a divinity in Elephants, Kine, and other beaſts; therefore at *Calecut*, the chief City of this Dominion, and head of a ſmall Kingdome of the ſame name, there is a ſtately Temple of 700 pillars dedicated to the Ape. Their *Bramanes*, or Prieſts (the ſucceſſors of the old *Brachmannes*) are in ſuch eſteem here, that the King will not converſe with his new married Wife, till one of the chief *Bramanes* hath had the firſt nights lodging with her. They hold that God made the World, but becauſe the trouble of governing thereof is ſo great, therefore hath given the charge thereof to Satan, whom they worſhip with flowers on their Altars, and ſacrifices of Cocks. The *Bramanes* waſh his image, ſitting on a fiery Throne with three Crowns and four Horns, in ſweet water every morning. The King of *Calecut* eats no meat till it be firſt offered by his Prieſt to this Idol. Debtors that will not pay, are arreſted by a rod ſent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name and the ſaid Prieſt, out of which he dare not go, till the debt be ſatisfied; otherwiſe he is put to death. Every twelve year in the City of *Quilacare* is a Jubilee kept to the honour of their Idol; in which, the King of that place, upon a Scaffold covered with ſilk, before the people, waſheth himſelf, then prayeth to the Idol, and having cut off his noſe, ears, lips, and other parts, at laſt cuts his own throat as a ſacrifice to his Idol. His ſucceſſor, by their diſcipline, is bound to be preſent, and to act the ſame Tragedy on himſelf at the next Jubilee See *Caſtaneda*, *Barboſa*, *Boterus*, *Linſchoten*, and *Purchas.*

Q. *How came theſe Idolatrous Pagans to believe the immortality of ſouls?*

A. By the mear force of natural reaſon; for they

Pagans, (though Idolatrous) believe the immortality of the ſoul.

obſerved that the ſoul is incorporeal, not onely free from all dependance on the body, in reſpect of its eſſence, but alſo in regard of its inorganical operations, to wit, of Underſtanding and Will: they found that the more the body decayed and grew weak, the more vigorous, active, and ſtrong was the ſoul; that it loſt nothing of its operations by the loſſe or decay of the outward ſenſes; that it could comprehend all the world within it ſelf; that it could move it ſelf in an inſtant, from one end of the world to the other; that it can make things paſt many years ago, as if they were preſent; that it can conceive ſpiritual Eſſences, and Univerſalities: all which do prove how far the ſoul exceedeth the body, and bodily ſenſes, which can reach no farther then to ſenſible qualities, ſingularities or individuals, to things preſent only, to bodies only. Beſides, they obſerved that the ſoul could not die, or periſh, or corrupt and putrifie as bodies do, becauſe it is immaterial ſimple, without compoſition of different ſubſtances, and free from contrary and deſtructive qualities, which are the cauſes of death, corruption, and putrefaction in bodies. Again, every body is quantitative, ſenſible, and may be meaſured, and filled; but the ſoul hath no quantity, nor is ſenſible but by its effects, nor can it be meaſured, nor can the whole world fill it, nor doth it increaſe or decreaſe as bodies do; nor can it receive hurt or detriment from any outward thing; and whereas bodily ſenſes are weakned by any vehement object, as the eye by too much light, the ear by a violent ſound, &c. the ſoul is perfected by its object, and the more ſublime or eminent the object is, the more is the ſoul corroborated in its underſtanding; neither is the ſoul ſubject to time and motion as bodies are; for it makes all time preſent, and is not capable of generation, corruption, alteration, &c. moreover, there is in the ſoul even of *Epicurus* himſelf, a deſire of immortality, which deſire cannot be in vain, nor fruſtrated, becauſe natural, and conſequently neceſſary; and we know that God hath made nothing in vain, but this deſire muſt be in vain if fruſtrated. And we find that many who have denied the ſoul's immortality in their health and proſperity, have been forced to confeſs it

in their ſickneſs and troubles, and on their death-bed. If we look upon the writings of the learned Gentiles, we ſhall find them profeſſing this truth; this we may ſee in the fragments of *Zoroaſtres*, in *Triſmegiſtus*, in *Phocillides*, who thus ſings.

ψυχὴ δ' ἀθάνατος καὶ ἀγήρως ζῆ διὰ παντός.

That is,

The ſoul is immortal, and void of old age, and liveth always.

And again,

ψυχαὶ γὰρ μίμνουσιν ἀκήρατοι ἐν φθιμένοισιν.

That is,

The ſouls remain void of fate in death.

The *Pythagoreans* believed the ſame, as we ſee by their opinion of Tranſanimation. *Socrates* and *Plato* ſpeak moſt divinely of the ſouls eſſence and immortality; ſo doth *Ariſtotle*, in his books *De anima*; ſo do the Poets; ſo doth *Cicero* in *Som. Scip. Erigamus in cœlum oculos, tanquam in Patriam, in quam nobis aliquando redeundum eſt*; *Let us* (ſaith he) *liſt up our eyes towards Heaven, as our Country to which at laſt we ſhall return.* So he ſaith, *The body is frail, but the ſpirit is immortal*; So *Seneca*, *Animus unde demiſſus eſt, ibi illum æterna requies manet*; *Eternal reſt remains for the ſoul there from whence it came. Animus ſacer & æternus, & cui non poſſit injici manus.* Many ſuch paſſages may be ſeen in his writings: and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their *Elyſian* fields.

Q. *Of what Religion are the people of* Narſinga, *and* Biſnagar?

A. This rich Indian Kingdom, having theſe two names from the two chief Cities thereof, is infeſted with horrible Idolatry. Here is an Idol, to which Pilgrims reſort, either with their hands bound, or ropes about their necks, or knives ſticking in their armes and legs, which limbs, if they feſter, they are accounted holy. Gold, Silver, and Jewels are given by theſe Pilgrims, to maintain this Idol and his Temple. All theſe gifts are caſt into a Lake, and kept there for

Narſinga *and* Biſnagar *their Religion.*

the uſes aforeſaid. This Idol is carried yearly in Proceſſion, with Virgins and Muſick going before. Under the Idols Chariot Pilgrims ſtrive to be cruſhed to death, whoſe bodies are burned, and the aſhes kept as holy Reliques. Some do cut their fleſh in pieces, and ſtab themſelves with knives, to the honour of this Idol, and caſt into its face the pieces of their cut fleſh. Women alſo do proſtitute themſelves to procure money for the Idols maintenance. He thinks himſelf bleſſed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themſelves alive with their Huſbands bodies, or elſe they are ſhaven, and live ever after in perpetual diſgrace. At the Town *Caſta*, the Women are content to be buried alive with their dead husbands. In ſome places, when men make Vows to their Idols, they pay them, by ſuffering the Prieſts with ſharp hooks faſtened to the croſs-yard of a Maſt, to lift them up by both ſhoulders, till the blood run down on the Maſt; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his ſacrifice. The Chief Prieſt of thoſe parts diſpenſeth with Marriages at his pleaſure; and when he gives licence to the Woman to Marry again, he ſeals it with a hot iron on her ſhoulder. They have divers feſtivals, ſome to their King, ſome to the Sun, and to other of their gods. When the Sun and Moon are eclipſed, they ſay it is becauſe they are bit by that celeſtial ſigne called the Dragon. See *Vertomannus Fernandes*, and the Writers above named.

Q. *What Religion is profeſſ'd in* Japon?

Japon, *its Religion.*

A. The ſame Gentiliſme that is profeſſed in the reſt of the Indies, with ſome variation of Ceremonies; but Chriſtianity hath got ſome footing there, by the induſtry and painful labours of the Jeſuites. The Heathen Japonians worſhip an Image with three faces, by which they mean the Sun, Moon, and the Elementary world. They have multitudes of Cloyſters and Colledges. They have alſo divers feſtivals to their Idols which they carry in Proceſſion, ſome on horſe backe, others in Chariots. They believe there are divers Paradiſes, to which every peculiar god carrieth his own worſhippers; with which imaginary happineſs the ſilly people

people are ſo in love, that many uſe to drown themſelves, others to cut their own throats, or to break their necks by caſting themſelves down from high towers, to this they are encouraged by their cunning and covetous Prieſts, who out of this ſuck no ſmall advantage. Some in narrow holes receive breath onely by a Cane, and ſo continue faſting and praying till they die. The Prieſts ſtrangely extort confeſſion from the people, by putting ſome of them in ſcales hanging from high Rocks: from whence they being caſt down by their *Gogins*, which they ſay are men diſguiſed like devils, are broken all to pieces. They have a Feaſt in which they burn multitudes of Lamps at their doors, and walk all night up and down the ſtreets to meet the ſouls of their friends lately departed, before whom they ſet meat and drink, and invite them to their houſes, that in their three years journey to Paradiſe they may not faint for want of proviſion, ſeeing that in leſſe time than three years they cannot paſſe thither. Of theſe paſſages ſee *Maffeus*, *Acoſta*, and the Jeſuites Epiſtles.

Q. *What Religion is profeſſed in the* Philippine *Iſlands?*

A. There are Chriſtians, Mahumetans, and Pagans in thoſe Iſlands, who worſhip the Sun, Moon, and Stars, which they hold to be the children of the Sun and Moon. Their Prieſts are for the moſt part Women, who are Sorcerers and Propheteſſes. They worſhip alſo the Devil in ugly ſhapes, and ſo they do that thing which they meet with firſt in the morning, except it be a Lizard, or other kind of Worme; for the ſight of theſe is held ſo unlucky, that it makes them leave off all buſineſs, and return home. They uſe to deck their Idols with Oſtrich feathers. At the ſacrificing of a hog they ſound Cymbals, two old women, with Pipes of reede reverence the Sun, and in their ſacred garments, with hair-laces and hornes on the head of the Elder, dance about the hog, muttering certain words to the Sun. Then a cup of Wine is poured on the Hogs-head, by the Elder of theſe two Hags, who at laſt kills the beaſt, and takes into her mouth a burning torch, which ſhe bites. The other Witch with the Swines blood marks all that are preſent in the foreheade

Philippinæ, *their Religions.*

head, and then they fall to dreſſing of the Hog, which the women only eat up. See *Ant. Pigafetta*, and *Oliver Noorts* Navigation.

Q. *What Religion doth* Sumatra, *and* Zeilan *profeſt?*

Sumatra, *and* Zeilan *their Religions.*

A. Along the Sea coaſts there are Moors and Chriſtians, but Pagans in the inland Countries; here the Sea is covered with multitudes of Iſlands, in ſome of which the Prieſts are tied to nouriſh their hair, and to have ſmooth faces like women. They guild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In *Zeilan* or *Ceylon*, the blinded people undertake Pilgrimages of a thouſand leagues, eighteen miles whereof they wade up to the middle in dirty ſtinking water, full of Blood-Leeches, and ſeven leagues they clamber up a ſteep mountain, by the help of nails, and thorns tied together, there being no other paſſage. And all this toil is to viſit a ſtone on the top of this hill, having in it the print of a mans foot, who they ſay came thither firſt to inſtruct them in Religion. Near the ſtone is a ſpringing water, in which they waſh, then pray, and with ſharp-pointed inſtruments cut their fleſh, and draw blood, thinking thereby that God is pleaſed, and that all their ſins are pardoned. In this water the poor are permitted ſometimes by the King to gather precious ſtones, whereof there is ſtore, to pray for his ſoul. There are in this Iſland many Temples, Prieſts, and Idols, Monaſteries alſo of yellow Monks ſhaven, and ſtill praying on Beads, who have their Proceſſions in great ſolemnity, with dancing and muſick, the Abbot riding upon an Elephant in rich attire, carrying a golden rod in his hand, lifted over his head; they pray here to the Devil, when they are ſick, and to the Image of the Elephants head for wiſdom. They have a huge Statue bearing a ſword in its hand; they think the world ſhall not end ſo long as this Image is in ſafety. See *Maffeus*, *Vertimannus*, *Odoricus*, *Spilbergius*, &c.

Q. *Of what Religion were the ancient* Egyptians?

Egyptians *their ancient Religion*

A. Egypt may be called the mother of all ſuperſtition and idolatry; for they entertained an opinion, that all things at firſt had beginning there of ſlime or mud by the heat or influence of the Sun, Moon, and Stars, mixing

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ing the Elements in the compoſition of bodies, aſcribed divinity to theſe Celeſtial Luminaries and Elements, and ſo erected Temples, Images, Holy-days, and other divine Rites to them, worſhipping the Sun and Moon under the names of *Oſiris* and *Iſis*; The *Grecians* under the names of *Apollo* and *Diana*; the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*. The five leſſer Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplyed their gods ſo faſt, that every Beaſt, Spring, River, Tree, Trade or Profeſſion in the world, Diſeaſe in the body, Faculty and Paſſion in the Mind had its peculiar Deity. And ſo mad they were upon Idolatry, that of a mans Yard they made a god, under the name of *Phallus* and *Priapus*, in memory of *Oſiris* his Privities, which after much toyl were found by *Iſis* in *Nilus*, being drowned there by *Typhon* his brother, who had cut his body into many pieces, and buried them in many places. They worſhipped Beaſts, Birds, Vermin, Leeks, and Onyons. Their Prieſts were ſhaved, and clothed in pure Linnen, abſtained from Fiſh, Wine, and Onyons. Their Kings after election were choſen into the ſociety of Prieſts. They held two beginnings: they conſecrated red Bulls, ſlung the heads of their Sacrifices into *Nilus*, and abſtained from Salt. See *Arnobius*, *Euſebius*, *Plutarch*, *Jamblichus*, and many others.

Q. *What devotion did the* Egyptians *uſe to their deified Beaſts?*

Their Idolatrous worſhip.

A. They were fed by their Prieſts in their Temples with choice food: when any dieth, it is wrapped in clean Linnen and embalmed, and buried in a conſecrated place, with much lamentation. All ſhave themſelves in a houſe where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Prieſts, and brought to *Memphis*, where he was placed in *Vulcan*'s Temple and ſeven dayes kept holy for him. By their Law he muſt live but a preſixed time; then he is drowned in a ſacred Spring, and buried with much lamentation. All beaſts are not worſhipped in all parts of *Egypt*, but in ſome places the Crocodile, in other places the Goat, in ſome Satyrs, in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great

great god amongſt them, ſo was the Bull, the Dog, the Cat, the Hawk, and *Ibis*, and two fiſhes peculiar to *Nilus*, to wit, *Opyrinchus* and *Lepidotus*. They worſhipped the *Hippopotamus*, Frogs, Beetles, and other vermine. Their Prieſts were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. And bloody *Buſiris* ſacrificed men to *Nilus*. *Quis illaudati neſcit Buſiridis aras?* The Egyptians hate Swine ſo much, that if by chance one ſhould touch them, he inſtantly waſheth his cloaths: and Sow-heards are forbid their Temples. They circumciſe male and female, and offer wine to the full Moon. The Prieſts waſh themſelves thrice in the day time, and twice in the night. They muſt not eat milk, eggs, or oyl, except with Salads. Their Prieſts were Judges, their Gymnoſophiſts were Philoſophers, who had their Colledge in a Grove near the Banks of *Nilus*. The Egyptians obſerved divers feaſts to *Iſis*, *Diana*, *Latona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*. *Oſiris* and his Nurſe. In theſe feaſts was much diſorder and vanity, ſome beating of themſelves, ſome cutting their foreheads with knives; ſome dancing, ſome ſinging, ſome drinking, ſome quarelling. In the feaſt of *Bacchus* they were all drunk. In that of *Mars* all mad, knocking down one onother with clubs. In the feaſt of *Iſis* they ſhewed their folly in tumbling an Aſs down from a Precipice. In that of *Minerva*, in burning lights with oyl and ſalt. But of theſe, and other ridiculous, or rather impious Rites, ſee *Hoſpinian*, *Cœlius Rhodiginus*, *Plutarch*, *Herodotus*, *Diodorus Siculus*, *Euſebius*, *Strabo*, *Lucian*, and others.

Q. *How long continued this heatheniſh idolatry in* Egypt?

Egyptian Idolatry, continuance thereof.

A. Till the Sun of Righteouſneſſe ſhined upon it, and by the bright beams of his Goſpel diſpelled and ſcattered all the dark miſts of Idolatry, ſo that *Alexandria* the chief nurſery thereof, by the Preaching of Saint *Mark*, became a Patriarchal ſeat, whoſe ſucceſſors have continued till this day; but their reſidence now is at *Cairi*, where the Metropolitan of *Ethiopia*, or Archbiſhop of the *Abiſſins* receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyſes*, ſon to *Cyrus* King of *Perſia*, deſtroyed many of the Egyptian Idols, and *Ochus* his ſucceſſor killed their *Apis*: but theſe were ſhortly after reſtored by *Alexander* the great whoſe

whoſe ſucceſſors, the *Ptolomies* upheld the ſame idolatry, and ſo did the *Romans*, till by the Preaching of the Goſpel, darkneſs was forced to give place to light.

Q. *What Religion is there now profeſſed in* Egypt?

A. Here at this day Chriſtians have their Churches, Jews their Synagogues, and Mahumetans their Moſques: of theſe laſt there be four ſorts differing in their Laws, Liturgies and Ceremonies. There is a Sect in *Cairo* which liveth altogether on horſe fleſh. And another who go naked, giving themſelves to fleſhly luſts openly. The Chriſtians there are Eutychians, and are circumciſed; but it is thought that they have forſaken circumciſion by perſwaſion of the Popes Legates at a Synod held at *Cairo*, *Anno* 1583. Theſe are called *Cophti*, not from their Profeſſion, but from their Nation: for in the Thalmud *Egypt* is called *Gophti*, and the Egyptians in old time *Ægophtia*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature, and one Will in Chriſt: but they are modern Eutychians, called *Jacobites*, from *Jacobus* the Syrian, who held that Chriſt was true God, and true man; yet he and his Scholars will not in direct terms affirm there are two natures, leſt they ſhould fall into the error of *Neſtorius*, of the two perſons. Theſe faſt every Wedneſday and Friday, and have four Lents in the year. They make Infants Deacons, and baptiſe them not afore the fortieth day, and then give them the Euchariſt. They leave out the words in the *Nicene* Creed *from the Son*. They condemn the Council of *Chalcedon*, and admit no general Council ſince that of *Epheſus*. They read publickly the Goſpel of *Nicodemus*. They receive the Euchariſt in both kinds, and in leavened bread. To the ſick they neither adminiſter the Euchariſt, nor Extream Unction. They deny Purgatory and Prayer for the dead. They Marry in the ſecond degree of Conſanguinity. And in their Church government are ſubject to the Patriarch of *Alexandria*. There are not above three Chriſtian Churches at *Alexandria*, and ſo many at *Cairo*; about fifty thouſand Chriſtians in all. Of theſe paſſages ſee *Boterus* in his Relations, *Thevet* in in his Coſmography, *Chytræus* of the State of the Church. *Baronius* in his Annals, *&c.* And *Ererewoods* Collections out of them.

Egypt, *its moderne Religions.*

THE

The Religions of AFRICA and AMERICA.

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SECT. III.

Queſt.

Africans, *their Religion.*

What was the Religion of the old Africans?

A. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpoſe. The Planets were the *Numidian* and *Lybian* gods. From Gentiliſme they were converted to Judaiſm, then to Chriſtianity, and at laſt to Mahumetaniſme. We read that *Matthias* the Apoſtle preached in *Æthiopia*, and *Simon* another Apoſtle in *Mauritania*; about the time of *Conſtantine* Chriſtianity was generally received in the hither and leſſer *Africa*; and was by the *Goths* infected with Arianiſme, which made way for Mahumetaniſme. The *Pœni*, or *Phœnicians* and *Cartha-*

Carthaginians, whileſt Gentiles, offered men ſacrifices to *Saturn*, and in their ſupplications they put infants in the arms of *Saturn*'s brazen image made hot with fire, and ſo were burned to death. At *Tunis* near the Lake *Tritonia*, *Minerva* taught the uſe of Oyl, and invented the Art of Spinning; therefore ſhe was worſhipped as a goddeſs. *Venus* was a great deity in *Phœnicia*, *Juno* in *Carthage*. At this day the Mahumetans Religion conſiſteth moſt in waſhing and frequenting of the Moſques. See *Alexander ab Alexandro*, *Jo. Leo*, *Suidas* and others.

Fez, *the Religion & Church diſcipline thereof.*

Q. *What is the Religion and Church Diſcipline of* Fez?

A. They are at this day Mahumetans in their profeſſion, and in their Devotion no wayes ſparing; for there are in the City of Temples and Chappels about 700. whereof ſome are garniſhed with many pillars and Fountains of Marble. Each Temple hath one Prieſt to ſay Service, and look to his Churches revenue, which he beſtoweth upon the Church Officers; namely, the Porters, Cryers, and the Lamp-lighters; theſe are night Officers; but for the day Cryers, who from their Steeples call the people to Prayers, theſe have no pay, but only are freed from tenths and all other payments. In the great Church which is about a Mile and half in compaſſe, and hath 31 great gates, (the roofe whereof is upheld with twenty Arches in bredth, and 38 in length) are lighted every night 900 Lamps; ſome of the greateſt are of braſſe, with ſockets for 1500 Lamps. About the walls are divers Pulpits for their Readers, who begin their Lectures ſhortly after break of day in the Summer: they read after Sun-ſet; Mahumets Law, and Moral Philoſophie are read: then to the winter Lectures are allowed large revenues, Books and Candles. The Prieſt of this Temple taketh charge of the Orphans mony, and of the poor, to whom he dealeth Corn and Mony every Holy-day. This Temple hath a Treaſurer, and under him eight Notaries, and ſix Clarks, twenty Bailiffs for the husbandry, twenty Limekills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 200 Ducats a day. Other Temples of the City are hence furniſhed when they want. Here are two ſtately Colleges for profeſſors of divers Sciences, and divers Hoſpitals for ſtrangers.

ſtrangers, and the ſick with all accommodations. Their Marriages are performed in the Church. They have great feaſting at the Circumciſion of the Males. They obſerve divers Feaſtivals, at ſome of which the youth do with Cudgels and other weapons knock down one another, ſo that many murthers are committed. They make Bone-fires on the Feaſt of S. *John Baptiſt*, and on *Chriſtmas*-Even eat Sallades of green Herbs. On *Mahumets* birth day, the Poets make Sonnets in his praiſe, which they rehearſe publickly, and are rewarded accordingly. In *Fez* are 20 Grammar-Schools; the youth are bound in ſeven years to learn the Alcoran by heart. On *Mahumets* birth day every boy carrieth a wax torch to ſchool, which they light before day, and let them burn till Sun-riſing, all this while ſinging *Mahumets* praiſe. Candles are preſented to the King that day, of incredible height and bigneſs, who that night heareth all the Law read. By *Mahumets* Law, Soothſayers are impriſoned, and yet here are many of that profeſſion. There are here divers Sects of Mahumetans, ſome like our Anabaptiſts, condemning all learning, and truſting to Enthuſiaſmes; others who think by their faſting and good works, that they are ſo holy and perfect, that they cannot ſin. There be ſome who hold all Religions to be true, becauſe every one takes that to be God which he worſhips, and they teach that the Heaven, with the Planets, Stars, and Elements are one God. They have alſo their Hermits. By their Diſcipline, Women may not enter their Moſques, becauſe of their often pollutions, and for that *Eve* firſt ſinned. The day after the child is born, the Prieſt is ſent for to pray. The child is waſhed by the women, who name it, and then it is circumciſed; but ſometimes the circumciſion is put off for divers years. They are very ſtrict in their faſtings, not taſting any thing, though they ſhould faint, till the Stars appear: the Mufti, or High-Prieſt ſits with the King every day in judgment, except the Friday, then the King ſits alone. See *Leo*, *Purchas*, &c.

Q. *What are their times of Prayer?*

Their times of Prayer.

A. Two hours afore day, then they pray for the day. 2. Two hours after day, then they give thanks for the day. 3. At Noon, then they give thanks for that halfe the

the day is paſt. 4. At four in the afternoon, then they pray that the Sun may well ſet on them. 5. At twi-light they give thanks after their daily labours. 6. They pray two hours after twi-light, and then they deſire a good night; thus they pray ſix times in 24 hours; and ſo devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no man touch his wife, but prepare to prayer, by waſhing, or other devotion, either at Church or in his own houſe: after this his prayer, the Talby or Prieſt ſits down and reſolves for half an hour all doubts that are moved in matters of their Law. He is counted profane, and diſabled from being witneſſe, who prayeth not ſix times a day. See *Purchas* in his Pilgrimage.

Q. *What is the Religion of* Morocco?

A. The ſame is there profeſſed that is in *Fez*, but they are not altogether ſo devout in *Morocco*, as in *Fez*; for they have not that number of magnificent Temples, Colleges, Hoſpitals, and Schools; yet ſome they have, eſpecially one Temple very larg and ſtately, in *Morrocco*, with a magnificent Steeple of incredible hight: they have alſo their Hermits and other Religious men; in all theſe they come ſhort of *Fez*, by reaſon they are often moleſted by the incurſions of the *Arabians*. They have alſo among them, as in *Fez*, multitudes of Jews, who flocked over thither when they were driven out of *Spain* by *Ferdinand*, and out of *Portugal* by King *Emanuel*. There be alſo among them many Chriſtians, but in miſerable captivity and ſlavery; whereas the Turks elſewhere in ſpiritual affairs ſubject themſelves to the Caliph of *Cairo*; theſe *African* Kingdomes acknowledge onely their ſubjection to the Caliph of *Bagdat*, or *Babylon*. The Turks of *Morocco* and *Fez*, think they merit Heaven if they kill many Chriſtians; therefore they run with as great alacrity to war againſt Chriſtians, as to a wedding, believing if they die in that War, they ſhall immediately poſſeſs Paradiſe, which is indeed the general belief of all Turks. See *Les Eſtats du Monde*, *Botero*, *Leo*, &c. Morocco, *its religion.*

Q. *What Religion is profeſſed in* Guinea?

A. Gentiliſme; for they adore ſtrawen things inſtead of God; Of whom they ſpeak blaſphemouſly, calling him Guinea, *its Religion.*

him evil, and black, and the Author of their miseries. And that they are no ways beholding to him for what they enjoy, but to their own industry. They put with in their Rings Wheat, Water, and Oyl, for their god to feed upon. Such rings are worn by many as preservatives against danger. Their Priests use to Preach to them on festival days, and after Sermon to besprinkle the Infants with Water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god they rail against, is the Devil, whom their cunning Priests represent to that ignorant people in some black and ugly shape; sometimes of a black dog. If they paint themselves with Chalk, they think they do good service to their god. When he is angry with them they use to bribe the Priest with gold; so fishermen use to do, when they have no success at Sea. The Priest with his Wives walk in Procession, knocking his breast and clapping his hands, then hanging some bough from the trees on their necks, and playing on a Timbrel the Priest flings Wheat into the Sea, to appease the angry god. They have certain trees in great veneration, consulting with them as with Oracles, using divers foolish ceremonies. They worship a certain bird which hath feathers like stars, and a voice like a Bull. The Tunie is a sacred fish with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes gods of straw to accompany the dead in the other world, wine and good chear are sent with him, and servants, with his wives. If he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. The Tuesday is their Sabbath. They use circumcision and some other Turkish ceremonies. See *G. Arthur Dantiscanus*, *Mercator*, *Bertius*, &c.

Æthiopians of Africa, their ancient Religion.

Q. *Of what Religion were the* African Ethiopians *anciently?*

A. Gentiles; for they worshipped some immortal gods, as the Sun, Moon, and the World; some mortal, as *Jupiter*, *Pan*, *Hercules*; But some of them who dwell near

near and under the line, did not worſhip, but curſe the Sun ſtill when he roſe, becauſe his exceſſive heat offended them. When their Queen went to *Solomon*, ſhe being inſtructed by him in the knowledge of the true God, upon her return planted the Jewiſh Religion in her country; but the Eunuch of Queen *Candace* being baptized by *Philip*, brought home with him the Chriſtian Faith, which hitherto they have retained. See *Diodorus*, *Boemus*, *Strabo*, *Sardus*, *Damianus a Goes*, &c.

Q. *What Religion do theſe* Æthiopians. *or* Abyſſins *profeſs?*

Their Religion at this day.

A. Chriſtianity; yet Gentiliſme is retained in ſome part of *Preſtor-Johns* ample Dominions. The Chriſtians circumciſe both male and female on the eighth day, in memory of Chriſts circumciſion. The males are baptized forty days after, and the females eighty. They abſtain from certain meats, and uſe ſome Moſaical Ceremonies. They are very rigid in their Faſtings; they begin their Lent ten days before ours; ſome Fryers eat no bred all the Lent, ſome not in a whole year; but are contented with Herbs, without Salt or Oyl: They keep a faſt of three days after *Candlemaſs*, in memory of *Ninevehs* repentance. Some Fryers all that time eat nothing, and ſome Nurſes give their children ſuck but once a day. He that marrieth three wives is excommunicated. Queen *Candace* after her converſion conſecrated the two magnificent Temples of the Sun, and Moon, to the Holy Ghoſt and the Croſſe. Afterward theſe two Temples were given to the Monkiſh Knights of Saint *Anthonies* Order, with two large Monaſteries. The *Abyſſins* in their Liturgy mention the three firſt general Councils, but not that of *Chalcedon*, becauſe they are Eutychians, or Jacobites. Their Patriarch is onely a Monk of Saint *Anthonies* order, and ſo is the Patriarch of *Alexandria*, by whom the *Æthiopian* is conſecrated, and is in ſubjection to the Sea of *Alexandria*. They obſerve here both Saturday and Sunday with equal devotion. In the Euchariſt the Prieſt adminiſters leavened bread, except on the Thurſday before Eaſter; for then it is unleavened, becauſe that day Chriſt inſtituted the Supper. And the Deacon gives the Wine in a Spoon. They receive all ſtanding, and in the Church only; all

that day after they muſt not ſpit till Sun ſet. They gi
the Euchariſt to Infants immediately after Baptiſm
They believe traduction of Souls. They are careful
confeſſe their ſins to the Prieſt, and ſtill after confe
ſion receive the Euchariſt. The Patriarch onely e
communicates, and none but murtherers uſually. I
feriour Prieſts and Monks labour for their maintenanc
but the Biſhops, Deans, and Prebends, have lar
Revenues and Benefices. They permit their Clergy
marry once, and have pictures in their Churches, b
not images. Betwixt Eaſter and Whitſuntide h
eat fleſh on Fridays. Every *Epiphanie* day, they baptiz
themſelves in Lakes or Rivers. So do the *Muſcovit*
in memory of Chriſts baptiſme the ſame day. Th
uſe no Confirmation, nor Extreme Unction. See *D*
mianus a Goes, *Alvarez* in his Æthiopian Hiſtory, a
others.

Q. *What is the Religion of the lower* Æthiopians ?

The lower Ethiopians *their Religion.*

A. Theſe were not known to the Ancients, but th
are found by Navigators to be for the moſt part Ge
tiles, though divers Moors live among them; Yet ſom
of them worſhip but one God. They ſuperſtitiouſl
obſerve divers days of the Moon. They feaſt the de
with bread and boyled fleſh. They puniſh witchcra
theft, and adultery with death. They may marry
many wives as they pleaſe, but the firſt is the chief, a
the reſt are her ſervants. They pray to the dead
white garments. In *Monomotapa* and ſome other plac
thereabouts, the Jeſuits have converted divers to Chr
ſtianity; many whereof are fallen back again to Gen
liſme. See *Emanuel Acoſta* of the Eaſtern affairs, a
Boterus, &c.

Q. *What is the Religion of* Angola *and* Congo ?

Angola, *its Religion.*

A. In *Angola* they are all Heathens. In the midſt o
their towns they worſhip wooden Idols reſemblin
Negroes, at whoſe feet are heaps of Elephants teeth, o
which are ſet up the ſkulls of their enemies killed
the wars. They believe they are never ſick but whe
their Idol is angry with them; therefore they pleaſe hi
by pouring at his feet the Wine of Palms. They uſe t
waſh and paint and new cloath their dead, and bur
with him meat, drink, and ſome of his goods, at whoſ
grav

grave they ſhed the blood of Goats. They are much addicted to divination by birds; and their Prieſts are in ſuch eſteem, that they think life and death, plenty and famine are in their power. In the Kingdome of *Congo* they worſhip ſome monſtrous creatures in ſtead of God. But they were converted to Chriſtianity by the *Portugal*, *Anno* 1490. At the City of *Banza*, afterward called Saint *Saviours* was erected a Cathedral Church for the Biſhop, who was there received by the King in great magnificence. This Church had 28 Canon Reſidents. All their Idols of Beaſts, Birds, Trees, and Herbs, with their conjuring characters were burned. Divers Religious perſons and Jeſuites were ſent from *Portugal* thither to erect Schools and Colleges for Divinity and the Arts. See *Purchas*, *Lopez*, *Maffeus*, *Oſorius* of the acts of *Emanuel*. *Congo, its Religion.*

Q. *What Religion do the Northern neighbours of* Congo *profeſs?*

A. In *Loango* under the Line, they worſhip Idols and are circumciſed. Every trades-man appeaſeth his god with ſuch things as belong to his trade: the huſbandman with corn, the weaver with cloth, *&c.* At the death of their friends they kill Goats, to the honour of their Idols, and make divers feaſts in memorial of the dead. They will rather die then touch any meat which is prohibited by their Prieſts. At *Kenga* the Sea-Port of *Loango*, there is an Idol kept by an old Woman, which is once a year honoured with great ſolemnity and feaſting. There is another Idol at *Morumba* thirty leagues Northward, where boys are ſworn to ſerve this God, and are initiated with hard diet, ten days ſilence, abſtinence from certain meats, and a cut in their ſhoulder, the blood of which is ſprinkled at the Idols feet. Their trials of life and death, are in the preſence of this Idol. At *Anzichi*, they are circumciſed, worſhip the Sun and Moon, and each man his particular Idol. In ſome of theſe neighbouring countrys the people are man-eaters, and worſhip the Devil, to whom when they offer ſacrifice, they continue from morning till night, uſing charming Vociferations, dancing and piping. See *Lopez*, *Barros*, and others. *The Religion of its Northern neighbours.*

Q. *Of what Religion are the Iſlands about* Africa?

African *Islands their Religions.*

A. In ſome of them are Mahumetans, in ſome Chriſtians, but in moſt Heathens. In *Socotera* an Iſland near the mouth of the Red Sea, whence we have our beſt *Aloes*, they are *Jacobites*, and are governed by their *Abuna* or Prieſt. They much reverence the Croſs. They have Altars in their Churches, which they enter not, but ſtand in the Porch. In *Madagaſcar* or the great Iſland of Saint *Laurence*, there are many Mahumetans upon the Coaſt, but more Idolaters within the Land, who acknowledge one Crearor, and are circumciſed; but uſe neither to pray nor keep holy day. They puniſh adultery and theft with death. In the Iſle of Saint *Thomas*, under the Line, are Chriſtians and Moors. In divers Iſlands are no people at all. In the *Canaries* are Chriſtians; before they were Idolaters and had many wives, whom they firſt proſtituted to their Magiſtrates; and this uncivil civility they uſed to ſtrangers inſtead of Hoſpitality. They bury the dead by ſetting them upright againſt a wall, with a ſtaff in their hand; and if he was a great man, a veſſel of milk by him. *Madera* is alſo poſſeſſed by Chriſtians, and ſo be the other Iſlands on this hither part of the African coaſt. See *Ortelius*, *Mercator*, and other Geographers.

Q. *What Religion was profeſſed among the* Americans?

America, *the Religion thereof.*

A. Before the *Spaniards* came thither, they were all Pagans; who as they were diſtinguiſhed into divers Nations, ſo they worſhipped divers gods, after divers manners; but they did generally acknowledge the Sun and Moon for the chief gods. In *Canada* they worſhipped the Devil, before the French came thither, and in moſt places there as yet they worſhip him; who when he is offended with them, flings duſt in their eyes. The men marry two or three wives, who after the death of their husbands never marry again, but go ſtill after in black, and beſmear their faces with coal-duſt and greaſe; they do firſt expoſe their daughters to any that will lye with them, and then give them in Marriage. They believe that after death their ſouls aſcend into the Stars, and go down with them under the Horizon into a paradiſe of pleaſure. They believe alſo that God ſtuck a multitude of arrows in the beginning into the ground, and of theſe ſprung up men and women. They

have

have divers ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he ſhould keep it carefully, and in ſo doing he ſhould want nothing; but he loſt the Pipe, and ſo fell into want and miſery. Such ſenſeleſs conceits have theſe people, who as they are ſavage in their carriage, ſo in their underſtanding they are little better than beaſts. They uſe to ſing the Devils praiſes, to dance about fires, which they make to his honour, and leap over them. They bemoan the dead a great while, and bringe preſents to the grave. Many of theſe ignorant ſouls were converted to Chriſt by the induſtry of the Jeſuites, *Anno* 1637, and 1638. See Father *Pauls* relation of New *France*. See alſo *Chaplaine* and *Jaques Cartier*, &c.

Q. *What is the Religion of* Virginia?

A. Before the Engliſh planted Chriſtianity there, they worſhipped the Devil, and many idols, as yet they do in many places there. They believe many Gods, but one principally who made the reſt; and that all creatures were made of water, and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorphites, giving to their gods the forms of men, whom they worſhip with praying, ſinging, and offerings. They hold the ſouls immortality, rewards and puniſhments after this life, the one in Heaven, the other in a burning pit toward the weſt. The Prieſts are diſtinguiſhed from other people by garments of ſkins, and their hair cut like a comb on their crowns. They carry their gods about with them, and aſk counſel of them. Much of their devotion conſiſteth in howling and dancing about fires, with rattles, or Gourd or Pompian rindes in their hands, beating the ground with ſtones, and offering of Tobacco, Deer-ſuet, and blood on the ſtone Altars. They undertake no matters of conſequence without advice of their Prieſts, the chief whereof is adorned with Feathers and Weaſels tails, and his face painted as ugly as the Devils. They bury their Kings (after their bodies are burned and dryed) in white ſkins, within arches and mats, with their wealth at their feet, and by the body is placed the Devils Image. The Women

Virginia, *its religion.*

expreſs their ſorrow with black paint and yellings for twenty four hours. None but the King and Prieſt may enter theſe houſes, where the Images of Devils and their Kings are kept. Inſtead of ſaying Grace at meat, they fling the firſt bit into the fire; and when they will appeaſe a ſtorm, they caſt Tobacco into the water. Sometimes they ſacrifice children to the Devil. But of theſe paſſages, ſee *Hackluit*, and *Purchas* out of him.

Q. *What is the Religion of* Florida?

Florida, *its religion.*

A. Their chiefe deities are the Sun, and Moon, which they honour with dances and ſongs. Once a year they offer to the Sun a Harts hide ſtuffed with herbs, hanging Garlands of fruits about his horns, ſo preſenting this gift towards the eaſt, they pray the Sun to make their land produce the ſame fruits again. But to their Kings, they uſe to Sacrifice their firſt-born males. Much of their devotion like the reſt of barbarous Savages conſiſting in ſinging, dancing, howling, feaſting, and cutting off their own ſkins. Adultery in the woman is puniſhed with whipping. In ſome parts of this Country the next of kin is permitted to cut the adultereſſes throat, and the woman to cut the adulterers. In ſome parts alſo of the Country they worſhip the Devil; who when he appears and complains of thirſt, humane blood is ſhed to quench his thirſt. When a King is buried, the cup wherein he uſed to drink, is ſtill ſet upon his grave, and round about the ſame are ſtuck many arrows; the people weep and Faſt three days together; the neighbour Kings his friends cut off half their hair. Women are hired, who for ſix months howl for him three times a day. This honour the King and Prieſt have, that they are buried in their houſes, and burned with their houſes and goods. See *Benzo*, *Morgares*, *Hackluit*, &c.

Q. *Of what Religion are the Nations by weſt* Virginia *and* Florida?

Religions *of the nations by weſt Virginia, & Florida.*

A. Few of them are yet known, but ſuch as by Navigation are found upon the Sea-coaſts, and ſome Iſlands conquered by the *Spaniards*, are worſhippers of the Sun, and Water: becauſe the Sun by his heat, and the Water by its moiſture produce all things; therefore when

when they eat, drink or ſacrifice, they uſe to throw up in the aire towards the Sun ſome part of their food. The *Spaniards* took advantage of this Superſtition, and made theſe people believe they were Meſſengers ſent thither to them from the Sun; whereupon they ſubmitted, holding it impious to reject the Meſſengers, which their chief god had ſent them. They worſhip alſo here Idols, and in ſome places the Devil, and obſerve the ſame ſuperſtitious Ceremonies in the burial of their dead, that their neighbours do. See *Hackluit.*

Q. *What was the Religion of* New-Spain?

A. They were groſs and bloody Idolaters before the *Spaniards* brought them to the knowledge of Chriſt, who requires of his Diſciples no other Sacrifice but that of a contrite heart; he having ſhed his own blood, that we might ſpare the ſhedding of ours. Theſe wretched *Americans* acknowledge one chief God, yet they worſhipped many: Principally the Sun, to whom they offered the heart of the Sacrifice; even of men: neither did they eat or drink, or ſmell to a flower, till they had caſt up in the aire to the Sun ſome portion of their meat and drink, and ſome leaves of their flowers. At *Mexico* they worſhipped many Idols, but three principally: the firſt was called *Vitziliputzli*, placed in an azure coloured Chair, with Snakes heads, at each corner. On his head were rich plumes of Feathers with gold: in his left hand was a white Target, in his right a Staff; at his ſides he had four darts. Perhaps by this Image they repreſented the nature of God; by his blew Chair they might ſignifie Heaven his ſeat, by the Snakes heads, his wiſdome; by the feathers and gold, his glory; by his Target, protection; by the Staff, direction; and by the four arrows, his power, extending over the four parts of the world: Eaſt, Weſt, South, and North; or elſe, which is more likely, they repreſented the Sun by this Idol, whoſe abode is in the azure ſkie, and his arrows or beams are extended to the four quarters of the world: the feathers may ſignifie his lightneſs; and the gold, his glory; his target and ſtaff may ſhew that the Suns heat is both defenſive and offenſive. Near to this Idol ſtood a Pillar of leſs work and beauty, on which was another Idol,

New Spain *its religion.*

Idol, called *Tlaloc*; perhaps by this they Meant the Moon. They had a third Idol, of black ſtone, with four darts in his right hand, looking angerly; this they worſhipped as the god of Repentance; this Idol, with the others, was richly adorned with gold and jewels, In *Cholula* they worſhipped the god of wealth or merchandiſing; they had alſo an Idol of Paſte, or Dough, which was conſecrated and made every year, to which rich preſents were brought, and ſtuck in the paſte. They made gods alſo of their chief Captives, to which they gave divine Honors, for 6, ſometimes for 12 months, praying and ſacrificing to him, and carrying him in Proceſſion; but at laſt the Prieſts kill him; the chief Prieſt pulls out his heart, offers it ſmoaking to the Sun; then is he opened, cut in pieces, and eaten. They adored many other gods and goddeſſes with many heatheniſh Superſtitions. Of which ſee *Joſeph Acoſta* in his Hiſtory of the *Indies*, *Gomara*, *Peter Martyr* of *Millan*, &c.

Idolaters, their cruelty and coſt in their barbarous ſacrifices.

Out of this diſcourſe we may ſee what cruelty is uſed among Idolaters in their barbarous ſacrifices; how laviſh alſo they are of their gold, ſilver, and jewels, with which they adorn their Idols; this hath been always the Devils policy, by outward ſplendor and wealth to draw ignorant and covetous-minded people to follow idolatry; for ſuch a bewitching quality there is in the ſplendor of gold, ſilver, and ſtones, that both the eyes and hearts of men are drawn after them; to this purpoſe *Lactantius* lib. 2. *inſtit. auri, gemmarum & eboris pulchritudo ac nitor perſtringit oculos: nec ullam religionem putant ubi illa non fulſerit; itáque ſub obtentu deorum, avaritia & cupiditas colitur*; the beauty of Gold, Jewels, and Ebory, do ſo dazel many eyes, and captivate their hearts, that they think there is no Religion where theſe ſhine not; therefore under pretence of worſhipping God, covetouſneſs and deſire is worſhipped. Hence Idolatry may be truly called covetouſneſs, and this by the Apoſtle is called Idolatry. Not without cauſe then did God forbid the Iſraelites to make to themſelves gods of gold and ſilver, as knowing what force theſe metals have to draw mens mindes after them. And indeed ſome of the wiſe Gentiles them-

themſelves laughed at the vanities of thoſe who beſtowed ſo much gold on their Idols; *Aurum Vaſa Numæ, Saturniaque impulit æra*, ſaith *Perſius*, the gods were better worſhipped in *Numas* earthen veſſels, then they were afterward in gold; and then he offereth to God a ſincere heart, is more accepted then he that beſtows on *Jupiter* a golden beard; *Dicite pontifices, in ſacrò quid facit aurum*; and yet the exceſs of gold and ſilver in their Statues and Temples is ſtupendious, as *Lipſius* ſheweth *de mag. urb. Romæ*. And the Romans were come to that height of ſuperſtition, that they thought a Bull was not a fit ſacrifice to their gods, if his horns had not been gilded, or his forehead adorned with plates of gold: ſee *Virgil. Et ſtatuam ante aras auratâ fronte juvencum:* and *Livie l.* 5. ſheweth that to *Apollo* was ſacrificed, not only an oxe with gilded horns, but alſo *capræ albæ auratæ*, white goats with hornes gilded; & *Val Flac. l.* 3. *Arg.* ſpeaketh of *lectas auratâ fronte bidentes*, of ſheep with gilded hornes. And long afore the Romans, this golden ſuperſtition was uſed, as may be ſeen in *Homer's Iliad.* 3. where *Neſtor* promiſed to ſacrifice to *Minerva* an Oxe χρυσὸν κέρασιν περιχεύσας, *pouring gold about his hornes*. *Joſeph Acoſta* relates in his Hiſtory of *America*, what magnificent Temples and rich Images of gold and precious ſtones the Indians dedicated to their Idols. Againſt all ſuch vanities *Arnobius* in his Book againſt the Gentiles diſputeth elegantly, ſhewing that God is not taken with ſuch toys as Temples, Altars, and Sacrifices; but *cultus verus in pectore eſt*, his true worſhip conſiſteth in the breaſt, and as our Saviour ſaith, neither in the Temple of *Samaria*, nor of *Jeruſalem*, but in ſpirit and truth.

Perſius, *his notable ſaying.*

Quin damus id ſuperis de magna quod dare lance
Non poſſit magni Meſſalæ lippa propago;
Compoſitum jus, faſque animo, ſanctoſque receſſus
Mentis, & incoctum generoſo pectus honeſto!
Hæc cedo ut admoveam templis, & farre litabo.

An honeſt upright ſincere and ſanctified heart ſaith *Perſius*, is above all the Temples and ſacrifices in the world.

Q. *What*

Q. *What Priests had they at* Mexico, *and what Sacrifices?*

Mexico, *its Priests and Sacrifices.*

A. Besides their inferiour Priests, they had one chief, whose habit was a Crown of rich Feathers on his head, Pendants of Gold, with green stones at his ears, and under his Lip an Azure stone; his office was to receive the body of the dead King at the Temple door, with a mournful song, to open the breast of the sacrificed man, to pull out his heart, to offer it to the Sun, and then to fling it to the Idol, to which the man was sacrificed. The inferiour Priests in the interim holding the legs, arms, and head of the Sacrificed wretch, whilst his heart was taking out. They used also to flay off the skins of men, and cloath some therewith, who went about dancing, and forcing people to offer them presents, or else they would strike them over the face, with the bloody corner of the skin. The Priests office also was to burn incense before their Idols every morning, noontide, evening, and at midnight; for then with Trumpets and Corners they sounded a long time, which done, they burned the Incense in Censers with much reverence, and then they beat themselves and draw blood with sharp bodkins. They did preach also on some festival days to the people. The revenues of the Priests were great; the Temples in state, magnificence, and wealth, exceeded ours. The Priests were all anointed, and wore their hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venemous beasts, which made them without fear, and armed them with cruelty. They painted their skins black. They washed the new born Children, and let them blood in their ears; they performed marriages by asking the parties mutual consent, and tying together a corner of the womans vaile, with a corner of the mans gown, and so brought them to the Bridegrooms house, causing the Bride to go seven times about the hearth. They buried the dead either in their Gardens, or on Mountains; sometimes they burned the body; and if he was a great man, they killed his Chaplain, and his Officers to attend him, burying also wealth with him, that he might not want in the other world. The Priest used to attire himself in these great

great Funerals, like a Devil with many mouths, and glaſs eyes, and with his ſtaff ſtirred and mingled the aſhes. When the King died, the Prieſts were to ſing his Elogies, and to ſacrifice two hundred perſons to ſerve him. Adultery was puniſhed with death, and ſo was diſhoneſty in their Nuns and Monks, of which there were two great Cloyſters at *Mexico*. But who will ſee theſe particulars handled at large, let them read *Joſeph Acoſta*, and *Lopez de Gomara*.

Q. *Had the* Americans *any knowledge of Chriſtian Religion?*

A. Concerning Chriſt they knew nothing; ſome ſmall knowledge they had of a ſupream God, whom they called *Virochoca*, and of the creation; of the immortality of ſouls, of a life after this, wherein are puniſhments and rewards; and ſome of them, as *Lerius* witneſſeth, believe the reſurrection of the fleſh; and if we will believe *Acoſta*, they have ſome knowledge of the Trinity, which they worſhip under the picture of the Sun with three heads; they have ſome tradition likewiſe of *Noah*'s flood, and that all mankind was drowned, except ſix perſons, who ſaved themſelves in a Cave; ſome in *Braſil* believe all were drowned except their progenitors, who were preſerved to propagate mankind. The *Indians* alſo report that the Sun hid himſelf in a certain Lake within an Iſland, during the time of the Deluge. and ſo was preſerved; this is not unlike the Poetical fiction of *Diana* and *Apollo*, how they were begot in the Iſle *Ortygia*, called afterward from their firſt appearance *Delos*, by this intimating that after the flood, by reaſon of thick foggs and miſts ariſing out of the moiſt earth, the Sun and Moon were not ſeen in many days; but theſe vapours being ſpent, and the earth dry, the Moon was firſt ſeen, and then in ſome few hours afterward the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about ſix hundred years after *Noah*'s flood, and which drowned only the Country about *Athens* and *Achaia* in *Peloponeſus*; nor was it that of *Deucalion*, which happened in the 82. year of his age, about two hundred and fifty years after the former, and ſeven hundred eighty two years after *Noah*'s flood; for this drowned

Americans *acknowledg a Supream God, a Trinity, the immortality of ſouls, a life after this, and have ſome tradition of* Noahs *flood.*

ned only *Theſſaly*, and ſome part of *Italy*, of which the *Americans* could have no knowledge; ſeeing many places nearer never heard of theſe floods, it is moſt likely then that their tradition was grounded on *Noah*'s flood; for as *Noah*'s poſterity peopled all the world, ſo they diſperſed the memory of this flood wherever they planted; for we find this deluge not onely mentioned by *Moſes*, but alſo by *Beroſus*, *Alexander*, *Polyhiſtor*, *Abydenus* the Hiſtorian, as he is cited by *Euſebius*, *Plato* in *Timæo*; *Plutarch* writing of *Deucalion*'s flood, ſpeaketh of the Dove ſent out of the Ark, which relates to *Noah*'s flood; and *Ovid* deſcribing the ſame flood, writes according to the Moſaical deſcription of the firſt and univerſal deluge; whereas that of *Deucalion* was but of a particular Country: So *Lucian de Dea Syria*, writes of *Deucalion*'s flood, as if he had read the ſixth and ſeventh chapter of *Geneſis*, of *Noah*'s flood; for he ſheweth how all fleſh had corrupted their ways upon the earth, how all their works were ἔργα ἀδικίας, works of injuſtice and violence; how the rain fell, the fountains of the great deep were opened, the waters ſo prevailed, that all fleſh died, πάντες ὄλοντο. He ſheweth alſo how he was preſerved with his wife and children in a great Ark; and how all the beaſts that live on the earth, two and two entered into the Ark, &c. and laſtly, how he built an Altar after his deliverance. This deſcription is directly of *Noah*'s flood, not of *Deucalion*'s; beſides, *Mela*, *Solinus*, and *Pliny*, write that *Joppe* the maritime town of *Syria* was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalion*'s flood, which were only in ſome places of *Greece*, and went not ſo far as *Syria*; neither was it any great antiquity for *Joppe* to be built before theſe floods; for many Cities beſides this were built before; therefore doubtleſſe is meant *Noah*'s flood. Laſtly, *Joſephus* ſaith that *Omnes barbaricæ hiſtoriæ Scriptores*, all the Barbarian hiſtorians have mentioned this flood.

Q. *What feſtival dayes were obſerved in* New Spain?

New Spain *its feſtival days.*

A. Every twentieth day, which was the laſt of their month, was holy, and then were men ſacrificed. At the firſt appearance of green corn, children were ſacrificed,

crificed, ſo when the corn was a foot above the ground, and again when it was two foot high, holy dayes were kept, and children butchered. In ſome of their feaſts they ſacrificed a woman, and with her ſkin covered a man, who danced about the ſtreets two days together. In one of their feaſts which the *Mexicans* kept in their *Canoes* upon the Lake, a boy and a girle were drowned to keep company with the gods of the Lake. In *May* they kept the feaſt of *Vitziliputzli*, in which his Image made of paſte, richly adorned, was carried by the maidens attired in white, on their ſhoulders to the Court, and thence by the young men in the ſtairs of the Temple, and thence to the top with Muſick; much adoration, vain ceremonies, and wicked ſacrificing of men were uſed that day. In *May* alſo was kept the feaſt of Pennance and Pardon, in which a captive was ſacrificed. After much profane adoration, the people took up earth and eat it, deſiring pardon for their ſins, and bringing rich preſents to their Idol, and whipping themſelves on the ſhoulders. Much meat is preſented that day to the Idols, and then to the Prieſts, who five days before had eat but one meal a day. The Merchants had their peculiar god, and feſtival day, in which they ſacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps becauſe ſhe is the miſtreſs of the waters, on which Merchants uſe to traffick, or becauſe they are more beholding to her light in the night then others are. Concerning theſe feſtivals, their Schools and Seminaries, their belief of the Souls Immortality, of their rewards and puniſhments, of their nine ſeveral places appointed for them, See *Acoſta*, *Gomara*, and *P. Martyr* in his Decads.

Q. *What was the Religion of* Jucatan, *and the parts adjoyning?*

A. In *Jucatan* they were Circumciſed, and yet groſs Idolaters, but curious workmen in carving and adorning their Images. They had in their houſes Images made like Bears, which they worſhipped as their houſhold gods, with ſinging and Incenſe. In hollow Images, they cauſed boys to anſwer the Peoples Petitions, as if God had ſpoke to them. When they want

Jucatan, *its religion, and parts adjoyning.*

wanted rain, or were in any danger, they had their Proceſſions, and Pilgrimages to theſe Idols. In *Nicaragua*, they worſhipped the Sun, and divers Idols. All their Prieſts, except Confeſſors, married. The ordering of the Sacrifices, and their numbers, depended meerly on the Prieſts, who uſed to go about the Captives three times ſinging mournfully, and then with their flint knives ſuddenly open their Breſts. They divide the body thus; the Prelate hath his heart, the King his hands and feet, the Taker his buttocks, and the People the reſt. The heads are ſet on trees, under which they ſacrifice men and children. They have their Idolatrous Proceſſions, in which for the honour of their Idol, they wound themſelves, and for the deſire of future happineſs, they offer themſelves chearfully for Sacrifices. Whilſt the Prieſt anoints the cheeks and the mouth of the Idol with blood, the others ſing, and the People pray. The Prieſt makes marriages, by joyning the little fingers of the Bridegroom and Bride near a fire; but the Lords are permitted for honours ſake, firſt to corrupt the Bride. The Adulterer is beaten, and the Adultereſs is divorced. He that forceth a Virgin is a ſlave, except he pay her Dowrie. But if a ſlave force his Maſters daughter, they are both buried alive. See *Benzo*, *P. Martyr*, and *Gomara*.

Q. *What was the Religion of the Southern* Americans?

Southern America, *the religion thereof.*

A. They generally worſhip the Sun and Moon, with divers Idols, and the Devil in divers ſhapes; they believe the Souls immortality. Their Prieſts are their Phyſitians, and therefore in great eſteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask Counſel of all affairs; and then they keep Lent for two months. They puniſh in ſome places theft and murther with the loſs of Ears and Noſe; in other parts with death. Theſe faults in the Nobility are puniſhed with the loſſe of their hair only. In ſome places they hold it a part of their devotion, to offer their daughters to be defloured by their Prieſts. When it thunders and lightens, they ſay the Sun is angry with them. When there is an Eclipſe, they Faſt; the married Women ſcratch their

Faces

Faces, and pluck their hairs; the Maidens draw blood with ſharp fiſh bones. When the Moon is Eclipſed, they ſay the Sun is angry with her. When a Comet is ſeen, they beat drums and hollow, thinking by this to drive it away. They uſe to conſult with and invocate the Devil. The Prieſts learn Phyſick and Magick when they are young, being two years ſhut up in Woods; all that time they keep their Cells, ſee no women, nor eat fleſh. They are taught by their Maſters in the night. The dead are buried either at home, or being dried at the fire are hanged up. The bones at laſt are burned, and the Skull preſented to the Wife to be kept by her as a Relique. In their *Lent* faſts they abſtaine from Women and Salt. See *P. Martyr*, *Gomara*, *Linſchoten*, *Cieza*, &c.

Q. *Of what Religion are the people of* Paria, Guiana, *and along the River* Debaiba, *or St.* John?

A. Hereabout they be very zealous in worſhipping of the Devil, and Idols, to whom they ſacrifice men, and then eat them. When their gods are angry, they macerate themſelves with faſting. Their Prieſts are ſtoned or burned, if they marry againſt their Vow of Chaſtity. They believe rewards and puniſhments after this life. The ſpot in the Moon they hold to be a man impriſoned there for Inceſt with his Siſter. They feed yearly the departed ſouls with *Maiz* and Wine. They held the ſouls of great men onely, and ſuch as were buried with them, immortal. Their great mens Funeral Pomps are celebrated yearly with much lamentation, drinking, and beſtial ceremonies, both men and women caſting aſide all modeſty. He that will know more of this ſtuff, let him read the forenamed Authors. Paria, Guiana, & Debaiba, *their Religions.*

Q. *What is the Religion of* Braſil?

A. They acknowledge the immortality of the ſoul, and believe that there are rewards and puniſhments after this life. For they hope that if they kill and ſacrifice many of their enemies, they ſhall be carried beyound the Mountaines into pleaſant Gardens, there to dance and rejoyce with their fore-fathers. They ſtand in much fear of the Devil, who is ſtill vexing of them; therefore they chiefly worſhip him; and when Braſil, *its Religion.*

they go abroad, they commonly carry fire with them, as their defence againſt the Devil, who they think is afraid of fire. They have their ſolemn Feſtivals, which they celebrate with dancing, howling, and tatling. The Huſband hath power to kill the adulterous Wife. Their Marriages are without any ceremonies. They bury their dead upright in a pit with their goods. The Husband playes the Midwife to the woman, waſheth, painteth, and nameth the child by the name of ſome wild Beaſt; they have ſome knowledge of *Noahs* flood, of theſe paſſages ſee *Maffeus*, *Lerius*, *Stadius*, &c.

Q. *What Religion did the people of* Peru *profeſs?*

Peru, *its Religion.*

A. Their chief god was *Wiracocha*, by whom they underſtood the maker of all things; next to him they worſhipped the Sun, and the Thunder after him: The Images of theſe three they never touched with their bare hands; they worſhipped alſo the Stars, Earth, Sea, Rainbow, Rivers, Fountaines, and Trees. They adored alſo wild Beaſts, that they might not hurt them, and in ſign of their devotion, when they travelled they left in the croſs ways, and dangerous places, old ſhooes, feathers, and if they had nothing elſe, ſtones. They worſhipped the Sun by pulling off the hairs from their Eye-brows; when they fear, they touch the earth, and look up to the Sun. They worſhipped alſo the dead bodies of their Emperors, and indeed every thing they either affected or feared. They have ſome glimring knowledge of the beginning of the world, of *Noah's* flood, and they believe the end of the world, which ſtill they fear when the Sun is eclipſed, which they think to be the Moons Huſband; they held their Prieſts in ſuch eſteem, that no great matter was undertaken by Prince or people without their advice. None had acceſs to the Idols but they, and then onely when they are cloathed in white, and proſtrate on the ground. In ſacrificing they abſtain from women, and ſome out of zeal would put out their own eyes. They uſed to conſult with the Devil, to whom they ſacrificed men, and dedicated boys in their Temples for *Sodomy*. They had alſo their Temples richly adorned with gold and Silver, and their Monaſteries for Prieſts and Sorcerers. Their Nuns were ſo ſtrictly kept, that it was death to

be

be deflowred; after fourteen years of age they were taken out of the Manaſtery, either to ſerve their Idols, and ſuch muſt be Virgins ſtill, or elſe to ſerve as Wives and Concubines to the *Ingua* or Emperour. They are very frequent and ſtrict in their confeſſions, and cheerfully undertake what pennance is injoyned them. But the *Ingua* confeſſeth onely to the Sun; after confeſſion they all waſh in baths, leaving their ſins in the water. They uſed to ſacrifice Vegetables, Animals, and men, chiefly Children, for the health or proſperity of their *Ingua*, and for victory in War; in ſome places they eat their men-ſacrifices, in others they only dried and preſerved them in ſilver Coffins; they anoint with blood the faces of their Idols and doors of their Temples or rather ſlaughter-houſes. See *Acoſta*, *Cieza*, *Gomara*, &c.

Q. *What feſtival days did the* Peruvians *obſerve?*

A. They had Feaſts and Sacrifices every moneth of the year, in which were offered multitudes of ſheep of different colours, which they burned. The *Ingua*'s Children were dedicated in theſe Feaſts, their ears were pierced, then they were wiped, and their faces anointed with blood, in ſign that they ſhould be true Knights to their *Ingua*. In *Cuſco* during this month and feaſt, no ſtranger might remain; but at the end thereof, they were admitted, and had a morſel of bread preſented to each man, that they ſhould by eating thereof teſtifie their fidelity to the *Ingua*. In the ſecond moneth which is our *January* (for in *December*, in which the Sunne returnes from *Capricorne* was their firſt moneth) they flung the aſhes of their ſacrifices into the River, following the ſame ſix leagues, and praying the River to carry that preſent to *Viracocha*; in three following moneths they offered one hundred ſheep. In the ſixth they offered one hundred ſheep more, and made a Feaſt for their *Maiz*. In the ſeventh they ſacrificed to the Sun. In the eighth and ninth moneths, two hundred ſheep were offered. In the tenth, one hundred ſheep more, and to the honour of the Moon; burned torches, waſhed themſelves, and then were drunk four days together. In the eleventh moneth they offered one hundred ſheep, and upon a black ſheep poured

Peruvians, *their Feſtival days.*

much Chica or Wine of *Maiz*, to procure rain. In the twelfth month they ſacrificed one hundred ſheep and kept a feaſt. They have alſo their faſts which continue in mourning and ſad proceſſions two dayes, and the two days after are ſpent in feaſting, dancing, and drinking. See *Joſ. Acoſta.*

Q. *What was their belief of the departed ſouls?*

Peruvians, *their Belief of the departed ſouls*

A. That they wander up and down, and ſuffer hunger, thirſt, and cold; therefore they carry them meat, drink and cloathes. They uſed alſo to put gold, and ſilver in their mouthes, hands, and boſomes; much treaſure hath been digged out of graves. But they believed that the ſouls of good men were at reſt in glory. The bodies were honoured after death, ſacrifices were offered to them, and cloaths. The beſt beloved Wife was ſlain and attendants of all ſorts. To the *Ingua's* Ghoſt young children were ſacrificed, and if the Father was ſick, many times the Son was ſlain, thinking this murther ſhould ſatisfie death for the Father. Of theſe, and other their impious Ceremonies, ſee *Acoſta.* By theſe horrible murthers committed among the poor Americans, we may ſee what a cruel and barbarous tyrant ſuperſtitious fear is, and what wretched ſlaves they are, who are captivated by this tyrant, far more ſavage then *Mezentius*, *Phalaris*, *Buſyris*, or any other tyrannical butcher that ever was; for there is no Tyrant ſo powerful, or barbarous, but may be avoided by flying from him to remote places; but who can fly from that ſuperſtitious fear, which a man doth carry continually about him? *Quid terras alio calentes Sole mutamus? patria quis exul ſe quoq; fugit?* a man may fly from his country, ſaith *Horace*, but not from himſelf; this tyrant haunts the ſuperſtitious wretch continually, as the evil Spirit did Saul. Again, no Tyrant can tyranize over a man longer than he lives; death ſets every ſlave at liberty; but this Tyrant leaves not his ſlave in death, but with the Terrors of future torments in hell, doth vex his ſoul when it is departing hence; *Curæ non ipſa in morte relinquunt*; there is no ſlave ſo wretched and miſerable, no pain ſo great, no captivity ſo unpleaſing, no chaines ſo heavy, no priſon ſo loathſome, which in ſleep are not forgotten; for then the

Americans *their ſuperſtitious fear and tyranny thereof.*

ſlave

ſlave is at liberty, the pain is eaſed, the chains are light, and the darkeſt dungeon, is then a beautiful Pallace; but this *Deiſidemonia*, as the Greeks call it, this ſuperſtitious fear will not permit its captivated ſlave to reſt or take any quiet, but affrights him in his ſleep with horrid dreams, and hideous phanſies, ſo that ſleep which ſhould be his comfort and eaſe, becomes his tormenter. Beſides, Temples and Altars, which uſe to be Sanctuaries for Delinquents, are no eaſe or Sanctuary at all to the ſuperſtitious ſinner; any ſervant might be defended from his Maſter by laying hold of the Altar; but no Altar, no Temple, no Sacrifice can Priviledge the ſuperſtitious ſoul, who is ſtill jealous and fearful of his cruel gods; and what wonder is it, if we conſider the nature of thoſe inſatiable Devils, whom they worſhip, who are never ſatisfied with the blood of beaſts, men, women, and children, but are ſtill thirſting after more, with the horſe leech; if theſe be the gods which the Gentiles ſerve, ſurely as *Plutarch* ſaith, they had been in no worſe condition if the *Typhones*, and *Gi-ants* had overthrown theſe gods: for they could not have been more cruel, nor have expected more bloody victims. And doubtleſſe as the ſame *Plutarch* ſaith, theſe poor wretches do not love their gods, but rather hate them, becauſe they ſtill fear ſome hurt and miſchief from them; therefore as ſome men flatter, and give rich preſents to tyrants, not becauſe they love them (for indeed they hate them) but that they may not receive hurt by them; ſo deal ſuperſtitious men with their gods. And in truth *Plutarch* is not altogether miſtaken, when he makes Superſtition worſe then Atheiſme; for the Atheiſt holds there is no God, but the Superſtitious honour, ſuch ſordid, baſe, and cruel gods, that it were far better there were no gods then ſuch; for it is leſs impiety to ſay there is no god, then to give his ſacred Name and Honour to ſuch wicked, greedy, barbarous, and bloody ſucking Devils. I had rather, (ſaith he) men ſhould ſay there is no *Plutarch*, then that they ſhould ſay *Plutarch* is an inconſtant, fickle, cholerick, a revengeful, and cruel man. And ſo he concludes that ſuperſtition is the cauſe of Atheiſme and Impiety; becauſe men looking upon the ridiculous

geſtures, impurity, cruelty, injuſtice, madneſs, undecency, and all kind of villany perpetrated in their Temples concluded, it were better have no gods, then ſuch abominable Deities. But ſee *Plutarch* himſelf in his book of ſuperſtition.

Q. *What was the Religion of* Hiſpaniola?

Hiſpaniola *its religion.*

A. They worſhipped the Sun and Moon, which they ſay at firſt ſhined out of a Cave; and their tradition is, that out of two Caves came mankind; the biggeſt men out of the greateſt Cave, and the leaſt men out of the leſſer Cave. They worſhip alſo divers Idols with ugly ſhapes, by which the Devil uſeth to ſpeak to them; theſe they call *Zæmes*, to which they kept divers feſtivals. In theſe they had their publick dances, with the muſick of ſhells tied about their armes, thighs, and legs. The King ſits drumming when the people preſent themſelves, having their ſkins painted with divers colours of herbs. When they ſacrifice, they uſe with a ſacred hook thruſt down their throat, to turn up their ſtomack. Then they ſit down in a ring, croſs-legged, and wri-necked about the Idol, praying their ſacrifice might be accepted. In ſome places the women dance about their Idols, and ſing the praiſes of their ancient Kings; then both Sexes on their knees offer cakes, which the Prieſts cut and give to every one a piece, this each man keeps as a holy relique all the year againſt dangers. If any fall ſick, the Prieſts impute this to their neglect in the Idols ſervice; therefore exhort them to build a Chappel, or dedicate a Grove to their god. They think the Ghoſts of the dead walk, who aſſault ſuch as are fearful, and vaniſh from them who are not afraid. Their ſeveral Rites are like thoſe of the other Pagan Countries. See *P. Martyr.*

Idolatry further condemned.

Out of what I have written concerning the Idolatry of *Aſia*, *Africa*, and *America*, we may conclude with *Tertullian lib. de Idolat.* that every ſin by what name ſoever it be called, or of whatſoever quality it is, may be comprehended in the ſin of Idolatry, *Idololatriæ crimine expungitur*, to uſe his own phraſe, that is, every ſin is made up and attains to its perfection and conſummation in Idolatry; ſo that as he ſheweth in that book, there is no ſuch murtherer as the Idolater, who not only

only deſtroyeth the bodies of men and beaſts to pleaſe his Idol, but likewiſe murthereth his own ſoul: there is no ſuch Adulterer as he, who not only goeth a whoring after falſe gods, but adulterates the truth; for every falſe god is adultery; there is no ſuch thief as he, for not only much robbery and oppreſſion is committed to maintain falſe worſhip and Idolatry, as *Arnobius* inſtanceth in the Romans, who to maintain the worſhip of their gods, did rob all other gods and nations, and with their triumphant gold (*Perſius* calls it *aurum ovatum*) adorn their Images; but beſides this theft, the Idolater robs God of his right and honour, giving it to ſuch as are not gods. I will not ſpeak of the uncleanneſs, drunkenneſs, wantonneſs, and other ſins which accompany this maſter ſin, which *Tertullian* calls *Principale crimen generis humani, ſummus ſæculi reatus, &c. devoratorium ſalutis*; the main wickedneſs of mankind, the chief guilt of the world, the devourer or deſtroyer of mans happineſs and ſalvation; therefore he will not have any Chriſtian to paint, or make graven Images to be worſhipped, affirming that it is flatly againſt the law of God, and likewiſe againſt their vow in baptiſm to forſake the Devil and his Angels: how do they forſake him, if they make him? if they make it their trade to live by him, how have they renounced him? can they deny with their tongue, what they confeſs with their hand? deſtroy that with their words, which they build up with their deeds; confeſs one God, and make many; Preach the true God, and yet make falſe gods? If any ſay that he worſhips none, though he makes them, *Tertullian* will anſwer him, that he who makes falſe gods, doth really worſhip them, not with incenſe and ſacrifice, but with his wit, ſweat, induſtry, and ſkill, which he impends on the making of them; he is more than their Prieſt; for without him they could have no Prieſt. How can a Chriſtian put forth that hand to touch the body of our Lord, by which he hath made a body for the Devil? And as it is Idolatry ſaith he, to carve, or paint Idols, ſo it is, any ways to adorn them, to build houſes or temples for them, ſo that all ſuch Artificers are guilty of Idolatry, ſo are judicial Aſtrologers, who call the Stars by the names of

Idols, and take upon them to foretel future contingencies by them; ſo are School-Maſters, who teach the Genealogies and Fables of theſe falſe gods; this ſeverity indeed was needful in the beginning of the Goſpel, when Gentiliſme was to be ſuppreſſed, that way might be made for Chriſtianity; but now Pagan Idolatry being quite extinguiſhed among us, there is no danger in reading or teaching of Heathen Authors. He condemneth alſo Merchants that bring home and ſell incenſe or any thing elſe whereby Idols are worſhipped. So he will not have Chriſtians to be preſent at the ſolemnities, ſhews, or feſtivals of Idols, nor to give any countenance to them, or to wink and connive at them, or to call them gods, or to ſwear by them, for that is to take the name of the true God in vain; nay, he will not permit Chriſtians to light Candles, or ſet up bayes in their doors, which upon ſolemn days was an honour due to the Emperour, becauſe this ceremony had ſome reſemblance with Gentile Idolatry.

The Religions of EUROPE.

The Contents of the fourth Section.

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SECT. IV.

Queſt.

WHat was the Religion of the ancient Europæans?

Anſw. The ſame Paganiſme was profeſſed among them that was in the other parts of the world, and which is yet profeſſed in *Lapland*, *Finland*, and ſome parts of *Norway*, *Lituania*, and *Samagotia*, whoſe Religion is Idolatrous, whoſe knowledge is Magick, and whoſe actions are barbarous. The chief gods that were worſhipped in *Europe* were the Sun, Moon, Stars, Elements, Rivers, Fountains, Trees; and indeed ſo many great and ſmall, that according to *Varros* computation,

Europæans Greeks, & Romans, *their Religions.*

putation, they exceeded 30000. in number. If we ſpeak of the Religions profeſſed among the Greeks and Romans, we ſhall ſpeak in a manner of all; becauſe they had almoſt all *Europe* under their Dominion, and before their conqueſts the ſame idols were worſhipped by all, but under different names. *Numa* taught the Romans to worſhip their gods by offering Corn and Cakes beſprinkled with ſalt, and to erect Temples, but no Images, thinking it both abſurd and impoſſible to repreſent that incomprehenſible power by outward ſhapes and forms. But many years after *Tarquinius Priſcus* taught them according to the Grecian manner, to ſet up Images to their gods. Then were the Veſtal Nuns choſen, who were to continue ſo thirty years; the firſt ten they were learners, the ſecond ten years practitioners in their office, but the third ten years teachers of the novices. If they committed whoredom, they were burned or buried alive; if the ſacred fire went out by their neglect (which was held ominous) they were ſcourged. Then were the Prieſts of *Mars* called *Salii*, inſtituted at firſt but twelve, afterwards twenty four. Theſe were choſen out of the *Patricii*, and they were in *March* to dance ſolemnly with their Targets called *Ancilia*, one of which fell down from Heaven. Theſe feſtival dances were dedicated to *Mars*. They had their *Augures* or Diviners. They had their *Triumviri*, called *Epulones*, who had the charge of the holy feaſts; and other *Triumviri*, who had the charge of the *Sybils* books. *Arvales* had the care of the fields. *Feciales* of the wars. All theſe were Orders of Prieſt-hood, to which may be added *Flamines*, of which there were as many as there were of their greater gods. *Jupiter*'s Prieſts were called *Diales*, the Prieſts of *Mars*, *Martiales*, of *Romulus*, *Quirinales*, &c. He that had the charge of theſe Prieſts, of the Sacrifices, and of feſtivals, was called *Rex Sacrificulus*, or the King of Prieſts, becauſe anciently Kings did exerciſe the Prieſts office. But above them all was the Pontifical College, which at firſt conſiſted onely of eight, but *Sylla* enlarged them to fifteen; theſe were to aſſiſt the chief Pontifex or Pope, in whom alone was the ſupream power of all Religion, of Sacrifices, Holydays, Prieſts, Veſtals, Vows, Funerals, Idols, Oaths, Cere-

Romans, *their old Religion.*

Ceremonies, and whatſoever concerning Religion; beſides the care of the wooden bridge called *Pons ſublicius*. He had more priviledges and honours then the Kings themſelves; for he might aſcend the Capitol in his Litter, which was not lawful for others. And whatſoever criminal fled to him, he was that day free from puniſhment. Neither was he bound to give an account of any thing he did.

See *Alex. ab Alexandro, Plutarch, Pliny Cicero, Gellius, Feneſtella, Letus*

Q. *What were the Roman chief Feſtivals?*

Their chief Feſtivals.

A. Saturnalia, to the honour of *Saturn*, about the Sun's going into *Capricorn*; then the ſervants were better than their Maſters; this feaſt they had from the Greeks. *Feriæ Latinæ*, to *Jupiter*; this feaſt was kept upon the hill *Albanus*, midway between *Alba* and *Rome*, by the Romans and Latines. *Quinquatria* was a feaſt of five days, to the honour of *Minerva*, it was kept after the *Ides* of *March*; the firſt day was for ſacrifice, the other three for ſword-players, and the laſt for luſtration. *Natalitia*, to the *Genius*, in which feaſt it was held abominable to ſhed the blood of ſome beaſts, and ominous, ſeeing thoſe birth feaſts were wholly dedicated to mirth and joy. *Vertumnalia*, were feaſts to *Vertumnus* the god of Merchandiſing; it was kept in the moneth of *October*. *Lupercalia* in *February*, to the honour of *Pan Lycæus*, the god of ſhepherds, who keeps the ſheep from the wolves; This feaſt *Evander* brought with him out of *Arcadia* into *Italy*; in it the young men uſed to run up and down the ſtreets naked, with leather thongs in their hands, ſtriking gently all ſuch as they met; young Ladies uſed purpoſely to offer their naked hands to be ſtruck by them, hoping hereby to become fruitful. *Agonalia*, were feaſts kept in *January*, either to the honour of *Janus*, or elſe of *Agon*, the god of actions and enterprizes. *Carmentalia* in *January* alſo, to the honour of *Carmenta*, *Evanders* mother, who was a Propheteſs. *Feralia*, ſo called *à ferendis epulis*, from carrying meat to the graves of their friends; this feaſt was kept in *February* to the *Manes* or infernal Ghoſts. *Terminalia* in *February* alſo, to *Terminus* the god of marches and bounds; this feaſt was obſerved to keep amity between neighbours, that they might not differ about the bounds of their lands. *Saliaria* in *March*, to the honour of *Mars*, whoſe

whoſe Prieſts called *Salii*, went about dancing with the *Ancilia* or Targets in their hands. *Liberalia*, which the Greeks call *Dionyſia*, were kept in *March*, to the honor of *Bacchus*, or *Liber*, whoſe Prieſts that day did ſacrifice with Ivy Garlands on their heads. *Cerealia*, in *April*, in memory of *Proſerpina* found again by *Ceres*. The ceremonies of this day were performed by the Roman Matrons, but originally this was a Greek feaſt. *Palilia* in *April*, to *Pales* the goddeſs of Shepherds. *Vinalia* in *April* too: this feaſt was alſo called *Veneralia*, becauſe kept to *Venus*, in whoſe Temple much Wine was poured out, the Gardens dedicated, the Sacrifices offered to her. *Robigalia* to *Robigo* the god of ſmut; this feaſt was kept in *April*, that the Corn might not be ſmutty. *Compitalia* in *May*: theſe feaſts were kept in *compitis*, ſtreets and high-ways, to the *Lares*, and their mother *Mania*, to whom Children were wont to be ſacrificed, till *Junius Brutus* inſtead of theſe, commanded the heads of Poppies and Onyons to be offered. *Lemuria* in *May*, ſo called from the *Lemures* or night Ghoſts; which they pacified with this feaſt, in which they uſed to fling Beans, thinking thereby they drove theſe Ghoſts out of their houſes. *Matralia* in *May*, were feaſts to *Matuta*, which the Greeks call *Leucothea*; no ſerving maids were admitted into this feaſt, except one, whom each Matron was to ſmite on the cheek, becauſe *Matuta* was jealous that her Huſband loved her maid better than her ſelf, whereupon ſhe grew mad and drowned her ſelf, with her ſon *Melicerte*, and ſo was made a goddeſs; ſhe was alſo called *Ino*. *Neptunalia* in *June*, were celebrated to the honour of *Neptune*; *Portumnalia*, to *Portumnus* the god of harbours, in *Auguſt*: this feaſt was kept in the harbor of the River *Tibris*. *Conſualia*, in *Auguſt*, to the honour of *Conſus* the god of Counſel; in this feaſt the Aſſes and Horſes were crowned and kept from work. In the ſame month were kept *Vulcanalia* to *Vulcan*. *Meditrinalia* in *October*, to *Meditrina* the goddeſs of Phyſick; for in this month they uſed to taſt of old and new wine for a Medicine. *Auguſtalia* the ſame month, in memory of *Auguſtus* his return to *Rome* from his victories and conqueſts. *Fontinilia*, in *October*, in which feaſt all fountains and wells were crowned with Garlands.

Garlands. *Mercurialia* to *Mercury*, in *November*, and *Brumalia* the ſame month to *Bromus* or *Brumus*, that is *Bacchus*. In *December* were kept not onely *Saturnalia* Feaſts to *Saturn*, but alſo *Opalia*, to his Wife *Ops*. And *Angeronalia* to *Angerona* the goddeſſe of anguiſh and grief. And then alſo was the Feaſt called *Laurentialia*, to *Acca Laurentia*. Beſides theſe and many other ſet Feaſts, they had others, called *Conceptivæ*, *imperativæ*, and *Nundinæ*; of all which,

See *Plutarch*, *Alex. ab Alexandro*, *Joſeph. Scaliger*, *Roſinus*, & others.

Q. *What God did the* Romans *worſhip?*

A. Their chief deities were twenty, namely, *Jupiter* the God of thunder, *Juno* of riches, *Venus* of beauty, *Minerva* of wiſdom, *Veſta* of the earth, *Ceres* of corn, *Diana* of hunting, *Mars* of Wars, *Mercury* of Eloquence, *Vulcan* of Fire, *Apollo* of Phyſick, *Neptune* of the Sea, *Janus* of Huſbandry, *Saturn* of Time, *Genius* of Nativities, *Orcus* of Hell, *Bacchus* of Wine, *Tellus* of Seeds, *Sol* the Sun, and *Luna* the Moon. But indeed under all theſe names they underſtood the Sun, to whom for his divers effects, and operations, they gave divers names, as *Macrobius* ſheweth. Beſides theſe they worſhipped many other Deities of leſſe note; As, *Bellona* the goddeſs of War, *Victoria* of Victory, *Nemeſis* of revenge, *Cupido* of love, *Gratiæ*, or *Charites* of thanks, *Penates* mans tutelar Gods, *Lares* the houſhold gods, *Parcæ* the goddeſſes of deſtiny, *Furiæ*, or *Eumenides*, the goddeſſes of puniſhments; *Fortuna*, the goddeſs of Providence. All theſe were called *Dii majorum Gentium*: there were others whom they named *Indigites*, theſe were men who for their merits were Canonized and made Gods. Such were *Hercules*, *Faunus*, *Evander*, *Carmenta*, *Caſtor* and *Pollux*, *Æſculapius*, *Acca Laurentia*, *Quirinus*, &c. And not onely virtuous men, but the Vertues themſelves were deified; theſe had their Temples, Sacrifices, and Feſtivals. Such were the *Mind*, *Vertue*, *Honour*, *Piety*, *Hope*, *Chaſtity*, *Peace*, *Concord*, *Quietneſſe*, *Liberty*, *Safety*, and *Felicity*; Beſides theſe, they had inferiour Gods, whoſe merits deſerve not Heaven, nor ſcarce veneration; theſe they called *Semones*, as it were *ſemi-homines* half-men; ſuch were *Priapus*, *Vertumnus*, *Hippona*, *Nænia*; and all theſe petty gods which waited upon every ſervile office and action

Their chief gods.

action of man; such were *Nastio* the goddess of birth, *Cunina* of Cradles, *Rumina* of Sucking, *Potina* of drinking, *Educa* or *Edusa* of eating, *Carnea* of flesh, *Juventus* of youth, *Volupia* of pleasure, *Lubentia* of lust or desire; and many more of this sort. They had also their gods of marriages, as *Jugatinus*, the God of joyning; *Domiducus*, who had the Bride home; and many more of this kinde. Child-bearing women had their several goddesses, as *Partunda*, *Egeria*, and many more. Mens actions also had their deities; such were *Horta* the goddess of exhorting, *Volumna* of willing, *Laverna* of stealing, *Nænia* of funerals, *Libitina* of Graves, or Coffins; the Rusticks had their peculiar gods, as *Robigus* the God of smut; *Stercutius* of dung; *Bubona* of Oxen; *Hippona*, of Horses; *Mellona*, of Hony; *Pomona*, of fruit; *Pales*, of Fodder; *Flora*, of Flowers; *Terminus*, of bounds; *Pan*, of shepherds; *Silvanus*, of fields and woods; *Priapus*, of seeds and gardens, besides many more: and so ridiculous they were in multiplying deities, that sinks and privies had their *Cloacina*, Feavers their *Febris*, fear and paleness had their gods, to wit, *Pavor*, and *Pallor*; they worshipped also forraign gods, as *Isis*, *Serapis*, *Osiris*, the deities of *Egypt*; *Sanctus*, or *Dius Fidius*, the *Sabins* god. And many more which they borrowed of those Nations they subdued. But we must observe, that although the ignorant multitude among the Gentiles did worship many Gods, yet the wiser sort acknowledged but one true God; thus *Mercurius Trismegistus* the ancientest of the Philosophers confesseth, there is but one Unity the root of all things; one goodnesse of infinite power, the Author of life and motion in the world. So *Pythagoras* who first assumed the name of Philosopher, saith, that God is one, and all in all, the light of all powers, the beginning of all things, the torch of Heaven, Father, minde, life, and motion of the Universe. *Empedocles* who succeeded *Pythagoras*, sheweth that from this one entity proceed πάντα ὅσα ἦν, ἐστι, καὶ ἔσται, all things that have been, are, and shall be. This same is acknowledged by *Parmenides*, *Thales*, *Anaxagoras*, *Simæus*, and other Philosophers of that age. *Socrates* confirmed this truth by his death; *Plato* his Scholar calleth God

But one God acknowledged by the wiser sort of Gentiles.

God τὸ ὄν, that entity which hath being of himſelf, αὐτοφυῆ, begot of himſelf, the beginning, middle, and end of all things; &c *Jamblichus* calls God αὐταρκῆ, ſufficient in himſelf, αὐτοπατέρα, Father to himſelf, τὸ ἀγαθὸν, goodneſs it ſelf, the fountaine and root of all things, intelligent and intelligible, &c. *Prochus* writeth that he is King of all things, the only God who produceth all things of himſelf, the End of Ends, and firſt cauſe of all operations, the Author of all goodneſs and beauty, by whoſe light all things ſhine, &c. *Simplicius* ſaith, that from this divine beauty proceed all beauties, and all truths from this divine truth, the beginning of all beginnings, the ſowrce and original of all goodneſs, the cauſe of cauſes, God of Gods, &c. *Plotinus* to the ſame purpoſe makes God the original of all things and who only is ſufficient in himſelf, giving being to all, &c. The ſame doctrine is taught by his Scholar *Porphyrie*, and likewiſe by all the other *Platoniſts*; this was alſo the general Tenet of the Stoicks, as may be ſeen in *Epictetus*, who ſheweth that above all things we muſt learn to know there is but one God, the governour of all things, &c. who is not ignorant of our works, words, and thoughts, &c. *Cicero* tells us that nothing is more excellent than God, by whom the world is governed, who is ſubject and obedient to none. So *Seneca*, we muſt find out ſomething more ancient then the world, whence the Stars had their original, &c. He calls God the Soul and Spirit; the preſerver and keeper of this Univerſe, the Lord and Architect of this great work, &c. The ſame is acknowledged by *Chryſippus* as he is cited by *Plutarch*; there cannot (ſaith he) be found out any other beginning or original of juſtice, but from *Jupiter*, who is the common nature, fate, and providence of all things. The *Peripateticks* maintained the ſame doctrine, as may be ſeen in *Ariſtotles Phyſicks*, *Metaphyſicks*, and *De mundo*; he acknowledgeth a firſt, infinite, and eternal Mover, who is only wiſe, and the cauſe of cauſes. He is the Father of gods and men, the preſerver of the world, the mover of Heavens, Sun, Moon, &c. His Scholar *Theophraſtus* to the ſame purpoſe confeſſeth that from this one principle, all things have their exiſtence and conſiſtence;

ſtence, that God made all things of nothing; *Alexander Aphrodiſæus*, and the reſt affirm the ſame truth; and not onely the Philoſophers, but likewiſe the Poets aſſented to this doctrine. *Orpheus* ſings thus: ἀλλ᾽ τίς ἔϛι ἑτέρος, χωρὶς μεγάλε βαπλῆος, there is none other but this great King, whoſe ſeat is in Heaven, and is compaſſed with clouds, who ſeeth all things, and is ſeen of none, &c. To the ſame purpoſe *Phocyllides* εἷς Θεὸς ἔϛι σοφὸς, δυνατὸς γ᾽ ἅμα κὴ πολύολβος, There is one wiſe God, powerful and bleſſed. But of this ſubject, I will ſpeak more hereafter, concerning the Sun; I could alleadge, *Homer*, *Heſiod*, *Sophocles*, *Virgil*, *Ovid*, and other Poets to this purpoſe; but this work is already performed by *Juſtin Martyr*, *Euſebius*, *Clemens*, *Lactantius*, *Pleſſis* and others; who likewiſe have inſerted many verſes out of the *Sibylls*.

Of theſe, ſee *Auguſtine in the City of God*, *Lactantius*, *Cicero*, *Plutarch*, *Roſinus*, and others.

Q. *What Prieſts had the* Romans?

Their Prieſts.

A. Of theſe we have ſaid ſomewhat already, but we will ſay ſomething more. Their antienteſt Prieſts were *Luperci*, the Prieſts of *Pan Lycæus*, *Potitii*, and *Pinarii* of *Hercules*. Of divination by chirping of Birds, *Augures*; of divining by Poultry, *Pullarii*. They that had the care of Altars, and looked into the intrals of the Sacrifice were called *Aruſpices*, and *Extiſpices*. *Curiones* were the Prieſts that had care of each *Curia* or Ward in the City: for *Romulus* divided *Rome* into 33 Wards, and aſſigned to each of them a Prieſt or *Curio*. Over theſe was *Curio maximus*, that is an Archbiſhop. The Prieſts which *Romulus* ordained to the memory of *Titus Tatius*, King of the *Sabins*, were called *Sodales Tatii*. The Prieſts that went alwayes covered with threaden caps, or hoods, were called *Flamines quaſi Filamines*, whereof there were divers ſorts, as we have already ſhewed. Of the *Veſtal* Prieſteſſes, and the *Salii*, as alſo of the *Feciales*, *Rex Sacrificulus*, and *Pontifex maximus* we have ſaid. The Prieſts that had the charge of the *Sibylls* books were at firſt but two, called *Duumviri*, then they were increaſed to ten, *Decemviri*, at laſt to fifteen, called *Quindecemviri*. *Fauna* or *Fatua* who for her loyalty to her huſband, was called *Bona Dea*, had her peculiar Prieſteſſes. The Prieſts or *Cybele* mother of the Gods, were called *Galli*, whoſe Chief, or Archbiſhop was called

called *Archi-gallus*; there were alſo other Prieſts called *Triumviri*, and *Septemviri Epulonum*, who had charge of the publick Feaſts and Games. Beſides theſe, every Idol had his Prieſt; and theſe had their under-officers or ſervants, called *Camilli*. The ſervants of *Flamen Dialis* were called *Flaminei*. They had their Churchwardens, called *Edtui*; their Trumpeters and Sackbutters, called *Tubicines*, and *Tibicines*; *Popæ* were thoſe that bound the Sacrifices; *Victimarii* that killed them. Their Criers that went before the Prieſts to injoyn the people to forbear working during the time of Sacrificing, were called *Preciæ*. The women that were hired to ſing the praiſes of the dead, were named *Præficæ*. Their Grave-digeſters, *Veſpillones*.

Of theſe ſee the aforenamed Authors.

Q. *What ſort of Sacrifices did the ancient* Romans *uſe?* Romans, *their Sacrifices.*

A. They uſed to offer a day before the Solemn Sacrifice, a Preparative Sacrifice called *Hoſtia Præcedanea*. Their *Succedaneæ* were Sacrifices which ſucceeded when the former were not ſatisfactory. Wethers that were led to be ſacrificed with a Lamb on each ſide of them, were called *Ambigui*: *Bidentes* were ſheep ſacrificed, having two horns, and two eminent teeth. *Ambervales* were ſacrifices carried in their Proceſſions about the fields. *Amburbales* were Proceſſions and Sacrifices about the City. Heyfers ſacrificed which had never been tamed, or put under the yoke, were called *Injuges*. The Prieſt having brought the ſacrifices to the Altar, uſed to pray, laying his hand on the Altar, Muſick in the mean time ſounding. Then he layeth on the head of the beaſt Corn, or a Cake, with Salt and Frankincenſe; this was called *Immolatio* from *mola* the Cake. Then followed *Libatio*, which was the taſting of the Wine, and beſprinkling thereof upon the beaſts head; this done, the hairs between the horns of the beaſt being pluckt out, were flung into the fire, this they called *Libamina prima*. Then the beaſt was killed, the blood received in veſſels, and the intrails ſearched, at laſt the beaſt is cut in pieces, one piece was wrapped in meal, and then burned on the Altar; this was called *Litare*. After this they went to feaſting, ſinging, and dancing: Now every particular god had his ſacrifice; white beaſts were ſacrificed to their

ſupernal gods, black to the infernal. The Bull was the proper ſacrifice of *Jupiter*, *Neptune*, *Mars*, *Apollo*, *Luna*, and the *Heroes*. The Ram was ſacrificed to *Mars* and the *Heroes*. Wine was offered to *Ceres* and *Liber*. The Goat to *Æſculapius* and *Liber*. Milk and Hony to *Ceres*. A Horſe to *Sol* and *Mars*. A Lamb to *Juno* and *Faunus*. A Dove to *Venus*. A Doe to *Pan* and *Minerva*. A Hinde to *Diana*. A Hog to *Sylvanus*. A Cock to the *Lares*. A Sow to *Cybele*, and a Sow to *Ceres*. A Hen to *Æſculapius*, and a Child to *Saturn*, &c. But this laſt was aboliſhed by the *Romans*. To each god alſo they aſſigned his particular Bird. The Eagle to *Jupiter*. The Cock to the Sun. The Magpie to *Mars*. The Raven to *Apollo*, *&c.* They had alſo their peculiar Trees. *Jupiter* the Oak. *Pallas* the Olive, *Venus* the Mirtle. *Pluto* the Cypreſs. *Bacchus* the Vine, *Hercules* the Poplar. *Apollo* the Lawrel, *&c.*

Of theſe particulars ſee *Servius* on *Virgil*, *Roſinus*, *Alex. ab Alex.* and the Latine Poets.

Q. *What Religious Rites did the* Romans *uſe in their Marriages?*

Their Marriage Rites.

A. In their Marriages they uſed Prayers, in which they called upon the chief Wedding-gods, to wit, *Jupiter*, *Juno*, *Venus*, *Diana*, and *Pytho*, or *Suadela*. Before they married, they conſulted with their *Auſpices*; who encouraged, or diſcouraged them, according to the Birds they ſaw; the beſt *Auſpicium* was either two Crows, or two Turtles; theſe ſignified long and true love; but to ſee one of theſe alone was ominous. After this ſight they went to their prayers, and in the Temple before the Altar, were married, firſt ſacrificing a Hog to *Juno*, *Cui Vincla jugalia curæ*, for ſhe had the chief care of marriages: The gall of the ſacrifices the Prieſts flung away, to ſhew there ſhould be no gall in a married life. They muſt not marry upon unlucky dayes; ſuch were the dayes after the *Calends*, *Nones*, and *Ides*; theſe were called *dies atri*, or black dayes; ſuch a day was that which was kept in memory of *Remus*, killed by his brother, called *Lemuria* or *Lemulia*. Neither muſt they marry on Funeral-days, nor on Feſtivals, nor when there was any Earth-quake, or Thunder, or ſtormy weather, no ſuch commotions muſt be in marriages. The Bride was beſprinkled with water, to ſignifie her purity, and in the Entry or Porch,

Porch, ſhe muſt touch the fire and water, placed to ſhew ſhe muſt paſs through all difficulties with her Husband. In the Wedding-chamber were placed certain Deities, or rather Idols, to ſhew what was to be done in that place; theſe were *Virginenſis*, *Subjugus*, *Prema*, *Pertunda*, *Manturna*, *Venus*, and *Priapus*. Their other Rites which were rather politick than religious, I touch not, as not being to my purpoſe.

See *Scaliger de re Poetica*, *Alex. ab Alex. Roſinus*, *Servius*, *Del Rio in Senecam*, &c.

Q. *What were their Religious Rites in* Funerals?

Their Funeral Rites.

A. The Corps was wont to be waſhed, anointed, crowned by the Prieſt, and placed in the porch of his houſe, with a Cypreſs tree before it; every thing that was to be imployed in the Funeral was to be bought in the Temple of *Venus Libitina*, to ſhew that the ſame Deity which brought us into the world, carrieth us out of it. The eyes of the dead bodies were cloſed upon the going out of the breath, but opened again in the Funeral pile, that by looking towards Heaven, they might ſignifie the ſoul was gone thither; which alſo they expreſs by the flying of the Eagle out of the ſame pile where the Emperors body was burned. The place for the burial was appointed by the *Pontifices* and *Augures*. Before the pile were wont to be ſacrificed Captives, to pacifie the infernal Ghoſts: but this being held too cruel, Gladiators were appointed to fight: and for want of theſe, Women were hired to tear their cheeks, but this cuſtome was forbid by the Law of the twelve Tables. The Prieſts after the fire was burned, gathered the bones and aſhes, waſhed them with wine, put them in an Urn, and beſprinkled the people three times with Holy Water. For the number of three was ſacred; ſo was ſeven and nine. Therefore upon thoſe days they uſed to keep Feſtivals in memory of the dead. Altars adorned with Cypreſs boughs, and blue Laces, were wont to be erected to the Ghoſts, and on them Frankincenſe, Wine, Oyl, Milk, and Blood.

Of theſe & other cuſtoms ſee *Virgil*, and *Servius* on him; *Kirchmanus*, alſo *Roſinus*, *Rhodiginus*, *Alex. ab Alex. Gyraldus* and others.

Q. *Why was the burying of the dead held an act of Religion?*

Burial of the dead, an act of juſtice and mercy.

A. Becauſe it was held an act of juſtice and mercy both to bury the dead; of juſtice, that earth ſhould be reſtored to earth, and duſt to duſt; for what could be

more juſt, then to reſtore to mother earth her children, that as ſhe furniſhed them at firſt with a material being, with food, rayment, ſuſtentation, and all things needful, ſo ſhe might at laſt receive them again into her lap, and afford them lodging till the Reſurrection, whereof ſome of the wiſer Gentiles were not ignorant; it was alſo an act of mercy to hide the dead bodies in the earth, that thoſe organs of ſuch a divine ſoul might not be torn by wild Beaſts & Birds, and buried in their mawes. That diſconſolate mother of *Euryalus* in the Poet, is not ſo much grieved for the murthering of her Son, as for that he ſhould be left a prey to the Birds and Beaſts.

Æn. lib. 9. *Heu terrâ ignotâ, canibus data præda Latinis*
Alitibuſque jaces.

It was held among the Egyptians one of the greateſt puniſhments that could be inflicted, to want the honour of burial; and with this puniſhment *Jehoiakim* the Son of *Joſiah* is threatened, *Jer.* 22. 19. That he ſhould be buried with the burial of an Aſſe, and caſt forth beyond the gates of *Jeruſalem*. And the Mileſian Virgins were terrified from hanging themſelves by the law of their Senate, that ſuch ſelf-murderers ſhould have their bodies dragged naked through the ſtreets in the ſame rope wherewith they hanged themſelves. *Mezentius* in the Poet doth not deſire *Æneas* to ſpare his life, but earneſtly intreats to afford him burial.

Æn. l. 10. *Nullum in cæde nefas, nec ſic in prælia veni;*
Unum hoc per (ſiqua eſt victis venia hoſtibus) oro
Corpus humo patiare tegi, &c.

So *Turnus* intreats for the ſame favour from *Æneas*, *Si corpus ſpoliari lumine mavis, Redde meis, Æn.* 12. The right of Sepulture hath been held ſo ſacred among all civil nations of the Gentiles, that the violation thereof hath by their Lawes been counted Sacriledge. Therefore they have aſcribed to their gods the patronage of Funerals and Sepultures: For this cauſe they called the law of interring, the law of their gods, νόμον δαιμόνων. *Iſocrates in Panathenaico* ſheweth that the right of Sepulture is not ſo much humane as divine. οὐκ ὡς ἂν ἀνθρωπίνης κεῖσθαι ἐυσεως, ἀλλ' ὡς ἂν ὑπὸ δαιμονίας

μονίας περιστατικὸν δυνάμεως. The burying of the dead is commended by the Pagan Writers as a work of humanity, mercy, clemency, piety, juſtice, and religion; therefore the Latine phraſe yet doth intimate how juſt a thing it is to bury the dead, when they call Funeral Deities, *juſta exequiarum*, or *juſta funebria*. We read in *Homer*, *Iliad.* 24. How angry *Jupiter* and *Apollo* were with *Achilles* for abuſing and neglecting to bury the body of *Hector*; ſhewing that *Achilles* had loſt all mercy and modeſty; ἔλεον μὲν ἀπάλεσσεν· οὐδέ οἱ αἰδὼς τίετται, &c. And to ſhew how religious an act it is to bury the dead, the Gentiles aſſign the care of Funerals and Sepulchres to certaine gods which they called *Manes*, whoſe chief was *Pluto*, called therefore *Summanus*; hence all Tombs and Monuments were dedicated *Diis manibus*; and therefore they who offered any violence to Tombs, were ſaid to violate the *Manes*; *Deorum Manium jura ſancta ſunto*. Of this you may ſee more in our *Myſtagogus Poeticus*. It was counted an execrable thing, if any ſhould light upon a dead body unburied, and not caſt earth upon it; therefore the high Prieſt among the Jewes, albeit he was not to be preſent at any Funeral, yet if by chance he found a dead corps, he was to bury it himſelf. And ſo careful were the Jews in this duty, that the bodies of Malefactors were to be buried after Sun-ſet. *Horace* brings in the dead corps, promiſing a reward from *Jupiter* to him that ſhould caſt ſome earth upon it. *Multaque merces unde poteſt tibi defluat æquo ab Jove, Neptunoque*; but if he refuſe to do this work of humanity, *piacula nulla reſolvent*, no ſacrifice ſhould be able to expiate his crime. And to make men more careful of this laſt duty to the defunct, the Poets feigned that the ſoul's of thoſe dead bodies which lay unburied, did wander up and down an hundred years without any reſt, neither were they admitted into πύλας Ἀΐδαο, as *Homer* ſpeaks, that is, the gates of *Pluto*, nor were they received by *Charon* over the River *Styx*, as *Virgil* ſings, till the bodies be interr'd.

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Tranſportare prius quàm ſedibus oſſa quierunt.

Hence it is that *Patroclus* in *Homer*, doth ſo earneſtly

more juſt, then to reſtore to mother earth her children, that as ſhe furniſhed them at firſt with a material being, with food, rayment, ſuſtentation, and all things needful, ſo ſhe might at laſt receive them again into her lap, and afford them lodging till the Reſurrection, whereof ſome of the wiſer Gentiles were not ignorant; it was alſo an act of mercy to hide the dead bodies in the earth, that thoſe organs of ſuch a divine ſoul might not be torn by wild Beaſts & Birds, and buried in their mawes. That diſconſolate mother of *Euryalus* in the Poet, is not ſo much grieved for the murthering of her Son, as for that he ſhould be left a prey to the Birds and Beaſts.

Æn. lib. 9. *Heu terrâ ignotâ, canibus data præda Latinis*
Alitibuſque jaces.

It was held among the Egyptians one of the greateſt puniſhments that could be inflicted, to want the honour of burial; and with this puniſhment *Jehoiakim* the Son of *Joſiah* is threatened, *Jer.* 22. 19. That he ſhould be buried with the burial of an Aſſe, and caſt forth beyond the gates of *Jeruſalem*. And the Mileſian Virgins were terrified from hanging themſelves by the law of their Senate, that ſuch ſelf-murderers ſhould have their bodies dragged naked through the ſtreets in the ſame rope wherewith they hanged themſelves. *Mezentius* in the Poet doth not deſire *Æneas* to ſpare his life, but earneſtly intreats to afford him burial.

Æn. l. 10. *Nullum in cæde nefas, nec ſic in prælia veni;*
Unum hoc per (ſiqua eſt victis venia hoſtibus) oro
Corpus humo patiare tegi, &c.

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ſollicite *Achilles* to bury him. The like earneſt ſuit doth *Palinurus* in *Virgil* put up to *Æneas* for the ſame favor; and becauſe want of burial was counted one of the greateſt diſgraces and puniſhments that could be inflicted on the dead, therefore ſelf-murderers were debarred from the honour of interment, which as the Poet ſaith, *Eſt ſolus honos Acheronte ſub imo.*

Q. *Of what Religion were the* Grecians?

Greeks & Gentiles, *their Religions and gods.*

A. They and the Romans differed little in their Superſtitions. The Romans worſhipped twenty principal gods, the *Grecians* but twelve of them; to wit, *Jupiter*, *Saturn*, *Bacchus*, *Apollo*, *Mars*, *Minerva*, *Diana*, *Venus*, and *Juno*, *Ceres*, *Mercurius*, *Vulcan*; their Altar was called, Βωμὸς τῶν δώδεκα θεῶν. The Altar of the twelve gods; but indeed *Neptune*, *Hercules*, *Proſerpina*, and others, were in no leſs eſteem among them. By theſe gods they were wont to ſwear; and as the Romans, ſo did they make Deities of the creatures, of paſſions, of accidents, and of their own ignorance, in erecting an Altar to the unknown God, Θεῷ Ἀγνώστῳ, *Acts* 17. Their chief god was *Jupiter*, whom they call the Father and King of gods; ſo *Homer* often. Him they acknowledged their Deliverer, their Counſellor, their Law-giver, and Defender of their Towns: hence theſe Epithets of Ἐλευθέριος, βυλαῖος, Νίμεσις, πολιοῦχος, μητίετα, that is, a Counſellor, often in *Homer*; ὕπατος κρειόντων, the chief Commander, or Ruler of the world; ſo *Virgil*;

Qui res hominumque Deumque
Æternis regit imperiis.

But yet *Homer* is permitted to abuſe this ſupream God with the title of an adulterer, and of an impotent god, who was ſubject to the Fates, and bound by the other gods till *Thetis* looſed him: He makes his alſo falſe in his promiſes to *Agamemnon*, a laughing-ſtock to *Juno* and *Minerva*, a ſlave to Love, ſubject to ſleep, a make-bate among the other gods. So that albeit both the Greeks and Romans worſhipped the ſame *Juriter*; yet the Romans being a wiſer people, ſpake alwayes reverently of him, as may be ſeen in the Prince of Poets, *Virgil* triumphant, who in this reſpect, as in many other caſes, is to be preferred before *Homer*, as I have ſhewed elſewhere. Their next god was *Apollo*, or the Sun, whom they

they made the chief god of Shepherds: as they armed *Jupiter* with thunder, ſo they did *Apollo* with his ſilver bow: therefore called ἀργυρότοξος, by *Homer*. They made him the Author of Divination: Hence his Oracles were famous every where. They that died ſuddenly, were ſaid to be killed by him: they made him alſo the god of Muſick and Phyſick. He was called *Alexicacus*, ond *Apotropaius*, that is, a Deliverer from, or a turner away of evil. The myſteries of theſe things we have unfolded elſewhere, in *Myſtagogo Poetico*. He had a rich Temple at *Delphos*, beautified with much gold, therefore called by *Pindarus* πολύχρυσον, and he from his golden bow, χρυσότοξος. He invented the Cythron, and *Mercury* the Harp: they were therefore worſhipped both upon one Altar. *Apollo* from his ſight and knowledge of all things, was called σκοπός. *Mercury* was worſhipped as the god of Muſick alſo, and of Merchandiſing. He had the charge of Wreſtlers: therefore was called ἐναγώνιος: and becauſe with his rod he uſed to conduct the ſouls to and from Hell, he was named πομπαῖος. He was alſo the Meſſenger and Herauld of the gods: and becauſe he had the charge of doors, to keep them from theeves, he was called πρόπυλαιος· and from the invention of four uſeful Arts, to wit, Letters, Muſick, Wreſtling, and Geometry, he was called τετράγωνος, four ſquare, and ſo was his ſtatue. *Homer* calls him ἄγγελον ἀθανάτων, the Angel of the gods. And the Greek Epigrammatiſt names him ὑπηρέτην, the ſervant of the gods: and ὀπίσκοπον, the Biſhop of Wreſtlers. But this god was a notable thief, for he ſtole from *Jupiter* his Scepter: from *Neptune* his Trident: from *Mars* his ſword: from *Venus* her Girdle: from *Vulcan* his Tongs.

See the Greek *Poets and their Interpreters.*

Q. *What were their other chief gods whom they worſhipped?*

A. *Saturne*, a cruel god, who both devoured his own children, and could not be pacified but by the ſacrificing of Infants. In honour of him, they kept the feaſt called κρόνια, *Saturnals*; and afterwards the Romans, they worſhipped him bare-headed; but the other gods with their heads covered. He was bound by *Jupiter* for his injuſtice, and thruſt down to Hell; and yet they

hold his government moſt happy, and under him the golden Age. He found out the uſe of the Sithe or Pruning hook, with which he is painted; and taught the Italians huſbandry, for which he was highly honoured by them. From him, not onely the *Capitol* was called *Saturnius*, but alſo the whole Country of *Italy*, *Saturnia Tellus*. *Bacchus* or *Liber*, by the Greeks called *Lyæus*, *Dionyſius*, *Bromius*, was a great god amongſt them, and worſhipped with *Ceres* upon the ſame Altar; therefore *Pindarus* calls him πάρεδρον Δαμάτερος, the aſſeſſor of *Ceres*. He was called Νυκτίλιος, from his Night-ſacrifices; ἀγλαόμορφος, from his beauty; and μυριόμορφος, from his different ſhapes; for ſometimes he was a goat, ſometimes a man, and ſometimes a bull, to ſhew the different diſpoſition of drunkards. They called him δίγονον, becauſe twice born; firſt of *Semele*, then of *Jupiter*. Κισσοστέφανος, crowned with Ivy, and a multitude more of ſuch Epithets they give him, as may be ſeen in the Greek Epigrammatiſt. His feaſts or *Bacchanals*, were ſo full of diſorder, riot, immodeſty, and madneſs, that the Senate ordered this Greek feaſt ſhould not be uſed in *Rome* or *Italy*. *Mars* for his hard armour and hard heart, and brazen face, was called by the Greeks, χάλκιος; and by *Pindarus*, χαλκάρματος, carried in a brazen Chariot. *Homer* calls him ὠκύτατον, the ſwifteſt of all the gods. Yet was overreached by *Vulcan* the ſloweſt, to let us ſee that ſtrength is overcome many times by policy; he was married to *Venus*; for ſouldiery, and venery are ſeldom ſeparate. He is by *Homer* joyned with *Minerva*; Arts and Armes do meet together; he was a great god among the Grecians, but greater among the Romans, to whom they dedicated Prieſts, Feaſts, and divers Temples, not only for being their tutelar god, but alſo becauſe he was *Romulus* his Father; this mad god, for ſo he is called by *Homer*, μαινόμενος, was wounded by *Diomedes*; and he is termed their ἀλιτροεργότατος inconſtant, mutable, falſe, and treacherous. A brave god! miſerable is that Country where this god domineers, whoſe greateſt enemies are *Jupiter* and *Minerva*; that is, peaceable Princes, and wiſe Counceilours.

Of theſe ſee the Greek and Latine Poets.

Q. *What were* Minerva, Diana, *and* Venus?

A. Theſe

A. Theſe were alſo *Grecian* deities. *Minerva* was the *Athenian* chief goddeſſe, from whom they were named *Athenians*. Her Feſtivals were called *Panathenæa*, and her chief Temple *Parthenium*; for ſhe from her perpetual cœlibate was ſtiled παρθένος. She hath the next place in Heaven, among the gods, to *Jupiter*, and wears his armes and target called *Ægis*, to ſhew that Kings ſhould never be without wiſe and learned men, next to them. When ſhe came out of *Jupiters* brain, ſhe made a noiſe brandiſhing with her Speare, at which mortals were affrighted; therefore ſhe is called ἐγχείβρεμος, and *Pallas*; the wiſdom of a Governour being expreſſed either by his words or actions, keeps the people in awe, ſhe had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* had divers Temples called *Minervia*. *Diana* the ſiſter of *Apollo* was worſhipped by the *Greeks* in the habit of a woman armed with a Bow and arrows. So ſhe was afterward by the *Romans*, to whom they erected divers Temples, the chiefeſt whereof was upon hill *Aventine*. She is called by *Pindarus* ἱππόδα a horſe-driver; for by her they underſtood the Moon, to which they aſſigned horſes, to ſignifie her motion, and anciently a golden Chariot drawn by white hindes; from her delight ſhe took in arrows, ſhe is called by the ſame Poet ἰοχέαιρα, by which are meant her beams; ſhe was painted alſo with a Torch in her hand, as *Hecate* is alwayes, to ſhew that ſhe and *Hecate* was all one; and by this Torch was meant her light; ſhe was alſo the ſame with *Proſerpine*, and is called *Triformis* from the Moons three different ſhapes: but ſhe was a cruel goddeſs, who would not be ſatisfied without humane ſacrifices; in *Arcadia* ſhe was worſhipped in the form of a Virgin, covered with a Hindes ſkin, having a Torch in one hand, two Serpents in the other, and on her ſhoulders her Bow and quiver. Of theſe myſteries I have written ſufficiently in *Myſt. Poet.* *Venus* was worſhipped in armour by the *Lacedemonians*, becauſe ſhe overcame *Mars*, her worſhip conſiſted in Flowers and Frankincenſe. She was ſometimes placed upon the ſame Altar with *Mercury*, to ſhew how well Beauty and Eloquence agree. She was had in honour more in *Rome*

Greeks, *their gods, how worſhipped and painted.*

Rome then in *Greece*, because from her, as being the mother of *Æneas*, the *Romans* deduced their Original; therefore she was honoured with many Temples at *Rome*; she was the chief deity that was worshipped by the women: Harlots honoured her for gain; honest Virgins for Beauty; Matrons for concord with their husbands; Widdows for new Husbands; and all for Fecundity: she being held the author of all these. She was painted in a Chariot drawn sometimes with Doves, sometimes with white Swans; she was crowned with Mirtle and Roses; she was beget of the Sea froth. All which expres to us the qualities of love.

See *Pausanias*, *Capella*, *Boccatius*, &c.

Q. *How were* Juno, Ceres, *and* Vulcan *worshipped by the* Greeks?

A. At *Corinth Juno* was worshipped in the habit of a Queen, with a Crown on her head, on which were carved the Graces and the hours, sitting in a throne of gold, and white Ivory; having in one hand a Pomgranate, and in the other a Scepter with an Owle on the top thereof. By *Juno* they mean the Moon; therefore her Statue and Throne were of white materials. Hence *Homer* calls her λευκώλενον having white armes. The Moon is Queen of the night, therefore she hath her Crown, Throne, and Scepter; the Owle being a night bird, was fitly dedicated to her that was Lady of the night. She was the goddes of riches and fecundity, and the same with *Lucina*: therefore she hath the Pomegranate, a Symbol of plenty; as she is the Moon, the hours attend her; as the giver of riches, the Graces; for bounty and good turnes require thanks. In some *Grecian* Temples her Image is drawn by Peacocks, to shew that pride and wealth go together, and that rich people delight in gaudy and glorious apparel. At *Argos* she was worshipped with Vine branches about her, treading on a Lions skin, in contempt of *Bacchus*, and *Hercules*, *Jupiters* two bastards; the one glorying for finding the use of Wine, the other for killing the Lion. *Juno* was called τελεία perfection, because she had the charge of marriage, in which mans perfection consisteth, and ἀμάθεγνος as being *Jupiters* wife and sister; her sacrifices in *Greece* were *Hecatombæa* a 100. beasts: at *Rome*, she was honoured with divers names,

Temples,

Temples, and Sacrifices; the *Calends* of every moneth were dedicated to her, and her ſolemnities were kept in *February*. *Ceres* was worſhipped in a Chariot drawn by two Dragons, with Poppy heads in one hand, and a burning Torch in the other, with a ſheaf of Corn on her head. What all theſe meant, we have ſhewed elſewhere. The ſecret or myſtical ſacrifices of *Ceres Eleuſina*, were not to be divulged; for no profane perſon was to be admitted to them; for the Prieſt going before uttered theſe words, Ἐχας Ἐχας ὄσις ἀλιτρός. The *Roman* Prieſts proclaiming the ſame in their tongue, *Procul procul eſte profani*. The *Arcadians* did ſo honour *Ceres* and *Proſerpina*, that in their Temples they kept fires perpetually burning. In her ſacrifices Hogs were offered, but no Wine; The Prieſts of *Ceres* were called μίλισσαι, that is, Bee, to ſhew both their diligence, purity and chaſtity; ſhe was worſhipped alſo at *Rome*, where ſhe had her Prieſts and Temples, and great ſolemnities in *April*, called *Ludi Cereales*. In *Vulcanes* Sacrifices a Torch was lighted and delivered from one to another, to ſignifie that the Torch of our life is imparted from the father to the ſon by generation. He was worſhipped in the form of a lame man, with a blew cap, to ſhew us the nature of the fire, whereof he was god. At *Rome* he was alſo worſhipped, but his Temple was built by *Romulus* without the City, becauſe *Mars* his corrival had his Temple within the City, of which he was the tutelar god.

See *Cartarius*, *Martianus Capella*, *Scaliger*, *Spondanus*, &c.

Q. *Did the* Greeks *and* Romans *worſhip theſe gods onely?*

A. Yes, innumerable more; or rather the ſame deities above named, under other names; for *Apollo*, *Phœbus*, *Sol*, *Æſculapius*, *Jupiter*, *Liber*, *Hercules*, *Mars*, *Mercurius*, *Pan*, &c. are different names of one and the ſame Sun, which was the chief god worſhipped among the Gentiles. *Luna*, *Hecate*, *Diana*, *Juno*, *Lucina*, *Venus*, *Ceres*, &c. do ſignifie the Moon. *Veſta*, *Ops*, *Cybele*, *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Tellus*, *Pales*, *Flora*, *Fauna*, *Bona Dea*, *Proſerpina*, &c. do ſignifie the Earth, and the benefits we receive thence. *Neptune*, *Nereus*, *Glaucus*, *Proteus*, *Triton*, *Conſus*, *Oceanus*, &c. ſignifie the Sea. *Pluto*, *Plutus*, *Proſerpina*, *Charon*, *Cerberus*,

Cerberus, &c. are but different names of one and the ſame infernal deitie. And as the ſame god had different names, ſo he had different ſorts of worſhip; for the Sun under the name of *Apollo*, was worſhipped in the form of a beardleſs youth, with yellow hair, carrying in one hand a Cythron, in the other, arrows, and his bow. As *Sol*, He was honoured in a flaming ſhip full of rich wares, carried about the world, by which light is imparted to all. As *Phœbus*, he was adored in a golden Chariot drawn by four horſes ſwift and fiery, in one hand he holdeth a glittering target, in the other a burning Torch, on his head a golden Crown beſet with twelve precious ſtones. As *Æſculapius*, he is ſet forth ſitting in a Chair, in the habit of a grave man with a long beard, crowned with Bayes, holding in one hand a knobbed ſtaffe, and with the other leaning on a Serpents head. Sometimes he is deſcribed with two Cocks in his hand, and certain fruits and herbs in his lap, by which the properties of Phyſicians are repreſented; for the Sun is the great Phyſitian. As *Jupiter*, he was worſhipped ſitting in a throne with a Scepter in one hand, and an Eagle in the other, by which was expreſſed his power and dominion. As *Bacchus* or *Liber*, he was ſet out like a naked youth, with horns on his head, a Crown of Ivie, and ſometimes of fig-leaves, with the *Thyrſus* or Vine Spear in his hand, ſitting in a Chariot drawn by Tygers, and Panthers. Which may ſignifie both the power, influence and raging heat of the Sun. As *Hercules*, they honoured him cloathed with a Lions ſkin, Crowned with popular leaves, and the club in his hand knocking down the *Hydra*. We have ſhewed the meaning of theſe in *Myſtagog. Poetic.* and that the Sun's courſes through the twelve Signes were adumbrated by *Hercules* his twelve labours. As *Mars*, he was adored with a helmet on his head, a ſpear in one hand, and a Bow in the other. As *Mercury*, he was worſhipped like a young man on a ſquare ſtone, having wings on his head, and on his feet, with a ſword in his hand killing many eyed *Argus*: by which was meant the Sun's perpetual vigour, in that he was reſembled by a youth, the wings ſhewed his ſwiftneſs, the ſquare ſtone the four

four ſeaſons of the year, or four Climats of the world. His killing of *Argus* ſhewed the confounding of the Star light by the Sun's preſence. As *Pan* he was expreſſed and adored under the form of a Satyre, with a red face, long beard, horns on his head, a ſpotted ſkin about him, having in one hand a Pipe, in the other a Shepherds ſtaffe; his beard and hornes ſignified his beams; his ſpeckled ſkin, the Heaven ſpeckled with Stars; the pipe, the harmony of his motion; and the ſtaffe, his power. Much more might be ſaid of this ſubject.

But ſee the Mythologiſts and what we have written in Myſtag. Poetic.

Q. *Under what names and ſhapes did they worſhip the Moon?*

A. As *Hecate* ſhe was worſhipped under the ſhape of a monſter with three heads, by which they ſignified the Moons threefold form ſhe aſſumes, according to her acceſs and receſſe to and from the Sun. As *Luna* at her firſt appearance, ſhe was honoured with white and golden garments, and a burning torch, to ſhew the increaſing of her light; when ſhe was half full, with a baſket of fruit, to ſhew how the fruits fill and grow with her: but when ſhe was at full, with a dark coloured garment, to ſignifie the decreaſing of her light. As *Diana*, ſhe was worſhipped in the habit of a woman, with a torch flaming in one hand, two ſnakes in the other, a bow and arrows on her ſhoulders, ſitting in a Chariot drawn with white Deer, all which ſignified partly her light, and partly her motion. Her light is a help to hunters: therefore ſhe was worſhipped in the habit of a hunter. As *Juno* ſhe was honoured in the ornaments of a Queen, ſitting in a chariot of braſs, ſilver and gold, which ſignified both her light, beauty, and dominion over the night. As *Lucina*, ſhe was crowned with the herb *Dictamnus*, or Dittany, which is good for women in labour: and a burning torch in her hand, to ſhew the hot fits, and ſharp pains of Child bearing women, upon which the Moon hath great power. As *Venus*, ſhe was reſembled by a beautiful woman naked, crowned with roſes, and riſing out of the Sea, by which they ſignified the light and beauty of the Moon, when ſhe ariſeth. As *Ceres*, ſhe was repreſented by a Matron with a ſheaf of corn on her head, and a lamp in her hand, to ſhew, that from her proceeds both light and plenty.

Moon, *how worſhipped.*

Q. *What*

Q. *What names and worſhip did they give to the Earth and Fire?*

A. They were called *Veſta*, and under that name worſhipped in the habit of a Virgin, ſitting on the ground, and crowned with white Garlands, whoſe Temple was built round, and in it a perpetual fire kept by the Nuns of *Veſta*. Theſe two Elements were joyned together, becauſe fire is begot, both in, and of the Earth. The Virgins habit ſignified the purity of the Fire; her ſitting, the immobility of the Earth; the white Garlands, the purity of the Air, or Firmament, compaſſing the Earth and Fire; the roundneſs of the Temple ſhewed the rotundity of the Earth. The earth alſo was called *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Cybele*, *Ops*, *&c.* She is called *Veſta à Veſtiendo*, becauſe ſhe is cloathed with herbs, graſs and trees; *Rhea*, from ῥέω, to flow, becauſe waters are ſtill flowing in and upon her. *Ceres* or *Geres*, from corn bearing, and ſupporting all things. *Berecynthia*, from the Hill *Berecynthus* in *Phrygia*, where ſhe was worſhipped. The *great mother*, becauſe ſhe generally nouriſheth and maintains all earthly creatures. *Cybele*, from κύβος a Cube, to ſhew the ſtability of the earth. *Ops* from the help we have by her. *Proſerpina à ſerpendo*, from the creeping things within her, and from the herbs which creep out of her. *Tellus* from *Terra*, the Earth which was worſhipped in the habit of an old woman with towers on her head, having in one hand a Scepter, in the other a key; cloathed in a garment embroidered with herbs, flowers, and trees, and ſitting in a Chariot drawn with Lyons, to ſhew that the earth ſupporteth all Towers and Caſtles, produceth all herbs and trees; is the predominant Element in compounded bodies, ſignified by the Crown, Key, and Scepter: the motion of her Chariot on four wheels, ſignifieth the motion, not of the earth, but of her inhabitants in the four ſeaſons of the year; the Lyons, and all earthly creatures, though never ſo ſtrong and fierce, are ſubject to the Laws of terreſtial nature. Of the manner how *Ceres* was painted and worſhipped, we have ſaid already. By *Proſerpina*, they meant the Earth as ſhe is fruitful, and cheriſheth the ſeeds caſt into her. For this cauſe ſhe is called *Bona Dea*, from the many

Earth, and fire how worſhipped.

many good things ſhe affords us; and *Faunia, à Favendo*, from favouring and cheriſhing us. *Pomona*, from the fruits; and *Flora*, from the Flowers ſhe produceth: and *Pales*, as ſhe furniſheth fodder to the cattel: therefore ſhe was held the goddeſſe of Shepherds, and her Feaſts *Falilia*, were kept without ſhedding of blood; then were the Cattel purified with Sulphure, Roſemary, Sabin, and Bayes, and made to paſs through flames of ſtubble and hay. See *the Mythogiſt.*

Q. *What worſhip had the Deity of the Sea?*

Q. He was called *Neptune*, and worſhipped in the form of an ancient man, with a Crown on his head, holding his Trident in one hand, and embracing his Wife *Amphithrite* with the other. Between his legs was a Dolphin. His Chariot drawn with Horſes. The Sea's ſwift motion was repreſented by the Dolphin and Horſes; and its Dominion over all other waters, by the Crown and Scepter. He was called *Conſus*, from counſel; to ſhew that Princes Counſels ſhould be hid, as the cauſe of the ebbing and flowing of the Sea is. He was called *Neptunus à Nubendo*, from covering the Earth. *Nereus*, and his Wife *Thetis*, were Sea deities, and indeed the ſame with *Neptune*; ſo was *Oceanus*, whoſe Chariot was drawn by four Whales: *Proteus* is alſo the ſame, though thoſe are held by moſt to be different gods, yet in effect all is but one and the ſame deity; ſo were the *Tritons* and *Nereids*, though theſe, with the *Sirenes*, are thought by ſome to be monſtrous Fiſhes. The *Tritons* were counted *Neptunes* Trumpeters, to ſhew the noiſe and roaring of the Sea. Old *Glaucus* is alſo the ſame Sea-god with the reſt; who is deſcribed and worſhipped in the form of an old man, with long hair and beard dropping with water, his breſt beſet with Sea-oars, and below the Navel like a Fiſh. Sea, *how worſhipped.* Of all theſe have ſpoken fully in *Myſtagogo Poetico*,

Q. *What worſhip and names did they give to Death?*

A. Death was held a Deity, and worſhipped under the name of *Pluto*, or *Plutus*, ſitting in a dark Throne, with a black Ebony Crown on his head, a rod in one hand, to drive together the dead bodies, and a key in the other, to lock them in. At his feet was placed the three headed dog *Cerberus*, all which was to ſhew Death, *how worſhipped.*

the

the condition of the dead. The Cypreſs-tree ſtood alwayes by him; he was called ἀγοίλαος, from gathering, or driving people together. Death is the great King of darkneſs, who drives all men, rich and poor, wiſe and fools, Kings and beggars into one place; *omnes eodem cogimur.* Death is called *Cerberus*, that is a devourer of fleſh: For it conſumes all fleſh. This is the black dog as *Seneca* calls him, which is ſtill barking at, and biting of mortals; he is called *Bellua centiceps* by *Horace*, the hundred headed beaſt; for death hath a hundred ways to ſeize upon us: The ſame death is expreſſed by *Charon* to ſome, by *Acheron* to others, for to good men who depart hence with a clear conſcience, death is comfortable; but to the wicked, whom the furies of an evil conſcience do torment, death is terrible and comfortleſs, expreſſed by the word *Acheron.*

Of theſe *things ſee more in Myſtag. Poet.*

Q. *What was the manner of ſacrificing in* Greece?

Greeks, *their Sacrificing.*

A. None come near the altar till they were firſt purified, neither muſt the ſacrifice be laid on the altar, till it was alſo luſtrated or purified with Meal and holy water, called χίρνιψ. The ſtanders by were beſprinkled with this water, after a fire-brand taken from the Altar had been quenched in it, and then ſome holy flower or meal was caſt on them. This done, the Prieſt prayed, then the Victim was brought to the altar, with the head upward, if it was dedicated to the ſuperiour gods; but if to the inferiour, with his head downward. The Fat, Heart, Spleen, and Liver, were offered to the gods; the reſt of the beaſt was eat up by the Prieſts and people, ſpending the reſt of the day in gormandiſing and drunkenneſs. When the Greeks ſacrificed to *Veſta*, and the Romans to the *Lares*, they left nothing of the ſacrifice; hence *Lari ſacrificare* & θυεῖν ἑστίᾳ was to eat up all. The poorer ſort offered δυλλύματα, that is, Meat or Cakes, the ſame with the *Roman mola*, which by the richer ſort was mingled with Wine and Oyl. Theſe frugal ſacrifices are called by *Pindarus* λιταὶ θυσίαι, Supplicating ſacrifices, intimating that there is more devotion in theſe mean ſacrifices, then many times in thoſe that are more coſtly; for it is not the ſacrifice, but the heart of the ſacrificer God requires.

They

They uſed to try if their victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in ſolemn feaſts gilded; if the beaſt ſtood quiet, it was fit to be ſacrificed; if otherwiſe, it was rejected. In all ſacrifices *Veſta* was firſt invocated ἀφ' Ἑστίας ἀρχῆ, to ſhew both the antiquity and neceſſity of fire in ſacrificing. Their cuſtome alſo was to ſacrifice in the morning to the Gods, in the evening to the *Heroes* or Demi-gods. The Greeks did not as the Romans, grind the corn which they laid on the head of the Victim, but laid it on whole ὅτι σύμβολον τῆς παλαιᾶς τροφῆς, ſaith *Suidas*, to ſhew the manner of the ancient feeding, before the grinding of corn was invented. This whole corn was called μῶλαι. They were wont alſo after their ſacrifice and feaſt, to burn the tongue of the beaſt, and beſprinkle it with Wine, as *Homer* ſheweth, γλώσσας δὲ ἐν πυρὶ βαλὸν ἀνεστάμβοι δ' ἐπέλεβον: This was to ſhew that after drinking and feaſting, the tongue ſhould be ſilent: and nothing divulged what was then ſpoken. This was alſo done in honour of *Mercury* the god of Eloquence and of ſleep; for about ſleeping time the tongue was ſacrificed. The Grecian Prieſts uſed to dance or run about the Altars, beginning firſt at the left hand, to ſhew the motion of the Zodiack, which is from the Weſt, called by Aſtronomers the left part of the world: then they danced beginning at the right hand, to ſhew the motion of the firſt ſphear, which is from Eaſt to Weſt. Their bloody ſacrifices were called impure; but Frankincenſe, Myrrh, and ſuch like were named by them, καθαρὰ θύματα, pure offerings. The fleſh of the Victims were called *Theothyta*, but by the Chriſtian Doctors *Idolothyta*. They that gathered the conſecrated Corn were named *Paraſiti*. They that met to ſacrifice were called *Orgeones* from ὀργιάζειν, to ſacrifice. *Phylothyta* were thoſe who ſuperſtitiouſly, upon all occaſions, were given to ſacrifice. Sacred feaſts were called θοῖνα from Θεὸς, and οἶνος, becauſe much wine was drunk to the honour of the gods; and therefore μεθύειν is to be drunk, becauſe they uſed to be drunk μετὰ τὸ θύειν after they had ſacrificed. The burning of Incenſe or ſuch like before the ſacrifice, were called *Prothymata*.

See *Suidas*, *Euſtathius*, *Rhodiginus*, *Athenæus*, &c.

Q. *What Prieſts and Temples had the ancient* Greeks?

Their Prieſts and Temples.

A. As they had multiplicity of gods, ſo they had of Prieſts anciently: The Prieſts of *Jupiter* and *Apollo* were young boyes, beautiful and well born. The Prieſts of *Cybele* were gelded; *Ceres*, *Bona Dea*, and *Bacchus* had their Women-Prieſts. *Bellona*'s Prieſts uſed to ſacrifice with their own blood. The *Athenian* Prieſts, called *Hierophantæ*, uſed to eat Hemlock or Cicuta, to make them impotent towards women. No man was made a Prieſt who had any blemiſh in his body. Their garments and ſhooes were white, if they were the Prieſts of *Ceres*. Purity was the chief thing they obſerved outwardly. They that ſacrificed to the infernal gods, wore black garments, but purple if they were the Prieſts of the Celeſtial Deities. They uſed alſo to wear Crowns or Myters, with Ribbands or Laces. Their office was not only to pray and ſacrifice, but alſo to purifie with brimſtone and ſalt water. Their chief Prieſts, called *Hierophantæ*, were the ſame in authority with the *Pontifices* at *Rome*. The Athenian noble Virgins, called κανηφόροι, from bearing on their ſhoulders the κάνης, which was a baſket or cheſt of gold, in which the firſt fruits and other conſecrated things were carried in their *Panathenaian* pomps to the honour of *Minerva*; I ſay theſe Virgins did much reſemble the Veſtal Nuns at *Rome*. The πρόπολος or ἱερομόσης was as a Biſhop or overſeer of their ſacred myſteries: πυρφόρος was he that attended the ſacred fire on the altar; they had their κήρυκες, Criers, or Preachers, and ναοφύλακες, Church-wardens, and other officers. Now for their Temples. At *Athens* the Temple of *Minerva* was built in the higheſt part of the City; ſo was *Jupiters* Temple at *Rome* built in the Capitol. The Temple of Mercy called *Aſylum*, which was a Sanctuary for Delinquents, was erected at *Athens* by the ſons of *Hercules*. *Theſeus* had erected one before called *Theſeum*, in imitation of which *Romulus* at *Rome* built ſuch another. At firſt the Gentile gods had no Temples at all, but were worſhipped either on hills or in Groves. *Cecrops* was the firſt (as ſome think) who built a Temple in *Athens*, and *Janus* in *Italy*. Before that time they had no other Temples, but the Sepulchres and Monuments of the dead. The Temples of the celeſtial gods

Gods were built upon the ground, of the infernal under. In the Country of *Sparta*, *Jupiter* had a Temple called σκοτιτὰς from the darkneſs thereof, being obſcured with Groves. There was alſo γῆς ἱερὸν the Chappel of the Earth, and μοιρῶν the Chappel of the *Deſtinies*, the place where they had their Aſſemblies and Sermons called σκιάδα. Their Temples were called μίλαθρα, from the black ſmoak of their ſacrifices and incenſe; ναὸς, or according to the Attick νηὸς was the general name for Temples, becauſe the gods dwelt in them; and becauſe they were conſecrated and holy, they were named ἱερὰ. Σηκὸς was that part of the Temple where the Idol ſtood, the ſame with the Latine *Delubrum*; τέμενος from τέμνειν, to cut or ſeparate, did ſignifie the Temple, as it was ſet a part and ſeparated from other buildings. Such honour they gave to their Temples, that they durſt not tread on the treſhold thereof, but leapt over it; nor muſt they paſs by any Temple without reverence to it: there they kept their treaſures for the more ſecurity; ſacriledge being held then an execrable crime, and ſo it was held an impiety to walk in the Temple of *Apollo Pythius*, and puniſhable with death by the Law of *Piſiſtratus*. Hence the Proverb, when any danger was expreſſed, or impiety, ἐν πυθίῳ κρεῖττον ἦν ἀποπατῆσαι, it had been better you had walked in the *Pythium*; the word alſo ἀποπάλιο ſignifies eaſing of the body, which that none might do, the Images of Serpents were ſet over the gates of conſecrated places; *Pinge duos angues, ſacer eſt locus, extra me ite.* Their matrimonial and funeral Rites were the ſame with the Romans.

But of theſe paſſages, ſee the Scoliaſt on Ariſtophanes, Suidas, Pol. Virgil, Cerda on *Tertullian, Rhodiginus Turnebus, and others.*

The Contents of the Fifth Section.

The Religions of the old Germans, Gauls, *and* Britaines. 2. *Of the* Saxons, Danes, Swedes, Moſcovites, Ruſſians, Pomeranians, *and their neighbours.* 3. *Of the* Scythians, Getes, Thracians, Cymbrians, Goths, Luſitanians, *&c.* 4. *Of the* Lithuanians, Polonians, Hungarians, Samogetians, *and their neighbours.* 5. *Of divers Gentile-gods beſides the above-named.* 6. *The ranks and arms of their gods.* 7. *With what creatures their Chariots were drawn.* 8. *Of peculiar gods worſhipped in peculiar places.* 9. *The* Greek *chief Feſtivals.*

SECT. V.

Queſt.

OF what Religion were the Germans, Gauls, *and* Britains?

Anſw. The *Germans* at firſt had neither Images nor Temples, but abroad worſhipped the Sun, Moon, and Stars. Mother *Earth* was in chief eſteem among them; to her they dedicated a Chariot in a grove, which was lawful onely for the Prieſt to touch. He was never to leave the Chariot, which was alwayes covered with cloath, and was drawn by two Oxen in Proceſſion; then Holy-days were appointed; at the end of her journey, ſhe, with the Chariot and Cloaths were waſhed in a certaine Lake, but the Miniſters who performed this work, were never ſeen any more, but were ſwallowed by the Lake, and

Germans, Gauls, *and* Britaines, *their Religions.*

and the goddeſs reſtored again by her Prieſt to her Grove. The Ancient *Gaules* worſhipped *Mercury* in the firſt place, as being the god of High-ways, Journies, Gain, and Merchandizing: After him they worſhipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They, and the *Germans* were wont to ſacrifice men ſometimes; ſo did the ancient *Britains*, which with the *Gaules* had the ſame Religion and Prieſts, called *Druidæ*, from the Oaks, under which they uſed to teach and ſacrifice; for they expounded all religious myſteries, taught the youth, decided controverſies and ſuits in Law, ordained rewards and puniſhments; and ſuch as obeyed not their decrees, they excommunicated, bebarring them from all Divine Exerciſes, and all commerce with men. Theſe *Druidæ* had one chief over them, whoſe ſucceſſor was alwayes elected. They were free from paying taxes, from ſerving in the War, and had many other priviledges. They committed not the myſteries of their Religion to writing, but to the memory of their Diſciples, who ſpent many years in learning by heart their precepts in verſe. They believed the immortality of ſouls, they read Philoſophy to their Schollars: It is thought by ſome that *Diana*'s Temple ſtood where St. *Pauls* Church in *London* ſtands now. And *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland*, near *Dalkeith*. The *Saxons* worſhipped the ſeven Planets, among which *Thor*, the ſame with *Jupiter*, was chief; from him *Thurſday* was denominated. Next was *Wodan*, or *Mars*, *Wedneſday* is ſo called from him. *Frea*, or *Frico*, was *Venus*, to whom *Friday* was dedicated, as *Tueſday* to *Tuiſco*, the Founder of the *German* Nation.

See *Tacitus*, *Cæſars* Commentaries, *Camden*, & others.

Q. *Under what ſhapes and forms did the old* Saxons *worſhip their gods?*

A. They worſhipped the Sun under the ſhape of half a naked man ſet upon a pillar, whoſe head and face was all beſet with fiery rayes, holding on his breaſt a flaming wheel, by which they ſignified the Suns heat, light, and motion. They worſhipped the Moon under the form of a Woman with a ſhort coat, and a hood with long eares, with the picture of the Moon before her breaſt; they give her alſo piked ſhooes. *Verſtegan* cannot find the reaſon of this habit;

Old Saxons *worſhiped their gods under divers ſhapes and forms.*

but perhaps the reaſon may be this, if I may have leave to conjecture; they gave her a ſhort coat, to ſhew the ſwiftneſſe of her motion: for a long coat ſignifieth a ſlow motion; therefore they painted *Saturne*, whoſe motion is the ſloweſt of all the Planets, with a long coat. The hood, or chapron with long ears, was to repreſent her hornes, or elſe to ſhew that ſounds are heard afar off in the night, which is the time of her dominion. Her piked ſhooes alſo may reſemble her hornes. *Tuiſco* their third Idol is ſet out in the ſkin of ſome wild beaſt, with a Scepter in his hand; this is thought to be the firſt and moſt ancient of that nation, from whom the *Germans* call themſelves *Tuytſhen*, or (as the *Flemings* pronounce it) *Duytſken*, as *Verſtegan* obſerveth; but I think that under this name they worſhipped *Mars*; for, as *Tacitus* writes, *Mars* was one of the *German* gods. His hairy garments doth ſhew the fierce and truculent diſpoſition of that warlike god; beſides that, hairy *Sylvanus* is thought to be the ſame that *Mars*; his Scepter may ſignifie the power and command which Souldiers have in the world. But it is more likely by this Idol they meant *Mercury*; for, next to the Sun and Moon, he was, as *Tacitus* ſaith, the *German's* chief god. His Scepter and hairy garment may ſignifie the power and command that eloquence and muſick have over the moſt brutiſh natures; and of theſe two faculties *Mercury* was the inventer. And we muſt know, that as the *Romans*, next to the Sun and Moon, honoured *Mars* the Patron of their city, for which cauſe they dedicated to him the third day of the week; ſo the *Germans* for the ſame cauſe dedicated to *Mercury* their chief founder and patron the ſame day, which from his name *Tuiſco* is called *Tueſday* yet retained among us. Their fourth Idol was *Woden*, from whom *Wedneſday* is ſo called. He was the *German's Mars*, and is called *Woden*, from being wood, or mad, intimating hereby the fierceneſſe of Souldiers, and fury of War. He is painted with a Crown on his head, a ſword in his hand, and in compleat armour. Their fift Idol is *Thor*, which was their *Jupiter*, for they made him the god of the air, and commander of winds, rain, and thunder: they painted him ſitting in a chair

of

of ſtate, with a Scepter in his right hand, a golden Crown on his head, encompaſſed with twelve ſtars, by which they meant, that he was King of the upper regions, and commander of the Stars: from him *Thurſday* is named, as among the *Romans*, *Dies Jovis* from *Jupiter*. Their ſixth Idol was *Friga*, from her our Friday is denominated, and was the ſame that *Venus* among the *Romans*; ſhe is painted in the habit of a man in armes, with a ſword in one hand, and a bow in the other; ſo among the Romans, ſhe was *Venus armata*, and *barbata*, armed and bearded; ſhe is called by the *Greeks* Θεὸς in the *maſculine*, and by *Ariſtophanes* Ἀρεϊ-λλος, lo by *Virgil*, *Deus*; *deſcendo ac ducente Deo flammam inter & hoſtes*. Their ſeventh Idol was *Seater*, whence comes the name *Saterday*, dedicated to him; *Verſtegan* will not have this *Seater* to be the ſame that *Saturne*, becauſe he was otherwiſe called *Crodo*, but this is no reaſon, for moſt of the gods had different names; the Sun is called *Apollo*, and *Phœbus*; the Moon, *Diana*, *Lucina*, *Proſerpina*. The goddeſs of wiſdom is called *Pallas*, and *Minerva*, &c. Doubtleſs then this Idol was *Saturn* as his picture ſhewes; for he is ſet out like an old man, and ſo he is painted among the *Romans*; the wheel in his left hand ſignifieth the revolution of time, the pail of water in his righ hand, wherein were flowers and fruits, and the pearch under his feet, do ſhew the dominion Time hath over Sea and Land, and all things therein contained, for all ſublunary things are ſubject to time and change. His long coat, as I ſhewed before, did ſignifie the ſlowneſs of *Saturn's* motion, which is not finiſhed but in 30. years. Other Idols they worſhipped, but of leſſe note, of which ſee *Verſtegan*.

Q. *What was the Religion of the* Danes, Swedes, Moſcovites, Ruſſians, Pomeranians, *and their neighbours?*

A. The *Danes* and *Swedes* worſhipped the ſame gods that the *Saxons* did. They call upon *Thor* or *Jupiter*, when the Peſtilence is among them, becauſe he ruleth in the air: In the time of War they call upon *Wodan* or *Mars*: In their Marriages they invocate *Frico* or *Venus*. They had alſo their *Heroes*, or demi-gods; they uſed to kill nine males of each kind of ſenſitive creatures, and

Danes, Swedes, Muſcovites, and their neighbours, their Religions.

to pacifie their gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Ubsola*. In ſome parts of *Saxony* they worſhipped *Saturn* under the name of *Crodo*, like an old man ſtanding on a fiſh, holding in his hands a wheel and a pitcher. *Venus* they worſhipped in the form of a naked woman ſtanding in a Chariot drawn with two Swans and two Doves. On her head ſhe wore a Garland of Myrtle; in her right hand ſhe had the Globe of the world, in the other three Oranges. Out of her breaſt proceeded a burning Taper. The three *Graces* naked with fruit in their hands waited on her. In *Weſtphalia* they worſhipped an Idol all in Armour, holding a banner in his right hand with a Roſe, and in the left a pair of ſcales. On his breaſt was carved a Bear, on his Helmet a Lyon: It ſeems by the Idol they underſtood *Mars*. The *Rugians* near the *Baltick* ſea worſhipped *Mars* in the form of a Monſter with ſeven faces, and ſeven ſwords hanging by his ſide in their Scabberds; he held the eighth ſword naked in his hand. The ſame *Rugians*, as alſo the *Bohemians*, worſhipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn, which the Preiſt every year ſprinkled with Wine; in the left hand a bow: This alſo ſeems to be *Mars*. The *Sclavi* adored an Idol ſtanding on a Pillar, with a Plow-ſhare in one hand, a Lance and Banner in the other; his head was beſet with Garlands, his legs were booted, and at one of his heels a bell did hang. Some of them did worſhip an Idol on whoſe breaſt was a Targer, in which was ingraven an Oxe head. It had a Pole-axe in its hand, and a little Bird ſitting on its head: All theſe may ſeem to repreſent *Mars*. The *Muſcovites* and *Ruſſians* adored an Idol called *Perun*, in the ſhape of a man holding a burning ſtone in his hand, reſembling Thunder; a fire of Oaken wood was continually maintained burning, to the honour of this Idol: It was death for the Miniſters, if they ſuffered this fire to go out: It ſeems this was *Jupiter's* Image. The *Stettinians* in *Pomerania* worſhipped a three-headed Idol, and uſed to aſk Oracles or advice of a black horſe: the charge of which was

was committed to one of the Prieſts. In the countries about *Muſcovia*, they worſhip an Idol called *Zolata Baba*, the golden Hag. It is a Statue like an old woman holding an infant in her boſome, and near to her ſtands another infant: To this Idol they offer the richeſt Sabel ſkins they have. They ſacrifice Stags to her, with the blood whereof they anoint her face, eyes, and her other parts: The beaſts entrails are devoured raw by the Prieſts. With this Idol they uſe to conſult in their doubts and dangers.

See *Saxo Grammaticus*, *Cranzius* on *Vandalia*, *Olaus*, *Guaguin*, and other Hiſtorians.

Q. *What Religion did the* Scythians, Getes, Thracians, Cymbrians, Goths, Lucitanians, & *other* Europeans *profeſs*.

A. The ſame Gentiliſme with th reſt, adoring Idols of ſtocks and ſtones, in ſtead of the true God, or rather they worſhipped the Devil, as appears by their inhumane humane ſacrifices. The *Scythians* uſed to ſacrifice every hundreth captive to *Mars*: So did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murthering of men. Of the ſame opinion were the old *Germans*, who ſacrificed men to *Mercury*. The *Cymbrians* or *Cymmerians* by their women-Prieſts uſed to murther and ſacrifice men. Theſe ſhe-devils girt with braſs girdles, and in a white ſurplice, uſed to cut the throats of the captives, to rip up their bowels, and by inſpection to foretel the event of the war, and withal to make drums of their ſkins. The *Goths* did not think they pleaſed the Devil ſufficiently, except firſt they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among brambles and thorns. Theſe *Goths* or *Getes* believed that the dead went into a pleaſant place where their God *Tamolxius* ruled; to him they uſed ſtill to ſend a Meſſenger choſen out among themſelves by lot, who in a boat of five Oars went to ſupplicate for ſuch things as they wanted. Their manner of ſending him was thus; They took him hand and foot, and flung him upon the points of ſharp pikes, if he fell down dead, they concluded that the god was well pleaſed with that meſſenger; if otherwiſe, they rejected him as an unworthy meſſenger; therefore they choſe another to whom they gave inſtructions before he died, what he ſhould ſay to their god; and ſo having

Scythians, Getes, Thracians, Cymbrians, Goths &c. *their Religions.*

ving ſlain him upon their pikes, committed the dead body in the boat to the mercy of the ſea. The *Lithuanians* uſed to burn their chief captives to their gods. The *Luſitanians* ripped open the bowels of their captives in their divinations, and preſented their right hands, being cut off, to their gods. The *Sclavi* worſhipped an Idol called *Suantovitus*, whoſe Prieſt, the day before he ſacrificeth, makes clean the Chappel, which none muſt enter but he alone, and whilſt he is in it, he muſt not draw his breath, but hold his head out of the window, leſt with his mortal breath he ſhould pollute the Idol. The next day the people watching without the Chappel door, view the Idols cup; if they find any of the liquor which was put there waſted, they conclude the next years ſcarcity, but otherwiſe they hope for plenty; and ſo they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old Wine at the Idols feet, and offering to him a great cake, they ſpend the reſt of the day in gormandiſing. It is held a ſin and a diſhonour to the Idol not to be drunk then. Every one payeth a piece of mony to the Idols maintenance; to which alſo is paid the third part of all booties taken in the war. To this purpoſe, the Idol maintained three hundred horſe, whom the Prieſt payed, being the Idols treaſurer. In *Lithuania*, *Ruſſia*, and the adjacent places, the Ruſticks offer a yearly ſacrifice of Calves, Hogs, Sowes, Cocks, and Hens, about the end of *October*, when their fruits are all gathered in, to their Idol *Ziemiennick*; they beat all theſe creatures to death, then offer them with prayers and thankſgiving; which done, they fall to eating and drinking, flinging firſt pieces of fleſh into every corner of the houſe.

See *Olaus Magnus*, *Saxo*, *Guaguinus*, *Johannes Magnus*, *Aventinus*, &c.

Q. *What did the* Lithuanians, Polonians, Hungarians, Samogetians, *and their Neighbours profeſs?*

Lituanians, *Polonians*, *Hungarians* &c. *their Religions.*

A. Their chief god was the Sun. They worſhipped alſo the Fire, which they continually maintained by Prieſts choſen for that purpoſe. They aſcribed alſo Divinity and worſhip to Trees, and the taller the tree was, the more adoration it had. When Chriſtianity began to be preached among the *Lithuanians*, and were exhorted to cut their trees, none would venture to touch theſe gods, till the Preachers encouraged them by

by their example; but when they ſaw the trees cut down, they began to lament the loſs of their gods, and complained to their Prince of the wrong done to them by the Chriſtians, whereupon the Preachers were commanded preſently to abandon the country, and ſo theſe dogs returned to their vomit. They adored alſo Serpents, which they entertained in their houſes, and uſed by their Prieſts to aſk Oracles or advice of the Fire, concerning their friends when they fell ſick, whether they ſhould recover health again. The ſame Idolatry was uſed by the *Polonians* or *Sarmatians*. The *Hungarians* or *Pannonians* did not onely worſhip the Sun, Moon, and Stars; but alſo every thing they firſt met with in the morning. Moſt part of *Livonia* is yet Idolatrous, worſhipping the Planets, and obſerve the heatheniſh cuſtomes in their burials and marriages. In *Samogethia* a country bordering on *Pruſſia*, *Livonia*, and *Lithuania*, they worſhipped for their chief god, the *Fire*, which their Prieſts continually maintained within a Tower on the top of an high hill, till *Uladiſlaus* King of *Poland* beat down the Tower, and put out the fire, and withal cauſed their Groves to be cut down, which they held ſacred, with the Birds, Beaſts, and every thing in them. They burn the bodies of their chief friends, with their horſes, furniture, and beſt cloaths, and withal ſet down victuals by their Graves, believing that the departed ſouls would in the night-time eat and drink there. The like ſuperſtition is uſed by the *Livonians*. So the *Lapponians* are at this day, for the moſt part, Idolatrous; they hold that no Marriage which is not conſecrated by fire and a flint, is lawful; therefore by ſtriking of the flint with iron, they ſhew that as the hid ſparks of fire flie out by that union, ſo children are propagated by the conjunction of male and female. Many parts alſo of *Muſcovia* at this day continue in their Gentiliſme. See *Olaus*, *Munſter*, *in his Geography*, *and others*.

Q. *What other gods did the Gentiles worſhip, beſides thoſe above named?*

A. It were tedious to mention all; I will only name ſome of them. *Æolus* was god of the Winds, *Portunus* god of Harbours, *Agonius* god of Action, *Angerona* goddeſs of Squinzees, *Laverna* or *Furina* goddeſs of Theeves, *Aucula* *Gods of the Gentiles.*

Aucula goddeſſe of maid-ſervants. *Carna* goddeſſe of hinges, *Ariſtæus* god of honey, *Diverra* goddeſſe of ſweeping, *Feronia* goddeſſe of Woods, *Dice* goddeſſe of Law-ſuits, *Fidius* of Faith, *Aruneus* of diverting hurt from Corn, *Hebe* of youth, *Meditrina* of Medicines, *Mena* of womens monthly flowers, *Myodes* or *Miagrus*, the ſame with *Belzebub* the god of Flies, *Limentinus* of threſholds, *Peitho* goddeſſe of Eloquence, *Aius* of ſpeech, *Pecunia* of mony, *Thalaſſius* of marriage, *Vacuna* goddeſſe of leiſure or idleneſſe, *Vitula* goddeſſe of youthful wantonneſſe, *Sentinus* of ſenſe, *Tutanus* of defence, *Vallonia* of Vallies, *Vitunus* of life, *Collina* of hills, *Jugatinus* of the tops of mountains. We cannot meet with any creature, action, paſſion, or accident of mans life, which had not its peculiar deity.

Of theſe ſee *Auſtin*, *Lactantius*, *Tertullian*, *Plutarch*, *Arnobius*, *Euſebius*, *&c.*

Q. *How did they rank and arm their gods?*

How Ranked and Armed.

A. Some of them they called Supernal, as *Saturn*, *Jupiter*, *Apollo*, *Mercurius*, *Mars*, *Vulcan*, *Bacchus*, *Hercules*, *Cybele*, *Venus*, *Minerva*, *Juno*, *Ceres*, *Diana*, *Themis*, Some they named infernal, as *Pluto*, *Charon*, *Cerberus*, *Rhadamanthus*, *Minos*, *Æacus*, *Proſerpina*, *Alecto*, *Tiſiphone*, *Megæra*, *Chimera*, *Clotho*, *Lacheſis*, *Atropos*. Some were deities of the Sea, as *Oceanus*, *Neptune*, *Triton*, *Glaucus*, *Palemon*, *Proteus*, *Nereus*, *Caſtor*, *Pollux*, *Phorbus*, *Melicerta*, *Amphitrite*, *Thetis*, *Doris*, *Galatæa*, and the other Sea-Nymphs, called *Nereides*. The Countrey gods, and of the Woods, were *Pan*, *Sylvanus*, *Faunus*, *Pales*, the *Satyres*, &c. There were three deities called *Graces*, or *Charites*, to wit, *Æglia*, *Thalia*, *Euphroſyne*. Three Fatal Siſters, called *Parce*; to wit, *Clotho*, *Lacheſis*, *Atropos*; Three Furies, called *Eumenides*, to wit, *Alecto*, *Megæra*, *Tiſiphone*. The chiefeſt of their gods they did thus arm; namely, *Saturn* with the Sithe. *Jupiter* with Thunder. *Mars* with the Sword. *Apollo* and *Diana* with Bows and Arrows. *Mercury* with his *Caduceus*, or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Thyrſus*, or Spear woven about with Vine-leaves. *Hercules* with his *Clave*, or Club. *Minerva* with her Lance and *Ægis*, or Target, having on it *Meduſa*'s head. *Vulcan* with his Tongs, &c.

Of theſe ſee the Poets and their Commentators.

Q. *With what Creatures were their Chariots drawn?*

A. *Jupiter*,

A. *Jupiter*, *Sol*, *Mars*, and *Neptune*, had their Chariots drawn by Horſes. *Saturn* by Dragons. *Thetis*, *Triton*, *Leucothoe*, by Dolphins. *Bacchus* by Lynces and Tygers. *Diana* by Stags. *Luna*, or the Moon, by Oxen. *Oceanus* by Whales. *Venus* by Swans, Doves, and Sparrows. *Cybele* by Lions. *Juno* by Peacocks. *Ceres* by Serpents. *Pluto* by four black Horſes. *Mercury*, inſtead of a Chariot, had wings on his head and heels. The myſtical meaning of theſe things we have opened. *Their Chariots how drawn.* In *Myſt. Poet.*

Q. *In what peculiar places were ſome gods peculiarly worſhipped?*

A. Though *Apollo* was worſhipped in many places: as in the wood *Grynæum* in *Ionia*; on *Phaſelis*, a hill in *Lycia*; in *Tenedos*, an Iſle of the Ægean Sea; in *Delos* and *Claros*, two of the *Cyclad* Iſlands; on hill *Cynthus* in *Cyrrha*, a Town of *Phocis*: at *Rhodes*, on hill *Soraſte*; on *Parnaſſus*, and other places; yet he was chiefly worſhipped at *Delphi*, a town of *Phocis*. So *Venus* was honoured in *Cyprus*, and in *Paphos*, a Town of the ſame Iſle; and in the Iſle *Amathus* in the *Ægean* Sea, on hill *Eryx*; and in *Sicilie*, and elſewhere; yet her chief worſhip was at *Paphos*. So *Juno* was worſhipped at *Samos*, an Iſle of the *Icarian* Sea; at *Argos* and *Mycenæ*, Towns of *Achaia*, and in other places; yet ſhe was principally honoured at *Carthage* in *Africa*. *Minerva* was worſhipped in *Aracynthus*, a hill of *Ætolia*; in *Pyreus*, a hill of *Attica*, and elſewhere; yet She was chiefly honoured at *Athens*. *Bacchus* was worſhipped at *Nyſa*, a Town of *Arabia*; at *Naxos*, one of the *Cyclades*, but chiefly at *Thebis* in *Boetia*. *Diana* was worſhipped at *Delos*, on hill Cynthus; at *Epheſus*, and elſewhere. *Hercules* was honoured at *Gades*; at *Tybur*, a Town near *Rome*; at *Tyrintha*, near *Argi*; at *Thebis* in *Boetia*, &c. *Jupiter*'s worſhip was maintained at *Rome*, in *Lybia*, on hill *Ida* in *Crete*, and elſewhere. *Mars* was adored at *Thermodon* in *Scythea*, on *Rhodope*, a hill in *Thracia*; among the *Getes*, and other Nations. *Vulcan* was chiefly honoured at *Lemnos*, *Quirinus* at *Rome*, *Faunus* in *Latium*, *Iſis* in *Egypt*, *Æſculapius* in *Epidaurus*, a Town in *Peloponneſus*, *Cybele* in *Phrygia*, chiefly on the hills *Ida*, *Berecinthus*, and *Dindymus*. *Fortune* was honoured in *Antium* and *Præneſte*, Towns of *Italy*, &c. *In what peculiar places worſhipped.*

Who

Who would know more of theſe, let them conſult with the Poets.

Q. *What were the* Greek *chief feſtivals?*

Greeks, *their chief Feſtivals.*

A. The *Greek* were theſe: *Anacalypteria*, kept by the Ruſticks to *Ceres* & *Bacchus*, upon the taking in of their fruits; but I find that the feaſt of *Proſerpina*'s wedding with *Pluto*, called *Theogamia*, was called *Anacalypteria*, and ſo was the third day of each marriage from ἀνακαλύπτομαι, to diſcloſe or diſcover, becauſe then the Bride, who before had been ſhut up in her fathers houſe, came abroad to her Huſbands houſe; and ſo the Preſents that were given her by her Huſband that day, were called *Anacalypteria*. 2. *Antheſteria* were Feaſts kept to *Bacchus*, ſo called from *Antheſterion*, the month of *February*, in which they were kept. But ſome will have this to be the month of *November*; others of *Auguſt*, which is moſt likely, becauſe then grapes are ripe, and the Athenian children were crowned with Garlands of flowers. This feaſt alſo was called *Dionyſia*. 3. *Aletis* was a feaſt at *Athens*, kept to *Icarus*, and *Erigone*. 4. *Antheſphoria*, kept to the honour of *Proſerpina*, who was carried away by *Pluto* as ſhe was gathering of flowers; ἄνθος is a flower: It was called alſo *Theogamia*, a divine marriage. 5. ἀπατούρια, was an Athenian feaſt kept four days; *Eraſmus* mentions only three. 6. *Aſcolia*, were Attick feaſts kept to *Bacchus*, from ἀσκὸς a bladder; becauſe in the middle of the Theatre, they uſed then to dance upon bladders that were blown and oyled, onely with one foot, that by falling they might excite laughter; this dancing was called *Aſcoliaſmus*, of which *Virgil* ſpeaks: *Mollibus in pratis unctos ſaliere per utres*. 7. Βοηδρόμια, were Athenian feaſts in the month of *September*, called by them *Boedromion*: this feaſt was kept with vociferation and running. 8. χαρίσια, were love-feaſts, in which kinsfolks entertained each other with good cheer and gifts. 9. χύτρα, were feaſts at *Athens*, wherein all kinds of ſeeds were boiled to *Bacchus* and *Mercury*, in a pot called χύτρα; this feaſt was kept about the midſt of *November*. 10. διαμαστίγωσις, was the ſcourging-feaſt among the *Lacedemonians*, in which the prime youth were whipt in the preſence of their friends at the altar of *Diana*. 11. Δαῖτα, the

feaſts

feasts of *Jupiter*; they were called also διπόλια: Here they were not very jovial, but sad, and σκυθρωποὶ, of sower countenance. 12. ἐλαφηβόλια, from ἔλαφος and βάλλω, were Feasts kept to *Diana* in *February*, called *Elaphebolion*, wherein Stags were sacrificed to *Diana*. 13. *Ephestia* at *Thebes*, were feasts kept to the honour of *Tyresias* the Prophet, who had been both man and woman; therefore that day they cloathed him first in mans apparel, and then in a womans habit. 14. γαμήλια, from γάμος Marriage: this was *Juno*'s feast kept in *January*, called *Gamelion*; and she having the charge of marriages, was called *Gamelia*. 15. *Hecatombe* to *Juno*, in which 100 sacrifices were offered, and divers shews or sports exhibited to the people: He that overcame was rewarded with χαλκῆ ἀσπὶς, a brazen Target, and a Myrtle garland. This feast was called also ἡραῖα from *Juno*'s name; and the month of *July*, in which this feast was kept, is named ἑκατομβαιών. 16. ἑλενηφόρια Athenian feasts, in which certain holy Reliques were carried about in a chest called ἑλένη, by the Priests called *Helenophori*. 17. γακίνθια were *Lacedemonian* feasts, kept to the honour of *Apollo*, and his Boy *Hyacinthus*, whom he lost; therefore *Lycander* calls him πολύθρηνον, much lamented. 18. *Hypocaustria* were feasts to *Minerva*, for avoiding the dangers that come by firing, from ὑποκαίειν, to kindle or burn. 19. ὕσγηια, was a feast at *Argos*, so called from ὗς a Sow, because by them then this beast was sacrificed to *Venus*. 20. λαμπάδεια, so called from λαμπὰς, a Torch, or Lamp: This feast was kept to *Bacchus*, into whose Temple, in the night they used to carry burning Torches, and to place goblets full of Wine in all parts of the City. 21. μεγαλήσια were the feasts of *Cybele*, called *Magna Mater*, in which were exhibited divers spectacles to the people in the moneth of *April*. 22. μεταγείτνια, was *Apollo*'s festival, who was called *Metageitnius*; and the moneth in which it was kept was named μεταγειτνιών, which some say is *May*, others *July*. 23. μοιροφάγια, was a feast among the *Ægeans*, in which it seems they eat all of one dish, or else but once a day, or else each man apart. These are called μοιροφάγοι. 24. μουνυχία, the feast of *Minerva*, kept in the harbour of *Athens*, called *Munichium*. The

month

moneth of *March* was alſo called μαιμυχίων. 25. νηφάλια were ſober ſacrifices, without wine; therefore called ἄοινα; at *Athens* theſe ſacrifices were performed to *Venus Urania*; likewiſe to *Mnemoſyne*, *Aurora*, *Sol*, *Luna*, the Muſes and the Nymphs, and even to *Bacchus* himſelf. Sometimes they offered inſtead of Wine ὕδωρ μελίκρατον, water mingled with honey. 26. νυκτήλια were the night ſacrifices of *Bacchus*, whence he was called νυκτέλιος. 27. ὀινοχόη, were Athenian feaſts, ſo called from the great cup of the ſame name, which being filled with Wine, beardleſſe youths οἱ μέλλοντες ἀποκείρειν τὴν κόμην, ſaith *Athenæus*, *being to cut* their long hair offered to *Hercules*. 28. *Ornea*, the feſtivals of *Priapus*, who was called ὀρνεάτης, from *Ornæ*, a Town of *Peloponneſus*. 29. ὀσχοφόριον an Athenian feaſt, in which the noble youth carried ὄσχας, Vine branches into *Minerva*'s Temple. This feaſt was inſtituted when *Theſeus* returned mourning from *Crete*, upon the report of his fathers death *Ægæus*. 30. παναθήναια, the chief Athenian feaſt to the honour of *Minerva*; it was celebrated every fifth year. In this were divers ſhews; the youth then uſed to dance in armour, called πυρρίχη, from *Pyrrhus* the inventer. The Image of *Pallas* was then carried in a Ship called *Panathenaica*, in which the ſail called *Peplus* was ſpread; and on this was woven the Giant *Encellodus*, ſlain by *Pallas*. In this feaſt they uſed to run with lamps or torches; and ſo they did in the Feaſts called *Epheſtia* and *Promothea*; He that overcame, had for his reward καρπὸν ἐλαίας, the Olive fruit, that is, a pot of Oyl, whereof *Pallas* was the Inventer, and none but he, could by the Law carry any Oyle out of the Attick Countrey. 31. πυανέψια, were feaſts dedicated to *Apollo* in the moneth πυανεψιὼν which ſome take for *October*, others for *July*. This feaſt was ſo called from πύανα, from beans, or other kind of *legumina* conſecrated to *Apollo*. 32. σκίρα, an Athenian feaſt to *Minerva*; the moneth in which it was kept was called σκιροφοριὼν, from bearing about in proceſſion σκίρον or σκιάδιον, a Fan to make a ſhadow from the Suns heat. The Fan was carried by *Minerva*'s Prieſt, accompanied with the Gentry of *Athens* out of the Tower; from this they called *Miner-*

va,

va, *Scirada*. The month of this feaſt was thought to be *March* 33. Θαργήλια, this feaſt was dedicated to *Apollo* and *Diana* at *Athens*, in the month of *April*, which was called Θαργηλιών. In it the firſt fruits of the earth were offered to theſe gods, and boyled in the pot called Θάργηλος. 34. Διόνυσα, were feaſts to *Bacchus* the god of Wine, who was therefore Διόνυσος, and his Temple Διονύσιον, commonly called; this was an Athenian feaſt. 35. Θεόξενια, were feaſts dedicated to all the gods together. This feaſt by the Latines is called *dies pandicularis*, and *communicarius*. *Theoxenia* alſo were games exhibited to *Apollo*, who was called *Theoxenius*, and this κοινὴ ἑορτὴ common feaſt was at *Delphi*, conſecrated peculiarly to *Apollo*. This feaſt was ſo called παρὰ τὸ ξενίζειν τοὺς θεούς, becauſe all the gods were entertained at a feaſt. *Caſtor* and *Pollux* were the authors of this feaſt; for when *Hercules* was deified, he committed to theſe *Dioſcuri* the care of the *Olympick* games, but they deviſed this new feaſt of *Theoxenia*. It was chiefly obſerved by the *Athenians* in honour of forreign gods; for among them θεοὶ ξενικοὶ τιμώμενοι, ſaith *Heſychius*, the forreign gods were worſhipped. This feaſt is called by *Pindarus* ξενίαι τραπέζαι, hoſpitable tables, and the ſacrifice ξενισμός. 36. Θύια was the feaſt of *Bacchus*, in whoſe Temple three empty Veſſels in the night-time were filled with wine, but none knew how, for the doors were faſt locked and guarded. *Thuia* alſo was the firſt Prieſteſſe of *Bacchus*, from which the reſt are called *Thyadæ*. 37. τριετηρικὰ were the feaſts of *Bacchus* every third year, in Latine *Trienalia* and *Triennia*; of which *Ovid*, *Celebrant repetita Triennia Bacchæ*. Some other feſtivals the Greeks obſerved, but of leſs note.

Of theſe ſee Suidas, Athenæus, Rhodiginus Gyraldus, Heſychius, Tertullian, Auſtin, Plutarch, Jul. Pollux, the Scholiaſt of *Ariſtophanes, Meveſius*, and others.

The Contents of the Sixth Section.

Of the two prevalent Religions now in Europe. 2. *Of* Mahomets *Law to his Diſciples.* 3. *Of the* Mahumetans *opinions at this day.* 4. Mahomet, *not the Antichriſt.* 5. *Of their Sects, and how the* Turks *and* Perſians *differ.* 6. *Of the* Mahumetan *Religious Orders.* 7. *Of their other Hypocritical Orders.* 8. *Of their ſecular Prieſts.* 9. *Of the* Mahumetan *devotion, and parts thereof.* 10. *Of their Ceremonies in their Pilgrimage to* Mecca. 11. *The Rites of their Circumciſion.* 12. *Their Rites about the ſick and dead.* 13. *The extent of* Mahumetaniſm, *and the cauſes thereof.* 14. Mahumetaniſm, *of what continuance.*

SECT. VI.

Queſt.

Mahumetans, *their Religion.*

WHat are the two prevalent Religions this day in Europe?

A. Mahumetaniſm, and Chriſtianity. The former was broached by *Mahumet* the *Arabian*, being aſſiſted by *Sergius* a *Neſtorian* Monk, with ſome other Hereticks and Jewes, about ſix hundred years after Chriſt; for *Mahomet* was born under *Mauritius* the Emperour, *anno Chriſti* 591, and under *Heraclius*, *anno* 623. he was choſen General of the *Saracen* and *Arabian* Forces, and then became their Prophet, to whom he exhibited his impious doctrine and law,

law, which he pretended was delivered to him by the Angel *Gabriel*. But his Book, called the *Alcoran*, was much altered after his death, and divers different copies thereof ſpread abroad, many of which were burned, and one retained, which is now extant. This is divided into 124 Chapters, which are fraughted with Fables, Lyes, Blaſphemies, and a meer hodge-podge of fooleries and impieties, without either Language or Order, as I have ſhewed in the Caveat I gave to the Readers of the *Alcoran*; yet to him that readeth this Book a thouſand times, is promiſed a Woman in his Paradiſe, whoſe eye-brows ſhall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Muſaph*, that none muſt touch it till he be waſhed from top to toe; neither muſt he handle it with his bare hands, but muſt wrap them in clean linnen. When in their Temples it is publickly read, the Reader may not hold it lower then his girdle; and when he hath ended his reading, he kiſſeth the Book, and layeth it to his eyes. See *Lanicerus*, and others.

Q. *What Law did* Mahomet *give to his Diſciples?* *Their Law.*

A. His Law he divides into eight Commandements. The firſt is to acknowledge onely one God, and onely one Prophet, to wit, *Mahomet*. 2. The ſecond is concerning the duty of Children to their Parents. 3. Of the love of Neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent, which is carefully to be obſerved of all for one month or thirty days. 6. Of their charity and alms-deeds to the poor and indigent. 7. Of their Matrimony, which every man is bound to embrace at 25 years of age. 8. Againſt murder. To the obſerver of theſe commands he promiſeth Paradiſe; in which ſhall be ſilken Carpets, pleaſant Rivers, fruitful Trees, beautiful Women, Muſick, good Cheer, and choice Wines, ſtore of gold and ſilver Plate with precious Stones, and ſuch other conceits. But to thoſe that ſhall not obey this Law, Hell is prepared, with ſeven gates, in which they ſhall eat and drink fire, ſhall be bound in chains, and tormented with ſcalding waters. He proveth the Reſurrection by the ſtory of the ſeven Sleepers, which ſlept 360 years in a Cave. He preſcribes alſo divers moral

and judicial Precepts, as abſtinence from ſwines blood, and ſuch as die alone: alſo from adultery falſe witneſs. He ſpeaks of their *Fridays* devotion good works; of their Pilgrimage to *Meccha*; of c reſie to each other; of avoiding covetouſneſs, u oppreſſion, lying, caſual murther, diſputing abou *Alcoran*, or doubting thereof. Alſo of prayer, al waſhing, faſting, and Pilgrimage. He urgeth alſo pentance, forbiddeth ſwearing, commends friend will not have men forced to Religion; will not mercy or pardon to be ſhewed to enemies. He up valour in Battel, promiſing rewards to the courag and ſhewing that none can die till his time come, then is no avoiding thereof.

Q. *What other opinions do the* Mahumetans *hold a day?*

Their Opinions.

A. They hold a fatal neceſſity, and judge of th according to the ſucceſs. They hold it unlawful drink Wine, to play at Cheſs, Tables, Cards, or ſuch recreations. Their opinion is, that to have Image Churches is Idolatry. They believe that all who in their wars, go immediately to Paradiſe, which m them fight with ſuch cheerfulneſs. They think every man who lives a good life, ſhall be ſaved, Religion ſoever he profeſſeth; therefore they ſay *Moſes*, *Chriſt*, and *Mahomet*, ſhall in the reſurrec appear with three banners, to which, all of theſe th profeſſions ſhall make their repair. They hold every one hath two angels attending on him; the at his right hand, the other at his left. They eſte good works meritorious of Heaven. They ſay that angel *Iſraphil*, ſhall in the laſt day ſound his Trump at the ſound of which, all living creatures (angels excepted) ſhall ſuddenly die, and the Earth ſhall into duſt and ſand; but when the ſaid angel ſound his Trumpet the ſecond time, the ſouls of all that dead ſhall revive again: then ſhall the angel *Mi* weigh all mens ſouls in a pair of ſcales. They there is a terrible Dragon in the mouth of Hell; that there is an Iron bridge, over which the wi are conveyed, ſome into everlaſting fire, and ſome the fire of Purgatory. They hold that the Sun

ri

ising, and the Moon at her first appearing should be reverenced. They esteem Polygamy no sin. They hold it unlawful for any man to go into their Temples not washed from head to foot; and if after washing, he piss, go to stool, or break wind upward or downward, he must wash again or else he offends God. They say that the Heaven is made of smoak; that there are many Seas above it; that the Moons light was impaired by a touch of the Angel *Gabriels* wing, as he was flying along, that the Devils shall be saved by the *Alcoran*. Many other savourless and senseless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran*, Dialogue wise.

Mahomet not that great Antichrist spoken of by Saint Paul, and St. John.

Q. *Was* Mahomet *that great Antichrist spoken of by S.* Paul, 2 Thes. 2. *and by S.* John *in the* Apocalypse?

A. No: For *Mahomet* was an *Arabian*, descended from *Ismael* and *Hagar*: but *Antichrist* (if we will believe the ancient Doctors of the Church) shall be a *Jew*, of the Tribe of *Dan*. 2. *Antichrist* shall come in the end of the world, and as the Church anciently believed, immediately before Christs second coming; but *Mahomet* is come and gone, above a thousand years ago. 3. The ancient Fathers believed that the two Witnesses which shall oppose *Antichrist*, and shall be slain by him, are *Henoch*, and *Elias*; but these are not yet come. 4. The tradition of the primitive Church was, that *Antichrist* shall reign but three years and a half, supposing that this period of time is meant by time and times, and half a time: but *Mahomet* we know reigned many more years. 5. Antichrist will wholly oppose himself against Christ, vilifie him, set himself up in his stead; and to extol himself above all that is called God: but *Mahomet* doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, *&c.* as may be seen in his *Alcoran*. 6. Our Writers, as *Forbes*, *Cartwright*, &c. hold that Antichrist is described *Revel.* 9. under the name of that Star which fell from Heaven, having the key of the bottomless pit, and under the name of *Abaddon*, and *Apollyon*; but that *Mahomet* with his followers are set out in that same Chapter

under the four Angels bound in the great River Euphrates. 7. The Apoſtle 2 *Theſſ.* 2. ſaith, *that Antichriſt ſhall ſit in the Temple of God as God, and ſhall exalt himſelf above all that is called God.* But this cannot be meant of *Mahomet*, for he never ſate in the Temple of God, whether by this word we underſtand the Temple of *Jeruſalem*, or the Church of Chriſt; for he, and his Diſciples ſeparated themſelves from the Church of Chriſt, and will have no communion with Chriſtians. 8. Antichriſt is to come with ſigns and lying wonders, and by theſe to raiſe his Kingdome. But *Mahomet* came with the ſword, and by it ſubdued the neighbouring Nations, ſo that neither he, nor his followers did or do pretend to any wonders. 9. Our Writers ſay that Antichriſt is not to be taken for a particulur perſon, but for a whole company or ſociety of people under one head; but *Mahomet* was a particular perſon. 10. Antichriſt is to be deſtroyed by the breath of the Lords mouth; but *Mahomet* died a natural death. By all theſe reaſons then it appears, that *Mahomet* cannot be that great *Antichriſt* who is to come in the end of the world. Yet I deny not but he was an antichriſt in broaching a doctrine repugnant to Chriſts Divinity. Such an *Antichriſt* was *Arius*; likewiſe in perſecuting Chriſt in his members, he may be called *Antichriſt*; and ſo might *Nero*, *Domitian*, *Diocleſian*, and other perſecutors. Beſides, the number of the beaſt 666 is found in *Mohomet's* name, and ſo it is found in divers other names. If we conſider the miſeries, deſolation and blood that have followed upon the ſpreading of Mahumetaniſm in the world, we may with *Pererius* on *Revel.* 6. conclude that *Mahomet* is ſignified by death, which rideth on the pale Horſe, followed by Hell or the Grave; to whom was given power over the fourth part of the earth, to kill with the ſword, with famine, *&c.* for he was the death both of ſoul and body to many millions of people; upon whoſe wars followed deſtruction, famine, peſtilence, and many other miſeries, in that part of the world, where he, and his ſucceſſors have ſpread their doctrine and conqueſts.

Q. *Are all the Mahumetans for one profeſſion?*

A. No: for there be divers Sects amongſt them; but the

the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Hali* by the *Persians*. To this *Hali Mahomet* bequeathed both his Daughter and his *Alcoran*, which the *Persians* believe is the true Copy, and that of the *Turks* to be false. This *Hali* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation of the Law they embrace for the truest. As the Saracen *Caliphs* of old, exercised both the Kingly and Priestly Office; so both are claim'd by the modern *Persian*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the Persian Sophi contents himself with the Secular Government, leaving the Spiritual to the *Mustaed Dini*, who is as the *Mufty* in *Turky*. These two Sects differ in many points: for the *Arabians* make God the author both of good and evil; but the Persians of good only; the Persians acknowledge nothing eternal but God; the Turks say that the Law is also eternal; the *Persians* say that the blessed souls cannot see God in his essence, but in his Effects or Attributes; the Turks teach that he shall be visible in his Essence. The Persians will have *Mahomets* soul to be carried by the Angel *Gabriel* into Gods presence when he received his *Alcoran*. The Turks will have his body carried thither also. The Persians pray but three times a day, the Arabians five times; other differences they have; but these are the chief Doctrinal differences: the main is about the true *Alcoran*, the true interpretation thereof, and the true successor of *Mahomet*; for they hold *Eubocar*, *Osmen*, and *Homar*, whom the Turks worship, to have been Usurpers, and *Hali* the only true successor of *Mahomet*, whose Sepulcher they visit with as great devotion, as the Turks do the other three. See *Borrius Lanicerus, Knolles, Camerarius Jovius*, &c.

Q. *What religious Orders have the* Mahumetans?

A. Most of their Religious Orders are wicked and irreligious. For those whom they call *Imailer* and *religious brothers of love*, are worse then beasts in their lusts, sparing neither women nor boys; their habit is a long coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cymbals, which make a jangling sound; they walk with a book in their hand, containing love Songs & Sonners, in the *Persian* tongue; these go about singing, and receive mony for Mahumetans *their religious orders.*

their Songs, and are always bare-headed, wearing long hair, which they curle. The Order of *Calender* profeſſeth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a ſhort coat made of Wool and Horſe-hair, without ſleeves, they cut their hair ſhort, and wear on their heads Felt-hats, from which hangs tuffs of Horſe-hair, about a hand-breadth. They wear iron rings in their ears, and about their necks and arms; they wear alſo in their Yard an iron or ſilver ring of 3 *lib.* weight, whereby they are forced to live chaſtely; they go about reading certaine Rimes or Ballads. The Order of *Derviſes* go about begging almes in the name of *Haly*, Son in law to their god *Mahomet*. They wear two Sheep-ſkins dried in the Sun, the one whereof they hang on their back, the other on their breaſt; the reſt of their body is naked. They ſhave their whole body, go bare-headed, and burn their temples with an hot Iron. In their ears they wear rings, in which are precious ſtones, they bear in their hand a knotty club. They are deſperate Aſſaſſinates, will rob and murther when they find occaſion; they eat of a certain herb called *Aſſerad* or *Matſlach* which makes them mad; then they cut and ſlaſh their fleſh; the madder they are, the more they are reverenced. In *Natolia* near the Sepulchre of a certain Saint of theirs, is a Covent of theſe Monks, being above five hundred, where once a year there is kept a general meeting of this Order, about eight thouſand, over whom their ſuperior called *Aſſambaba* is Preſident. On the Friday after their Devotions they make themſelves drunk with *Aſſerad* in ſtead of Wine; then they fall to dancing in a round, about a fire, ſinging Ballades, which done, with a ſharp knife they cut flowers and figures on their ſkins, for the love of thoſe Women they moſt affect. This Feaſt holdeth ſeven days, which ended, with banners diſplayed, and drums beating, they depart all to their ſeveral Covents, begging almes all the way that they march. Their fourth Order called *Torlachs*, are cloathed like the *Derviſes*, but that they were alſo a Bears-ſkin inſtead of a Cloak, but they go bare-headed and ſhaven; they anoint their heads with Oyl againſt cold; and burn their Temples

againſt

againſt deſluctions. Their life is beaſtly and beggerly, living in ignorance and idleneſs; they are begging in every corner, and are dangerous to meet with in Deſart places, for they will rob and plunder; they profeſs Palmeſtry like our *Gypſies*, who uſe to pick ſilly Womens pockets as they are looking in their hands. They carry about with them an old man, whom they worſhip as a Prophet; when they mean to have mony from any rich man, they repair to his houſe, and the old man there propheſieth ſudden deſtruction againſt that houſe; which to prevent, the Maſter of the houſe deſires the old mans prayers, and ſo diſmiſſeth him and his train with mony, which they ſpend wickedly; for they are given to Sodomy and all uncleanneſs. See *Menavino, Nicholaus Nicholai, Septemcaſtrenſis*, &c.

Q. *Are there no other hypocritical Orders amongſt them?*

A. Yes, many more. Some wherof go naked, except their privities, ſeeming no ways moved either with Summers heat, or Winters cold; they can indure cutting and flaſhing of their fleſh, as it were inſenſibly, to have their patience the more admired. Some will be honored for their abſtinence in eating and drinking ſparingly and ſeldom. Some profeſs poverty, and will enjoy no earthly things. Others again profeſs perpetual ſilence, and will not ſpeak, though urged with injuries and tortures. Some avoid all converſation with men. Others brag of Revelations, Viſions, and Enthuſiaſmes. Some wear Feathers on their heads, to ſhew they are given to contemplation. Some have rings in their ears, to note their ſubjection and obedience in hearkning to ſpiritual Revelations. Some bear chains about their necks and arms, to ſhew they are bound up from the world; ſome by their mean cloaths brag of their poverty. Some to ſhew their love to hoſpitality, carry Pitchers of clean water, which they profer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have ſecret commerce with Women, and then give out that they conceive and bear children without the help of men, purpoſely to extenuate the miraculous birth of Chriſt. Some are *Antinomians*, affirming that there is no uſe of the Law, but that men are ſaved by Grace.

Some

Some are for traditions and merits, by which ſalvation is obtained, and not by Grace. Theſe addict themſelves wholly to Meditation, Prayer, Faſting, and other ſpiritual exerciſes; there be ſome, who be accounted Hereticks, for they hold that every man may be ſaved in his own Religion, and that Chriſts Law is as good as *Mahomets*; therefore they made no ſcruple to enter into Chriſtian Churches, to ſigne themſelves with the Croſs, and beſprinkle themſelves with Holy-water. Theſe Votaries have their Saints, to whom they have recourſe in their wants, and to whom they aſſign particular Offices: ſome have the charges of travellers, ſome of children, ſome of child-bearing women, ſome of ſecrets, and ſuch like. They have alſo their Martyrs, Reliques, and lying miracles.

See *Georgiovitz*, *Septemcaſtrenſis*, *Busbequius*, & others.

Q. *What Secular Prieſts have they?*

A. They have eight Orders or Degrees; 1. The *Mophti* or their Pope, on whoſe judgment all depend, even the Great Turk himſelf, both in ſpiritual and ſecular affairs. 2. The *Caldeleſcher*, who under the *Mophti* is judge of all cauſes, both Civil and Eccleſiaſtical. 3. The *Cadi* whoſe Office is to teach the people. 4. *Modecis*, who have the charge of Hoſpitals. 5. *Antiphi*, who publiquely read the heads of Mahumetan ſuperſtition, holding in one hand a naked Sword, in the other a Semiter. 6. *Imani* who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers ſing and call the people to prayer. 8. *Sophi*, who are their ſinging-men in their Temples. The higher Orders are choſen by the grand Seignour. The inferior by the people, who have a ſmall penſion from the Turk, which being inſufficient to maintaine them, they are force to work and uſe trades. There is required no more learning in them, but to read the Alcoran in *Arabian*, for they will not have it tranſlated. To ſtrike any of theſe, is the loſs of a hand in a Turk, but of life in a Chriſtian. In ſuch eſteem they have their beggarly Prieſts.

Their ſecular Prieſts.

See *Cuſtinian*, *Knolles*, &c.

Q. *Wherein doth the* Mahumetans *devotion conſiſt chiefly?*

A. In their multitudes of Moſches, or Temples, the chief of which is Saint *Sophi* in *Conſtantinople*, built or

Their Devotion.

or rather repaired by *Juſtinian*. 2. In their Hoſpitals, both for poor and ſtrangers. 3. In their Monaſteries and Schools. 4. In their waſhings, whereof they have three ſorts. One of all the body. Another of the private parts only. The third of the hands, feet, face, and organs of the five ſenſes. 5. In giving of almes either in mony or in meat; for their manner is to ſacrifice beaſts, but not as the *Jews* upon Altars; theſe beaſts they cut in peices and diſtribute among the poor. Their other ſacrifices, which either they offer, or promiſe to offer when they are in danger, are ſo divided, that the Prieſts have one ſhare, the poor another; the third they eat themſelves. 6. In making of Vows, which are altogether conditional; for they pay them if they obtain what they deſire, otherwiſe not. 7. In adorning their Temples with multitudes of Lamps burning with oyl, and with Tapeſtry ſpread on mats, upon which they proſtrate themſelves in prayer. On the walls are written in golden letters, *There is but one God, and one Prophet Mahomet*. 8. In praying five times a day, and on *Friday*, which is their Sabbath (becauſe *Mahomets* birth-day,) ſix times, bowing themſelves to the ground, twice as often as they pray. Whoſoever abſents himſelf, chiefly on *Fryday*, and in their Lent, is puniſhed with diſgrace, and a pecuniary Mulct. 9. In divers ridiculous ceremonies acted by their Prieſts, as pulling off the ſhooes, which all people are tied to do when they enter into their Temple; in ſtretching out the hands and joyning them together, in kiſſing the ground, in lifting up the head, in ſtopping of the ears with the fingers, in praying with their faces to the South, becauſe *Mecca* is there, in wiping their eyes with their hands, in obſerving a Lenten Faſt for one moneth in a year, changing the moneth every year, ſo that they faſt one whole year in twelve; and then they abſtain from all meat and drink, till the ſtars appear. In plucking off their hairs at the end of their Faſt, and in painting of their nayls with a red colour. 10. In Pilgrimages to *Mecca*, in circumciſion of their children, in feaſting at the Graves of the dead, and in other ſuch vain ceremonies. See *Georgiovitz*, *Knolles*, *Purchas*, &c.

Q. *What*

Q. *What Ceremonies obſerve they in their Pilgrimage to* Mecca ?

Their Pilgrimage to Mecca.

A. This journy is undertaken and performed every year, and it is held ſo neceſſary, that he who doth not once in his life go this Pilgrimage, ſhall be aſſuredly damned; whereas Paradiſe and remiſſion of ſins is procured to them that go it. The way is long and tedious to thoſe of *Greece*, being ſix months journey, and dangerous by reaſon of *Arabian* theeves, mountains of ſand, with which divers are overwhelmed; and want of water in thoſe ſandy and barren deſarts. Their chief care is to be reconciled to each other where there is any difference, before they go; for if they leave not behind them all grudges and quarrels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Eaſter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Janizaries* on Camels with eight pieces of Ordnance, a rich veſture for the Prophet, and a green Velvet covering wrought with gold to cover his Tomb, which the *Baſſa* delivers to the Captain of the Pilgrims. The Camels that carry theſe Veſtures are covered with cloth of gold, and many ſmall bells; the night before their departure is kept with great Feaſting and Triumphs. No man may hinder his wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the box with the *Alcoran*, is covered with cloth of gold and ſilk, the box with ſilk onely during the journey, but with gold and Jewels at their entring into *Mecca*. Muſicians alſo and Singers encompaſſe the Camel, and much vain Pomp is uſed in this Pilgrimage. They uſe divers waſhings by the way when they meet with water. When they come to *Mecca*, the houſe of *Abraham*, which they fable was miraculouſly built, receiveth a new covering and a new gate; the old veſture is ſold to Pilgrims, which hath a vertue in it to pardon ſins; after many idle Ceremonies performed, they go round about *Abrahams* houſe ſeven times; then they kiſſe a black ſtone, which they believe fell down thither from Heaven; at firſt it was white, but by the often kiſſing of ſinners, it is become black; then they waſh themſelves in the pond

Pond *Zunzun*, without the Gate five paces; this Pond the Angel ſhewed to *Hagar* when ſhe wanted water for *Iſmael*. Of this alſo they drink, and pray for pardon of their ſins. After five days abode at *Mecca*, they go to the *Hill of pardons*, 15 miles diſtant, and there they leave all their ſins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their return they muſt not look back to the Hill, leſt their ſins follow them. From hence they repair to *Medina*, where *Mahomets* Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run, that they may ſweat out all their ſins. Thence they come pure to the Seducers Tomb, which notwithſtanding they may not ſee, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50 in number to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain preſenteth the new one; without, each man gives to the Eunuchs handkerchiefs, or ſuch like, to touch the Tomb therewith; this they keep as a ſpecial Relique. When they return to *Egypt*, the Captain preſenteth the *Alcoran* to the *Baſſa* to kiſs, and then it is laid up again; the Captain is Feaſted, and preſented with a Garment of cloth of Gold. They uſed to cut in peices the Camel with his Furniture which carried the *Alcoran*, and reſerve theſe pieces for holy Reliques. The *Alcoran* alſo is elevated, that all might ſee and adore it, which done, every one with joy returns to his own home.

See *Vertoman*, *Lanicerus*, and others.

Q. *What Ceremonies uſe they about their Circumciſion?*

Their Circumciſion.

A. They are circumciſed about eight years of age; the Child is carried on horſe back, with a Tullipant on his head to the Temple, with a torch before him, on a ſpear deckt with flowers, which is left with the Prieſt as his Fee, who firſt nippeth the end of the ſkin of the Childs yard with pincers, to mortifie it, then with his Sizzers he nimbly cuts it off, preſently a powder is laid on to eaſe the pain, and afterward ſalt. The childs hands being looſed, looketh, as he is taught by the Prieſt, towards Heaven, and lifting up the firſt finger of his right hand, ſaith theſe words: *God is one God, and* Mahomet *is his Prophet.* Then he is carried home

home in ſtate after ſome prayers and offerings at the Church. Sometimes the child is circumciſed at home; and receiveth his name, not then, but when he is born. They feaſt then commonly three days, which ended, the child is carried with Pomp to the Bath, and from thence home, where he is preſented with divers gifts from his Parents Friends. Women are not circumciſed, but are tied to make profeſſion of their *Mahumetan* faith.

See *Georgiovitz*, & others.

Q. *What Rites do they obſerve about the ſick and dead?*

Their Rites about the ſick and dead.

A. Their Prieſts and chief friends viſit them, exhort them to Repentance, and read Pſalms to them. When any dieth, the Prieſt compaſſeth the Corps with a ſtring of beads, made of *Lignum Aloes*, praying God to have mercy on him; then the Prieſts carry it into the Garden, waſh it, and cover it with its own garments, with flowers alſo and perfumes, and his Turband is ſet on his head. Women perform this office to the body of a Woman. This done, the body is carried to the Temple with the head forwards, and ſet down at the Church-door, whilſt the Prieſts are performing their ſervice; then it is carried to the burial-place without the City: the Prieſts that pray for his ſoul, are paid for their pains, and feaſted at home. Some part of their good cheer is ſet on the grave, for the ſoul to feed on, or for alms to the poor. They believe there are two angels, who with angry looks, and flaming firebrands, examine the dead party of his former life, whom they whip with fiery torches if he be wicked; if good, they comfort him, and defend his body in the grave till the day of judgment; but the bodies of the wicked are knocked down nine fathoms under ground, and tormented by their angry angels, the one knocking him with an hammer, the other tearing him with an hook, till the laſt day; againſt this torment the *Turks* uſe to pray at the graves of the dead. The Women there do not accompany the dead to the grave, but ſtay at home weeping, and preparing good cheer for the Prieſts and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour; that a new ſpirit is put into it, is ſet upon its knees, and is examined by the foreſaid

foreſaid angels of his faith and works. They believe alſo that it is a work of charity, and conducible to the ſoul of the defunct, if the birds, beaſts, or ants be fed with the meat which they ſet on the graves of the dead. See *Menavino, Bellonius*, &c.

Q. *How far hath this* Mahumetan *Superſtition got footing in the world?*

A. Though it be not ſo far extended as Gentiliſme, yet it hath over-reached Chriſtianity; not in *Europe*, where Chriſtianity prevaileth, but in *Africa* where it hath thruſt out the ancient Chriſtian Churches, and erected the half-Moon inſtead of the Croſs, except it be among the *Abyſſins*, and ſome ſmall places held by the *Spaniard* or *Portugal*: But in *Aſia* it hath got deeper footing, having over-run *Arabia*, *Turkie*, *Perſia*, ſome part of *Mogols* countrey, and *Tartaria*, onely here and there ſome ſmall Congregations of Chriſtians are to be found; in *America* indeed it is not as yet known. Now the reaſons why this ſuperſtition is not ſo far ſpread, are theſe. 1. The continual jars, frivolous debates, & needleſs digladiations about queſtions in Religion among Chriſtians, which hath made the world doubt of the truth thereof, and takes away the end and ſcope of Religion, which is to unite mens affections; but the remedy is become the diſeaſe, & that which ſhould cure us, woundeth us. 2. The wicked and ſcandalous lives, both of Chriſtian Laity and Clergy: for the Mahumetans generally are more devout in their religious duties, and more juſt in their dealings. 3. The Mahumetans conqueſts have in thoſe parts propagated their Superſtition. 4. Their religion is more pleaſing to the ſenſe then Chriſtianity; for men are more affected with ſenſitive pleaſures, which *Mahomet* proffers in his Paradiſe, then with ſpiritual, which are leſs known, and therefore leſs deſired. 5. The greatneſs of the *Turkiſh* tyranny over Chriſtians; the rewards and honours they give to thoſe that will turn *Muſelmen*, or *Mahumetans*, are great inducements for weak ſpirits to embrace that Religion; for a Chriſtian Runegado that will receive Circumciſion among them, is carried about the ſtreets with great joy and ſolemnity, is preſented with many gifts, and made free from all taxes; for which very cauſe, many, both *Their Superſtition how far ſpread.*

Greeks

Greeks and *Albanians*, have received circumciſion. 6. The liberty which is permitted to multiply Wives, muſt needs be pleaſing to carnal-minded men. 7. They permit no man to diſpute of their *Alcoran*; to call any point of their Religion in queſtion; to ſell the *Alcoran* to Strangers, or to tranſlate it into other languages: It is death to offend in any of theſe, which is the cauſe of much quietneſs and concord among them. 8. They inhibit the profeſſion of Philoſophy among them, and ſo they keep the people in darkneſs and ignorance, not ſuffering the light to appear and to detect their errors. 9. They teach, that all who live a good life ſhall be ſaved, whatſoever his Religion be; this makes many weak Chriſtians revolt from their holy faith without ſcruple or check of conſcience; for what care they, whether they ſerve *Chriſt* or *Mahomet*, ſo they be ſaved? 10. They hold, that after a certain time of torments in Hell, the wicked ſhall be releaſed from thence; *this doctrine is more pleaſing to wicked men then Chriſtianity, which admits of no redemption from Hell, nor any mitigation of eternal torments.* 11. Men are much taken with moral outſides, whereby the Turks exceed Chriſtians; for they are more modeſt in their converſation generally then we; Men and Women converſe not together promiſcuouſly, as among us; they are leſs ſumptuous in their buildings; leſs exceſſive and phantaſtical in their cloaths; more ſparing in their diet, and altogether abſtemious; more devout and reverent in their Churches, ſo that they will not ſuffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kiſs it, and lay it in ſome place out of danger; and this is, becauſe the name of God and *Mahomets* Law is written upon paper; they are alſo more ſober in their ſpeeches and geſture, and more obedient to their Superiors then we are. 12. There is nothing more pleaſing to our nature then private revenge, which by Chriſts Law is prohibited, but by the Mahumetan Law is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianiſm* had infected moſt of the Eaſtern Churches; therefore it was no wonder if they received *Mahomets* Doctrine, which was grounded upon *Arius* his Hereſie. 14. They

ſuffer

ſuffer no man to blaſpheme Chriſt, but honour him, and ſpeak reverently of him; ſo they do of *Moſes* and *Abraham*; which makes that neither *Jews* nor *Chriſtians* are in thoſe parts much averſe from, or violent againſt their Religion. 15. They have been always very zealous and diligent in gaining Proſelytes, and yet force no man. For theſe, and ſuch like reaſons, let us not wonder at the great encreaſe of Mahumetaniſm in the world.

Q. *Of what continuance is Mahumetaniſm?*

Mahumetaniſm, of what continuance.

A. Mahomet was born in the year of Chriſt, 592. in the time of S. *Gregory* the Pope, and *Mauritius* the Emperor: according to *Genebrard* he lived 63. years, of which he ſpent 23 years in ſpreading of his doctrine, then died in the year of our Lord 655. *Conſtance* being Emperour, and *Eugenius* the firſt Pope; So that Mahumetaniſm hath laſted already above 1000 years, to the great oppreſſion and vexation of the Church of Chriſt, and to the eternal diſhonour of Chriſtian Princes, who if they had ſpent but the tenth part of that blood againſt the Turks, which they have ſhamefully and ſinfully ſhed in their own private quarrels, there had not been at this day any remainder of that damnable Sect, which hath longer continued a ſcourge to the Church of Chriſt, then ever any enemy did againſt Gods people of old. For the *Egyptians* oppreſſed the *Iſraelites* ſcarce 200 years; the *Canaanites* 20 years; the *Moabites* 18 years; the *Philiſtines* 40 years; the *Aſſyrians* and *Chaldeans* from the firſt to the laſt, did not vex & oppreſs Gods people above 300 years; afterward they were oppreſſed by *Antiochus Epiphanes* 40 years, the Chriſtian Church from *Nero* till *Conſtantine* was afflicted about 260 years; and afterward by the *Goths* and *Lombards* near 300 years. But this oppreſſion of the Church by *Mahomet* hath, as I ſaid, laſted above a thouſand years. The reaſons are divers as I have ſhewed in the former queſtion, to which may be added theſe. 1. By this long perſecution and tyranny of the Turks, God will try and exerciſe the faith, patience, conſtancy, and other vertues of his people, which would corrupt and purifie like ſtanding water, or *Moab* ſetled upon the Lees, not being poured from veſſel to

veſſel. How can the courage of a Souldier be known but in a ſkirmiſh? or the ſkill of a Mariner, but in a ſtorm; *Marcet ſine adverſario virtus*; that tree, ſaith *Seneca*, is moſt ſtrongly rooted in the ground, which is moſt ſhaken with the wind. *Nulla eſt arbor fortis & ſolida, niſi in quam venti ſæpius incurſant, ipſa enim vexatione conſtringitur, & radices certius figit.* 2. God is pleaſed to continue this tyranny and power of the Mahumetans, to the end that Chriſtian Princes may love each other, and ſtick cloſe together againſt the common Enemy; that their Military Diſcipline might be exerciſed abroad, and not at home: For this cauſe the wiſeſt of the Romans were againſt the utter deſtruction of *Carthage*, fearing leſt the Romans wanting an Enemy abroad, ſhould exerciſe their Swords againſt themſelves; which fell out accordingly. For the ſame cauſe God would not utterly deſtroy the *Philiſtines*, *Ammonites*, *Moabites*, and other neighbouring Enemies of the *Jews*. But ſuch is the madneſs of Chriſtians, that though we have ſo potent an enemy cloſe at our doors ready to devour us, yet we are content to ſheath that Sword into our own bowels, which we ſhould imploy againſt the common foe. 3. God will have this Sword of Mahumetaniſme to hang over our heads, and this ſcourge to be ſtill in our eyes, that thereby we may be kept the more in awe & obedience; that if at any time we ſtart aſide like a broken bowe, we may return again in time, conſidering God hath this whip ready, and at hand to correct us. Thus God left the Canaanites among the Jews, to be pricks in their eyes, and goads in their ſides. *I will not* (ſaith the Lord) *drive out any from before them of the Nations which* Joſhua *left when he died; that through them I might prove* Iſrael, *whether they will keep the way of the Lord to walk therein, &c. therefore the Lord left theſe Nations without driving them out haſtily.* See *Judg.* 2. 21, 22. and 3. 1, 2, 3, &c. 4. God is content to continue this Mahumetan Sect ſo long, becauſe Juſtice is exerciſed among them, without which, a State or Kingdom can no more ſtand, then a tree without a root, or an houſe without a foundation: they are alſo zealous and devout in

in their way; and great enemies to Idolatry, ſo that they will permit no Images to be painted or carved among them; knowing that God is not offended ſo much againſt any ſin as againſt Idolatry, which is ſpiritual adultery, moſt deſtructive of that matrimonial conjunction between God and us. 5. The Lord by the long continuance of the Mahumetaniſm, will puniſh the perfidiouſneſs and wickedneſs of the Greek Emperors, as likewiſe the multitude of Hereſies and Schiſmes hatched in that Church. 6. This Sect of Mahumetaniſm is ſo made up of Chriſtianiſm, Judaiſm, and Gentiliſm, that it abates the edge of any of theſe Nations, from any eager deſire of its extirpation.

The Contents of the Seventh Section.

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Pelagians, Predeſtinati, *and* Timotheans. 36. *The* Neſtorians, Eutychians, and their Spawn.

SECT. VII.

Queſt.

WHat is the other great Religion profeſſed in Europe?

A. Chriſtianity, which is the Doctrine of Salvation, delivered to man by Chriſt Jeſus the Son of God, who aſſuming our nature of a pure Virgin, taught the Jewes the true way to happineſſe, confirming his doctrine by ſignes and miracles; at length ſealed it with his blood; and ſo having ſuffered death for our ſinnes, and roſe again for our juſtification, he aſcended to his Father, leaving twelve Apoſtles behind him to propagate this doctrine through the world, which they did accordingly, confirming their words with miracles, and their own blood; and ſo this light of the Goſpel ſcattered all the fogs and miſts of Gentile ſuperſtition; at the ſight of this Ark of the new Covenant, the Dagon of idolatry fell to the ground: when this Lyon of the Tribe of *Judah* did roar, all the beaſts of the forreſt, that is, the Pagan Idols or Devils rather, hid themſelves in their dens. *Apollo* complained that his Oracles failed him, and that the Hebrew child had ſtopped his mouth When it was proclaimed at *Palores* by *Thanas* the Egyptian Ship-maſter, that the great god *Pan* was dead, all the evil ſpirits were heard to howl and bewail the overthrow of their kingdome; *Porphyrie* complained that the preaching of Chriſt had weakened the power of their gods, and hindred the gain of their Prieſts. The bones of *Babylas* ſo hindred *Apollo* that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with earthquake and thunder, when *Julian* ſent to conſulte with the Oracle. Such was the irreſiſtible power of the two-edged ſword which came out of Chriſts mouth, that nothing was able to withſtand it. The little ſtone cut out of the mountain without hands

Chriſtianity its beginning.

ſmote the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak Fiſhermen, did the great Potentates of the world ſubmit their Scepters. Thus the ſtone which the builders refuſed, became the head of the corner; it was the Lords doing, and its marvellous in our eyes. The terrible beaſt which with his Iron teeth deſtroyed all the other beaſts, is deſtroyed by the weakneſs of preaching, againſt which the more the *Roman* Empire ſtrugled, the more it was foiled, and found by experience, that the blood of Martyrs was the ſeed of the Church, which conquered the great Conquerors, not with acting, byt with ſuffering; not by the Sword, but by the Word, and more by their death, then by their life: like ſo many *Samſons* triumphing over theſe *Philiſtines* in their death and torments.

Q. 2. *Seeing the power of Religion was ſo irreſiſtible in the beginning, that it carried all like a torrent before it, how came it to grow ſo weak within 600 years, that it yielded to* Mahumetaniſm?

A. When God ſaw that the ungrateful profeſſors of Chriſtianity began to loath that heavenly *Manna*, and to covet for Quales of new Doctrine, he gave them leave to eat and poyſon themſelves therewith. He was not bound to caſt pearls before ſwine, and to give that which was holy to dogs. In his juſt judgments he removed the Candleſtick from thoſe who rejected the light, and delighted themſelves in darkneſs; it was fit the Kingdom of God ſhould be taken from them, and given to a people that ſhould bring forth the fruits thereof. They deſerved to be plagued with a famine who grew wanton and ſpurned againſt their ſpiritual food. Beſides, when the Devil perceived he could do no good by open hoſtility and perſecution, but the more burthen he laid upon the Palm, the more it flouriſhed, and the oftner he flung the Gyant of Religion to the ground, the ſtronger it grew with *Antæus*: he reſolved at laſt to joyne the Foxes tail to the Lyons ſkin, and to try whether the heat of the Sun would not make the Traveller ſooner forſake his cloak, then the impetuoſity of the Winde. He choaks all Zeal and Sincerity with the baits of Wealth and Honour; he

he poyſons them with ambition, pride, covetouſneſs, & envy; the evil man ſowed the tares of diſſention and heretical Doctrines in the Lords fields; the ſpiritual huſbandman grew careleſs and idle, the Shepherds neglect their flocks, the dogs grow dumb, and ſo the Lords ſheep are ſuffered to ſtray, and become a prey to the wolves. The watch-men being inebriated with honour, wealth, eaſe, and ſecurity, fall aſleep on the walls, and let the enemy ſeiſe on the Lords City. It was not then the weakneſs of Chriſtian Religion that was the cauſe of *Mahomets* prevailing; for the heat of the Sun is not weak, though it cannot ſoften the clay; nor is the good ſeed that is caſt into barren ground, to be blamed, if it doth not fructifie; neither is the preaching of the Goſpel impotent and weak, becauſe it doth not always edifie. All the water in the Sea cannot mollifie a rock, nor all the rain in the clouds fecundate a ſtony barren ground. The ſubject muſt be capable, or elſe the agent cannot operate. *Mahumetaniſm* then prevailing upon Chriſtianity, proceeded from the voluntary perverſneſs of mens hearts, from the malice and craft of the Devil, and from the juſt judgements of the Almighty.

Q. 3. *What were the Engines that Satan uſed to overthrow Religion in the beginning?*

Religion by what Engines battered.

A. Open Perſecution and Hereſie; with the one he deſtroyed the bodies, with the other he poyſoned the ſouls of Chriſtians. Perſecution with *Saul* killed its thouſands, but Hereſie with *David*, ten thouſand. Perſecution was the Arrow that did fly by day, but Hereſie the Peſtilence that raged in the darkneſs. Perſecution was the pruning knife that lopped the branches of Religion, but Hereſie the axe laid to the root of the tree. Perſecution was the Dragon that drove the Woman into the wilderneſs, but Hereſie the Beaſt that ſpake Blaſphemies. Open perſecution began in *Nero* a Tyrant, but hereſie in *Simon* a Witch. Open perſecution began about 66 years after Chriſts aſcention, but hereſie immediately after Chriſts departure, about the ſixth year, in the beginning of *Caligula's* reign. Perſecution is the wilde Boar of the Forreſt, but Hereſie the little Fox that eateth up the Grapes of the Lords Vineyard.

Q. 4. *Who was the first Heretick that opposed the Orthodox Religion, and what were his opinions?*

Hereticks and Hereſies, namely Simon Magus.

A. Simon called *Magus*, becauſe he was a Witch; a *Samaritan* by birth, and a Chriſtian by profeſſion; he would have bought the gifts of the Holy Ghoſt for money, *Act.* 8. 13. He denied the Trinity, and affirmed himſelf to be the true God. He taught that the world was made by the Angels, not by God. And that Chriſt came not into the world, nor did he truly ſuffer. He denied alſo the Reſurrection of the fleſh, and permitted promiſcuous Marriages. He likewiſe affirmed that the true God was never known to the Patriarchs and Prophets. This point was afterward maintained by *Menander*, *Cerinthus*, *Nicholas*, *Saturninus*, and *Baſilides*, ſucceeding Hereticks. Upon this Doctrine alſo the *Tertullianiſts*, and *Anthropomorphits* grounded their Hereſie, in aſcribing a humane body to God. His denying of the trinity, begot afterwards the *Sabellians*, *Samoſatenians*, *Montaniſts*, *Praxians*, *Photinians* and *Priſcillianiſts*. His Hereſie of the Creation of the world by Angels, begot the *Marcionites*, *Manichees*, and the *Angelick* hereticks, who worſhipped *Angels*. In ſaying that Chriſt came not, nor ſufferred, he gave occaſion to the Hereſies of *Valentinians*, *Cerdonians*, *Marcionites*, *Aphthardocites*, *Docits*, *Samoſatenians*, and *Mahumetans*. Upon his denyal of the Reſurrection, *Baſilides*, *Valentinus*, *Carpocrates*, *Apelles*, and the *Hierachits*, grounded their Hereſies. Beſides, *Epicuriſm*, *Libertiniſm*, and *Atheiſm* got vigour hereby. By permitting licentiouſneſs and promiſcuous copulation, he gave occaſion to the *Baſilidians*, *Gnoſticks*, *Manichees*, *Acatians*, *Eunomians*, and *Mahumetans* to live like beaſts, and to ſlight *Marriage*. Beſides theſe impious opinions, he held Magick and Idolatry lawful. He gave to the Angels barbarous names. He ſlighted the Law of *Moſes*, as being not from God; and blaſphemouſly denyed the Holy Ghoſt to be a ſubſtance, but a bare vertue or operation, and cauſed his Diſciple to worſhip his whore *Helena*, or *Selene*, for a goddeſs.

See *Auſtin*, *Irenæus*, & *Epiphanius* upon this ſubject, in their Books they wrote againſt Hereſies.

Q. 5. *Why did Simon Magus and his Scholars, with many other Hereticks ſince him, beſides Jews and Mahumetans deny the Trinity.*

A. Partly

A. Partly the malice of Satan who hates and perſecutes the truth, partly the pride of Hereticks, who would ſeem wiſer then the Church, partly their ignorance, becauſe by natural reaſon they cannot comprehend this ineffable myſtery, & partly malice againſt Chriſt, whoſe Divinity is denied by Jews and Mahumetans, bred this Hereſie: notwithſtanding the truth is plainly ſet down both in the old and new Teſtament, aſſerted by all the Greek and Latin Fathers, confirmed by all General Councils, and proved by all Orthodox Divines, that it is no more repugnant to natural reaſon for the Father, Son, and Holy Ghoſt to be one God, then for the ſoul, mind, & body to be one man; but becauſe this Doctrine is ſufficiently proved by all Divines, both ancient and modern, and all objections to the contrary anſwered & refuted, I will forbear to ſet down what is ſo plain and obvious, already handled by ſo many Pens, and will only ſhew that the Doctrine of the Trinity was not unknown even by the light of nature to the Gentile Philoſophers, Poets & Sybills. *Zoroaſtres* ſpeaketh of the Father, *who having perfected all things, hath delivered them to the ſecond Mind, which Mind* (ſaith he) *hath received from the Father knowledge and power.* Here is a plain teſtimony of the firſt and ſecond perſon. Concerning the third, he ſaith, *that the Divine love proceedeth from the Mind or Intellect*, what elſe is this divine love but the Holy Ghoſt? The *Chaldæan Magi*, which were their Philoſophers acknowledged three beginnings, to wit, *Ormaſes*, *Mitris*, and *Ariminis*, that is God, the Mind, and Soul, *Mercurius Triſmegiſtus* taught his *Egyptians*, *that God, who is life, and light, begot the* Word, *who is the other* Intellect, *and maker of all things, and together with him another, who is the* firy *God, or* Spirit; here the three perſons are diſtinctly named. He ſheweth alſo *that the ſubtil intellectual Spirit by the power of God did move in the Chaos*; this is conſonant to the words of *Moſes*, *the Spirit of God moved on the waters. Orpheus* ſingeth the praiſes *of the Great God, and of his Word which he firſt uttered. Pythagoras* and his Schollars were not ignorant of this Myſtery, when they placed all perfection in the number of three, and made love the Original of all things. *Zeno* the *Stoick* confeſſeth *that* Λογος *the Word is God, and*

Trinity denyed by Simon Magus *and his Schollars, with others beſides Jews and Mahumetans, and why.*

and the Spirit of Jove. Socrates acknowledgeth *God to be the* Mind *or* Intellect, *that the Eſſence of God is his* Idea, *which he begets by the knowledge of himſelf, and by which he made the World. Numenius* the *Pythagorean, Plotinus, Jamblichus,* and others, do write very plainly of the three *Hypoſtaſes* or perſons in the Trinity, ſo that no Chriſtian can write more fully, as may be ſeen in their own words, as they are alledged by *Du-Pleſſis* in his Book of the truth of Chriſtian Religion; who citeth alſo certain Oracles of *Serapis* the Egyptian chief Idol or Devil; and of *Apollo* out of *Suidas*, by which we may ſee how the evil Spirits are forced to confeſs the Trinity. I could alſo alledge the teſtimonies of the *Sybills* to the ſame purpoſe; but becauſe I ſtudy brevity, and theſe Heathen teſtimonies and Sybillin verſes, are cited by *Clemens Alexandrinus*, *Origin* againſt *Celſus*, *Cyril* againſt *Julian*, *Euſebius* in his preparation, Saint *Auguſtine* in his books of the City, &c. I forbear to inſiſt any more on this ſubject. And as the Gentiles gave teſtimony to this plurality of perſons, ſo did the Jews alſo, though now they reject this Doctrine, thinking that we by worſhipping the Trinity, do worſhip three Gods; but their ancient Rabbins do prove the Trinity out of the Old Teſtament, as *Rabbi Simeon*, the ſon of *Johai* brings a place out of *Rabbi Ibba* upon *Deut. 6. Hearken, O Iſrael, the Lord our God is one God.* In the Hebrew thus יהוה אלהינו יהוה אחד *Jehovah Elohenu Jehovah Echad.* He ſhewes that the firſt *Jehovah* is God the Father; the ſecond word *Elohenu* our God, is God the Son; for ſo he is called by the Prophet, and Evangeliſt, *Emanuel, God with us.* The third word *Jehovah*, is God the holy Ghoſt. And the fourth word *Echad*, that is *One*, is to ſhew the Unity of Eſſence in this plurality of perſons. Many other paſſages I could alledge out of the writings of the ancient Rabbies to confirm this truth; but this is already performed by *Galatinus* in his Books *De arcanis Catholicæ veritatis.*

Q. 6. *Who were* Simons *principal Scholars, and what were their opinions?*

Menander. A. *Menander* a Samaritan alſo, and a Magician. He flouriſhed at *Rome*, in the time of *Titus* about 49. years after Chriſt. He held the ſame impious Opinions that *Simon*

Simon did; but differed from him in saying that himself and not *Simon*, was the Saviour of the world; and that therefore all should be baptized in his name. and not in the name of *Simon* or Christ, and that all such should in power excel the Angels, and should live immortally here; so he denied the Resurrection of the flesh. To him succeeded *Saturninus* and his fellow Schollar *Basilides*, about the fifteenth year of *Adrian* the Emperor, and after Christ the hundreth. *Saturninus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturninus* held the same impieties with *Simon* and *Menander*, but differed from them in saying that the world was made onely by seven Angels, and not by all, against the Will and Knowledge of God. He taught also that some men were naturally good, and some naturally evil; and that nothing must be eat that hath life in it, which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the ancient holy Prophets spake, and were sent by Satan. *Saturninus*.

Basilides also was a *Simonian* Heretick, but differed from him, in holding there were so many Heavens as days in the year, to wit 365. The chief god he called Ἀβρασὰξ, in the letters of which name are contained 365. He held also that this inferiour World and Man was created by the 365th, or last Heaven. He taught also that the superiour god *Abraxas* begot the *Minde*, this the *Word*: Of the *Word* came *Providence*, and of *Providence Wisdome*: Of *Wisdome* the *Angels* were begot, the last of which was the God of the Jews, whom he calls an ambitious and turbulent God, who had attempted to bring all nations in subjection to his people. He said that Christ was sent by *Abraxas* to oppose the turbulent God of the Jewes, and doth not call him *Jesus* and Saviour, but *Goal* a Redeemer. He held it unlawful to suffer Martyrdom for Christ; He permitted Idolatry, and taught that no voluntary sin was pardonable, and that Faith was not the gift of God, but of Nature, as also Election. The other Errors which this *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained. *Basilides*.

See *Irenæus*, *Austin*, *Theodoret*, *Tertullian*, *Epiphanius* &c.

Q. 7. *What was the Religion of the* Nicholaitans *and* Gnosticks?

A. The

Nicholaitans.

A. The *Nicholaitans*, ſo called from *Nicholas* one of the ſeven Deacons, *Act.* 6. and whoſe works Chriſt hated, *Rev.* 2. gave themſelves to all uncleanneſs and fleſhly luſts, teaching that men ought to have their Wives in common. They made no ſcruple of eating things offered to Idols. At their meetings or love Feaſts, they uſed to put out the lights, and commit promiſcuous adulteries with each others Wife. They taught that the world was made by the copulation of light and darkneſs, out of which angels, dæmons, and men were procreated. Mans ſeed and menſtruous blood

Gnoſticks.

were with them ſacred, and uſed by the *Gnoſticks* in their divine ſervice, whereby they brought an odium upon Chriſtianity. They would not have God but angels creators of this inferiour world, which angels they called by divers barbarous names. *Nicholas* the father of this Sect, was by birth an *Antiochian*, whoſe doctrine began to ſpread about the beginning of *Domitians* reign, after Chriſt 52 years, before S. *Johns* baniſhment into *Pathmos*. The profeſſors of this Sect did long retain the name of *Nicolaitans*, but were called *Gnoſticks* from γνῶσις Knowledge, which proud title they gave themſelves, as if their knowledge had been tranſcendent above other men. But their knowledge was ſo whimſical, that neither they, or any elſe underſtood it; they babled much concerning their *Æones*, and of *Jaldabaoth*, who made the heavens, and all things we ſee, of water. They aſcribed divers ſons to their chief *Æon*, to wit, *Ennoia*, *Barbeloth*, and *Prunicon*, which they named Chriſt. They held that moſt things were procreated of the *Chaos*, and the *Abyſſe* of water and darkneſs. They taught alſo that in faithful men were two ſouls, one holy, of the divine ſubſtance, the other adventitious by divine inſufflation, common to man and beaſts. Theſe are the ſouls that ſin, and which paſſe from man to beaſt, after the opinion of *Pythagoras*, they held alſo there were two Gods, a good and an evil; as the *Manichees* afterward did. They made Jeſus and Chriſt two diſtinct perſons, and that Chriſt deſcended in *Jeſus* when he was thirty years old, and then he wrought miracles. On this Doctrine the *Eutychians* and *Neſtorians* grounded their

their Hereſies. They would have none to ſuffer Martyrdom for Chriſt, who they ſaid converſed on the earth after his Reſurrection 18 moneths. This Hereſie was much ſpread in *Aſia* and *Egypt* about 129 years after Chriſt, and in *Spain* it flouriſhed after Chriſt 386 years. Out of this Sink, the *Valentinians*, *Manichees*, and *Priſcillianiſts* ſucked their poyſon. *See Irenæus Tertullian, Auſtin, Theodoret*, &c.

Q. 8. *Of what Religion were the* Carpocratians?

A. Carpocrates by birth an *Alexandrian* in *Egypt*, who flouriſhed about the year of Chriſt 109. in the time of *Antoninus Pius*, and was contemporary with *Saturnius*; this *Carpocrates*, I ſay, taught there were two oppoſite Gods; that the Law and good works were needleſs to thoſe that had faith: that we could not avoid the rage of evil ſpirits, but by doing evil, for that was the way to pleaſe them. Therefore they gave themſelves over to Magick and a Libidinous life. They taught alſo that Chriſt was a meer man, and that their Maſter *Carpocrates* was the better man; hence ſprung up the *Samoſatenians* and *Arrians*. They ſaid alſo that Chriſt was begot as other men, of *Joſeph* and *Mary*; and that only his ſoul aſcended into Heaven. They held *Pythagorean* tranſanimation, but denied the Reſurrection, and that this world was not made by God, but by Satan. Becauſe their diſciples ſhould not publiſh their abominable myſteries, they put a mark by a bodkin on their right Ear. *Carpocrates* carried about with him his Punk *Marcellina*. *Carpocrates* See the Authors above named, *Euſebius* alſo, and *Clemens Alexandrinus*.

Q. 9. *What was the Religion of* Cerinthus, Ebion, *and the* Nazarites?

A. Cerinthus being a Jew by birth, and circumciſed, taught that all Chriſtians ought to be circumciſed: He lived in the time of *St. John* the Apoſtle, who would not enter into the ſame Bath with that pernicious Heretick. He ſpread his Hereſie in *Domitians* time, about 62 years after Chriſt. He held the ſame impious Tenets that *Carpocrates*, and taught that it was *Jeſus* who died and roſe again, but not Chriſt. He denied the Article of life eternal, and taught that the Saints ſhould enjoy in *Jeruſalem* carnal delights for a 1000 years; the maintainers of this whimſie afterward were the *Origeniſts*, *Chiliaſts*, or *Millenaries*, and on this *Mahomet* *Cerinthus.*

founded

founded his paradiſe. *Ebion* was a *Samaritan* by birth, but he would be eſteemed a Jew. He lived alſo in *Domitians* time. He denied Chriſts Divinity, and held the neceſſity of the Ceremonial Law, with *Cerinthus*: and that the uſe of fleſh was unlawful, becauſe all fleſh was begot of impure generation. The *Ebionites*, of all the New Teſtament admitted onely S. *Matthews* Goſpel, becauſe it was written in Hebrew. The *Ebionite* Hereſie did not continue long under the name of *Ebion*, but under other names, to wit, *Sampſei*, and *Eleeſitæ*. Againſt theſe Hereticks S. *John*, who lived in their time, wrote his Goſpel, to prove Chriſts Divinity, and rejected S. *Pauls* Epiſtles, becauſe they reſel the Ceremonial Law. As for the *Nazarites* or *Nazarens*, they were before *Cerinthus* and *Ebion*, about the end of *Nero*, 37 years after Chriſt. They were the firſt that retained Circumciſion with Baptiſm, and the Ceremonial Law with the Goſpel. They were led much with private Revelations and Enthuſiaſmes. They had more Goſpels then one; to wit, the Goſpel of *Eve*, and that which they called the Goſpel of perfection. They were much addicted to fables. *Noahs* wife they called *Ouria*, which ſignifieth fire in *Chaldee*; ſhe oftentimes ſet the ark on fire, which therefore was ſo many times rebuilt. They make her alſo the firſt that imparted to mankinde the knowledge of Angels.

Ebionites.

Nazarites.

See Epiphanius, Euſebius, Auſtin, &c.

Q. 10. *What was the Heretical Religion of the* Valentinians, Secundians, *and* Ptolemians?

Valentinians.

A. The *Valentinians*, who from their whimſical knowledge were called *Gnoſticks*, had for their maſter, *Valentinus* an *Egyptian*, who lived in the time of *Antonius Pius* Emperour, about a 110 years after Chriſt. He taught that there were 30 *Æones*, Ages, or Worlds, who had their beginning from *Profundity* and *Silence*; that being the Male, this the Female. Of the Marriage or Copulation of theſe two, were begot *Underſtanding* and *Truth*, who brought forth eight *Æones*. Of the *Underſtanding* and *Truth*, were begot the *Word* and *Life*, which produced 10 *Æones*. The *Word* and *Life* brought forth *Man* and the Church, and of theſe were procreated 12 *Æones*; theſe 8. 10. and 12. joyned together, made up the 30. the laſt of theſe 30 being abortive,

tive, produced the Heaven, Earth and Sea. Out of his imperfections were procreated divers evils, as darkneſs out of his fear, evil ſpirits out of his ignorance, out of his tears ſprings and rivers; and out of his laughter light. They alſo taught that Chriſts body was meerly ſpiritual, and paſſed through the Virgin, as through a conduit or pipe. Evil was natural (they ſaid) to the creature, and therefore they made God the author of evil, which afterward was the Doctrine of the *Manichees*. They held that only the Soul was redeemed, and that there ſhould be no Reſurrection of the Body. Faith (they taught) was natural, and conſequently ſalvation, which all did not attaine for want of good works; this was the *Pelagian* Doctrine afterward. They made three ſorts of men; to wit, ſpiritual, who were ſaved by faith onely: theſe they called the ſons of *Seth*, hence the *Sethian* Hereticks. The ſecond ſort are animal, or natural, who are ſaved by Works, and are of *Abel*; hence the *Abelites*. The third ſort are carnal, who cannot be ſaved; theſe are of *Cain*; hence the *Cainite* Hereticks. They eat of things offered to Idols, ſlighted good Works as needleſs, and rejected the old Prophets. *Valentinus* his chief Scholar and Succeſſor was *Secundus*, whoſe Diſciples called *Secundians*, changed the name, but retained the Doctrine of *Valentinus*, permitting all kind of vicious life, in that they held Knowledge without good Works would bring men to Heaven. *Valentinus* held that the *Æones* were only the defects of the divine Mind; but *Secundus* ſaid they were true Eſſences, ſubſiſting by themſelves. He added alſo Light and Darkneſs to the eight principal *Æones*, and ſo made up ten. To *Secundus* ſucceeded *Ptolemæus* in *Valentinus* his School. He gave to *Bathos*, or *Profundity*, two Wives; to wit, Ἔννοια, that is *Cogitation*; and Θέλησις, that is *Will*. By the former Wife *Bythus*, he procreated Νοῦν, the *Minde*; and by the other he begot Ἀλήθειαν, the *Truth*. *Ptolomæus* alſo ſlighted the Old Law.

Secundians

Ptolemæans See *Irenæus* *Epiphanius* *Auſtin*, *with his Commentator* *Danæus*, &c.

Q. 11. *Of what opinion were the* Marcites, Colarbaſii, *and* Heracleonites?

A. *Marcus* was a notable Magician, who lived under *Antonius Pius*, about 115. years after Chriſt. His Scholars

Schollars called themſelves *Perfect*, and bragged that they were more excellent then *Peter* or *Paul*. They denied Chriſts humanity, and the reſurrection of the fleſh. They held two contrary beginnings, or Gods; to wit, Σιγὴ, that is, *Silence*; and λόγος, that is, *ſpeech*. From theſe the *Marcionites* and *Manichees* borrowed their two principles. They retained their *Æones* of *Valentinus*, but reduced them to four; to wit, *Silence*, *Speech*, and two unnamed, ſo inſtead of the *Chriſtian Trinity*, they held a *Quaternity*. They taught that all men, and every member in mans body, were ſubject to, and governed by certain letters and characters. They baptized not in the Name of the Father, Son, and Holy Ghoſt; but in the name of the Father unknown, of Truth the Mother of all, and of him who deſcended upon Jeſus. By Magical words they bragged that they could turn the Sacramental Wine into blood, and bring down the grace of God from Heaven into the chalice. The *Colarbaſians*, ſo called from *Colarbas*, or *Colarbaſus* the Author of that Sect, aſcribed the life, actions, and events of man, and all humane affairs to the ſeven Planets, as Authors thereof. They held alſo but one Perſon in the Deity, called by different names. They divide Jeſus from Chriſt, as the *Neſtorians* afterward; and taught that Chriſt was a flower compacted and made up of the 30 *Æones*. *Heracleon*, Father of the *Heracleonites*; lived about a 100 years after Chriſt. Theſe divided the *Æones* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*. *Profundity* they held to be the moſt ancient of all; and that of this with *Silence*, all the other *Æones* were procreated. They ſaid that man conſiſted of a ſoul, body, and ſome third ſubſtance; they held it no ſin to deny Chriſt, in danger of life, with the mouth, if ſo be the heart believed in him. They uſed in their prayers Superſtitious and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oyl, and Balſam, to free them from eternal death.

Colarbaſians.

Heracleonites.

See *Tertullian*, *Irenæus*, *Epiphanius*, *Auſtin*, &c.

Q. 12. *Of what Religion were the* Ophites, Cainites, *and* Sethites?

Ophites.

A. Theſe were called alſo *Ophei* and *Ophiomorphi* from ὄφις the Serpent which they worſhipped. This Sect began

gan about the year of Christ 132. They taught that Christ was the Serpent which deceived *Eve*; and that he in the form of a Serpent entred the Virgins Womb. In the Eucharist they used to produce a Serpent by inchanting words out of his hole, or rather box, in which they carried him about; neither did they think that the Sacramental bread was consecrated till that Serpent had first touched it, or tasted thereof; they denied also the Resurrection of the flesh, and Christs incarnation. The *Caini* were so called because they worshipped *Cain* as the author of much goodness to mankind, so they worshipped *Esau*, *Core*, *Dathan*, *Abiram*, and *Judas*, who betrayed Christ, saying, that he fore-knew what happiness should come to mankind by Christs death, therefore he betrayed him. Some of this Sect were called ἀντίτακται, that is, resisters of God, for they opposed him what they could in his Lawes, therefore rejected the Law of *Moses* as evil, and worshipped the wicked angels, whom they pleased by their evil actions, they taught also that we were evil by nature, and that the Creator of the world was an unknown God, and envious to *Cain*, *Esau*, and *Judas*. The *Sethites* so called from *Seth*, *Adams* Son whom they worshipped, lived most in *Egypt*. About the same time that the *Cainites* flourished. They thought that *Seth* was born of a superiour *Vertue* which they called *Mother*. She of the chief God brought forth *Seth* the Father of all the Elect: So they make *Seth* a part of the Divine substance who came in place of *Abel*, who by the envy of some Angels stirring up *Cain* against him, was slain. They prate also that by the cunning of some Angels some of *Cains* posterity were preserved in the Ark, from the flood which was sent by this great Mother to punish the *Cainites* for the murthering of *Abel*. Of this posterity of *Cain* proceed all wicked men. They denied the Resurrection, and held that the Angels had carnal commerce with women, and of this copulation two men were produced, the one Earthly, the other Heavenly, being an Hermaphrodite, who was created to Gods Image, who, as they blasphemously taught, is an Hermaphrodite, and so *Adam* also. They make Christ, who was born of the Virgin, to be no other then *Seth*.

Cainites.

Sethites.

See the above named Authors.

Q. 13. *What Religion did the* Archonticks *profeſs, and the* Aſcothyptæ ?

Archonticks *A.* Theſe were the laſt of the *Valentinian* Hereticks, called *Archontici*, from ἀρχὸν, or ἀρχόντων, that is, *Principalities*; theſe they worſhipped as inferiour gods, Father of the angels, and creators of the world; of *Photenia* the Mother, were the angels begot by theſe *Archontes*. One *Peter* an *Anachorit*, and a Monk of *Paleſtina* was author of this Sect, in the time of *Conſtantius* the Son of *Conſtantine*, about the year of Chriſt 308. Theſe ſpawned another Sect, which they called *Aſcothyptæ*. *Aſcothyptas*, becauſe they brake in peices all the Plate and Veſſels uſed in the Sacrament; for they rejected the Sacraments of the Church. They deſpiſed good works, and gave themſelves to all uncleanneſs, and ſlighted the Old Teſtament, denied the Reſurrection, and Sacraments, as is ſaid, thinking it unlawful to repreſent Spiritual and Heavenly things by corporeal and earthly. They thought that the Devil begot *Cain* and *Abel* of *Eve*; both theſe ſons were Reprobates. And that a man who hath knowledge and faith, may be ſaved, let his life be never ſo vitious, and that the Devil was the ſon of the Jewiſh, but not of the Chriſtian God. They alſo affixed to each Heaven or Sphear an angel, as the *Peripatetick*s did an *Intelligence*.

Aſcothyptæ.

See *Auſtin*, *Theodoret*, *Iſidorus*,

Q. 14. *What was the religion of* Cerdon *and* Marcion?

Cerdon. *A. Cerdon* lived about the time of *Valentinus* the Heretick, under *Antoninus Pius* Emperour, 110 years after Chriſt; he taught that there were two contrary gods; the one a god of mercy and pitty, the other of juſtice and ſeverity, whom he called evil, cruel, and the maker of the world. The former God he called good, and the Father of Chriſt, and Author of the Goſpel; but *Moſes* Law they rejected and the Old Teſtament, as proceeding from the other god, to wit, of juſtice. The *Cerdonians* alſo denied the Reſurrection of the fleſh and Humanity of Chriſt; affirming that he was not born of a Virgin, nor ſuffered but in ſhew.

Marcion. *Marcion*, by birth a *Paphlagonian* near the *Euxin* Sea, was *Cerdons* Schollar, whoſe opinions he preferred to the Orthodox Religion, out of ſpleen, becauſe his Father Biſhop *Marcion* excommunicated him for Whoredome, and

and becauſe he could not without true repentance be received again in the Church; therefore he profeſſed and maintained *Cerdons* Hereſies at *Rome*, in the time of *M. Antoninus Philoſophus*, 133 years after Chriſt, but he refined ſome points, and added to them ſome of his own phanſies. With *Cerdon* he held two contrary gods, and denied Chriſts incarnation of the Virgin, and therefore blotted his Genealogy out of the Goſpel, affirming his body to be from Heaven, not from the Virgin. He denied that this world, by reaſon of the Ataxie and Diſorder in it, could be the work of the good god. He rejected the Old Teſtament and the Law, as repugnant to the Goſpel; *which is falſe; for their is no repugnancy*. He denied the Reſurrection, and taught that Chriſt by deſcending into Hell, delivered from thence the ſouls of *Cain*, *Eſau*, the *Sodomites*, and other reprobates, tranſlating them into Heaven. He condemned the eating of fleſh, and the married life; and renewed baptiſm upon every grievous fall into ſin. If any of the *Catechumeni* died, ſome in their name were baptized by the *Marcionites*. They alſo baptized, and adminiſtred the *Euchariſt* in preſence of the *Catechumeni*, againſt the cuſtom of the Church. They permitted Women alſo to baptize. They condemned all Wars as unlawful, and held tranſanimation with the *Pythagoreans*. See *Epiphanius*, *Euſebius*, *Auſtin*, *Theodorets*, &c.

Q. 15. *What was the Religion of* Apelles, Severus, *and* Tatianus?

A. Apelles whoſe ſchollars were called *Apellitæ*, was *Marcions* Diſciple, and a *Syrian* by birth. He flouriſhed under *Commodus* the Emperour, about 150 years after Chriſt. He taught that there was but one chief God, to whom was ſubordinate a fiery God who appeared to *Moſes* in the buſh, who made the world, and gave the Law to the *Iſraelites*, and was their God. He gave to Chriſt a body compacted of the Starry, and Elementary ſubſtance, and appeared in the ſhape only of man. This body when he aſcended, he left behind him, every part thereof returning to their former principles; and that Chriſts ſpirit is onely in Heaven. He rejected the Law and Prophets, and denied the Reſurrection. *Severus*, author of the *Severians*, was con- *Apelles.* *Severus.*

temporary with *Apelles* under *Commodus*, 156 years after Chriſt. He uſed the company of one *Philumeni* a Strumpet and Witch. He taught his diſciples to abſtain from Wine, as being poyſon, begot of Satan, in the form of a Serpent, with the Earth. The world he ſaid was made by certain powers of Angels, which he called by divers barbarous names, He hated Women and Marriage, denied the Reſurrection, the Old Teſtament, and Prophets, uſing in ſtead of them, certain Apocryphal Books. *Tatianus*, a bad Scholar of a good Maſter, *Juſtin Martyr*, was a *Meſopotamian* by birth, and lived under *M. Antoninus Philoſophus*, 142 years after Chriſt; his Diſciples were called *Tatiani* from him, and *Encratitæ* from ἐγκράτεια, temperance or continence, for they abſtain from Wine, Fleſh, and Marriage. They were called alſo *Hydro-Pariſtatæ*, uſers of Water, for in ſtead of wine they made uſe of water in the Sacrament. They held that *Adam* was never reſtored to mercy after his fall; and that all men the ſons of *Adam* are damned, without hope of ſalvation, except the *Tatiani*. They condemned the Law of *Moſes*, the eating of fleſh, and the uſe of wine, and held Procreation of children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy* or the marrying once, but never again; they denied that God made male and female, and that Chriſt was the ſeed of *David*.

Tatianus.

See *Irenæus*, *Tertullian*, *Euſebius*, *Auſtin* *Theodoret*, *Epiphanius*, &c.

Q. 16. *Of what Religion were the* Cataphrygians?

A. Montanus Diſciple to *Tatianus*, who was his contemporary, was author of this Sect, who for a while were from him called *Montaniſts*; but being aſhamed of his wicked life, and unhappy end, they were afterward from the Country where he was born, and which was firſt infected with his hereſie, called *Cataphrygians*, καταφρύτας: they were named alſo *Taſcodragitæ*, becauſe they uſed in praying to thruſt their fore-fingers into their Noſtrils, to ſhew their devotion, and anger for ſin. *Taſcus* in their Language, ſignifieth a long ſtick, or ſtaff, and *Druggus* their Noſe, as if you would ſay *Perticonaſati*, as the Interpreter of *Epiphanius* tranſlates it. They loved to be called *Spirituales*, becauſe they bragged much of the gifts of the Spirit; others that were not of their opinion, they called natural men,

Cataphrygians.

This

This Hereſie began about 145 years after Chriſt, and laſted above 500 years. He had two Strumpets which followed him, to wit, *Priſca* and *Maximilla*, theſe forſook their Huſbands, pretending zeal to follow *Montanus*; whereas indeed they were notorious Whores: they took upon them to propheſie, and their dictates were held by *Montanus* as Divine oracles, but at laſt, he and they, for company hanged themſelves. He blaſphemouſly held himſelf not onely to be in a higher meaſure inſpired by the Holy Ghoſt, then the Apoſtles were, but alſo ſaid, that he was the very Spirit of God, which in ſome ſmall meaſure deſcended on the Apoſtles; he condemned ſecond marriages, and yet allowed Inceſt. He truſted altogether to Revelations and Enthuſiaſmes, and not to the Scripture. In the *Euchariſt*, theſe wretches mingled the Bread with Infants Blood; they confounded the perſons of the Trinity, affirming the Father ſuffered. See *Epiphanius*, *Euſebius*, *Auſtin*, *Theodoret*, *Iſidor*, &c.

Q. 17. *What was the Religion of the* Pepuſians, Quintilians, *and* Artotyrites?

A. Theſe were Diſciples of the *Cataphrygians*: *Pepuzians* were ſo called from *Pepuza*, a Town between *Galatia* and *Cappadocia*, where *Montanus* dwelt; and *Quintillians*, from *Quintilla*, another whoriſh Propheteſs, and companion to *Priſca* and *Maximilla*. They held *Pepuza* to that new *Jeruſalem* foretold by the Prophets, and mentioned in the Epiſtle to the *Hebrews*, and in the *Revelations*. In this they ſaid we ſhould enjoy life eternal. They preferred Women before Men, affirming that Chriſt aſſumed the form of a Woman, not of a Man. And that he was the authour of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, ſaying, that by ſo doing, ſhe was the author of much happineſs to man. They admitted Women to Eccleſiaſtical Functions, making Biſhops and Prieſts of them, to Preach, and adminiſter the Sacraments. They mingled alſo the Sacramental Bread with humane Blood. The *Artotyritæ* were ſo called from offering Bread and Cheeſe in the Sacrament in ſtead of Wine, becauſe our firſt Parents offered the fruits of the Earth, and of Sheep, and becauſe God accepted *Abels* ſacrifice, which was the fruits of his Sheep, of which *Pepuzians*. *Quintillians*. *Artotyrites*.

Cheese cometh; therefore they held cheese more acceptable then wine. In other points they were *Pepuzians*, and differed from them only in cheese offering; therefore they were called *Artotyritæ*, from ἄρτος bread, and τυρὸς cheese.

See *Epiphanius*, *Austin*, *Theodoret*.

Q. 18. *What was the Religion of the* Tessarescæ Decatitæ, *or* Quartadecimani, *and of the* Alogiani?

Quartadecimani.

A. The former of these were so called from observing *Easter* on the fourteenth day of the Moon in *March*, after the manner of the *Jews*, and they made St. *John* the author of that custome, which was observed by the Oriental Churches, till Pope *Victor* excommunicated them as Schismatick, in dissenting from the custome of the Western Church. This controversie fell out about the 165 year of Christ, *Severus* then being Emperour, and from the first Original thereof continued 200 years. This Heresie was condemned by the council of *Nice*, and ordered that *Easter* should be kept after the manner of the Western Church, which derived their custom from Saint *Peter*. These Hereticks also denied repentance to those that fell after baptism; which was the *Novatian* Heresie.

Alogiani.

Alogiani so called from ἀ the privative, and λόγος the word, because they denied Christ to be the word, and consequently they denied his Divinity, as *Ebion* and *Cerinthus* had done before, *Samosatenus*, *Arrius*, and the *Mahumetans* afterward. These *Alogiani* rejected Saint *Johns* Gospel and his Apocalypse, as not written by him, but by *Cerinthus, which is ridiculous*; *for* Cerinthus *denied Christs Divinity, which Saint* John *asserteth, in writing, that the Word was God.* These Hereticks were named also *Berilliani* from *Berillus* a Bishop in *Arabia*, who taught that Christ was a man, and then became the Word of God. The first broacher of this Heresie is thought to be *Artemon* a profane man, who lived about the time of *Severus* Emperour 167 years after Christ, from him they were called *Artemonitæ*.

See *Epiphanius*, *Austin*, *Theodoret*, *Isidor*, &c.

Q. 19 *What was the Religion of the* Adamians, Elcesians, *and* Theodotians?

Adamians.

A. The *Adamians* or *Adamites*, so called either from one *Adam* their author, or from *Adam* the first man, whose nakedness they imitate, sprung up shortly after the

the *Gnosticks*, and were called *Prodiciani* from one *Prodicus*, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear clothes in their congregation and assemblies, seeing their meetings were the onely Paradise on earth, where they were to have life Eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naked, and not cloathed with the badges of their sin and shame. They rejected marriages as diabolical; therefore they used promiscuous copulation in the dark; they rejected also all prayers to God, as needless, seeing he knew without us what we wanted. The *Elcesei*, so called from *Elcesa*, an impostor; and *Sampsei* from a spotted kind of Serpent, which they represented in their changeable dispositions, were much addicted to judicial Astrology and Sooth-saying. They held two Priests, one below made of the Virgin, a meer man, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christs Sister, but in a masculine name, to both which persons they give longitude, latitude, and locality. To water they ascribe a Divinity, and so they did to two Whores, *Marthus* and *Marthana*, the dust of whose feet and spittle they worshipped as holy reliques. They had a certain Apocrypha Book, the reading whereof procured remission of sins; and they held it no sin to deny Christ in time of persecution. This Heresie began to spread, about 210 years after Christ, under *Gordian* the Emperor. See *Origen*, who writ against it. The *Theodocians* so called from one *Theodotus*, or *Theodotion*, who lived under *Severus* Emperour, 170 years after Christ. He was a *Byzantian* by birth, and a Tanner by profession, who taught that in times of persecution we may deny Christ, and in so doing, we deny not God, because Christ was meerly man, and that he was begotten of the seed of man. He also added to, and took from the writings of the Evangelists what he pleased.

Elcesians.

Theodocians

Of these *Hereticks see Tertullian, Eusebius, Epiphanius, Austin, Theodoret*, &c.

Q. 20. *What was the Religion of the* Melchisedecians, Bardesanists, *and* Noetians?

A. The former were called *Melchisedecians* for believing that *Melchisedeck* was not a man, but a Divine power

Melchisedecians.

power ſuperior to Chriſt, whom they held to be a meer man. One *Theodotus* Scholar to the former *Theodotus* the Tanner, was another of this Sect, who lived under *Severus* about 174 years after Chriſt. The *Bardeſanes* were ſo called from one *Bardeſanes*, a Syrian, who lived under *Verus* the Emperour, 144 years after Chriſt. He taught that all things, even God himſelf, were ſubject to Fate, or a Stoical neceſſity, ſo that he took away all liberty, both from God and man; and that vertue and vice depended on the Stars. He renewed alſo the whimſies of the *Æones*, by which he overthrew Chriſts Divinity, and denyed the Reſurrection of the fleſh. The *Noetians*, ſo called from *Noetus*, born in *Smyrna*, taught that there was but one Perſon in the Trinity, which was both mortal and immortal, in Heaven God, and impatible; on earth Man, and patible. So they made a Trinity, not of Perſons, but of Names and Functions. *Noetus* alſo taught, that he was *Moſes*, and that his brother was *Aaron*. This Heretick was buried with the burial of an Aſs, and his City *Smyrna* was overthrown eight years after he had broached his Hereſie. He lived about 140 years after Chriſt, under *M. Antoninus*, and *L. Verus* Emperours.

Bordeſanists.

Noetians.

See the Authors already named.

Q. 21. *Of what Religion were the* Valeſians, *the* Cathari, Angelici, *and* Apoſtolici?

Veleſians.

A. The *Valeſians*, ſo called from one *Valens*, an Arabian, who out of the doctrine of the *Gnoſticks* or *Tatians* condemned Marriage and Procreation. Therefore his Scholars after the example of *Origen*, gelded themſelves, thinking none can enter into Heaven but Eunuchs. *Whereas the Eunuch, Chriſt ſpeaks of, be ſuch, as by continence ſubdue the luſts of the fleſh*; This Hereſie ſpringing under *Julianus Philippus* Emperour, about the year of Chriſt 216. The *Cathari* καθαροι, ſo called by themſelves, as if they were purer then other men, derived moſt of their Tenets from *Novatus*, hence they were named *Novatians*. This *Novatus* lived under *Decius* the Emperor, after Chriſt 220 years. He was an African born. This Hereſie laſted till the Time of *Arcadius*, to wit, 148 years; they denied repentance to thoſe who fell after Baptiſm, they bragged much of their Sanctity and good works. They condemned ſecond Marriages

Cathari.

as adulterous. They uſed rebaptization, as the *Donatiſts* did afterward. They rejected alſo oyl or *Chriſm* in Baptiſm. The *Angelici* were alſo called from worſhiping of Angels; it ſeems this Hereſie was begun in the Apoſtles time, who condemneth it; but had its growth ſhortly after the *Melchiſedecians*, about the year of Chriſt 180. The *Apoſtolici* were ſo called from imitating the holineſs of the Apoſtles, theſe were the ſpawn of the *Encratites*, about the year of Chriſt 145. They rejected all married people as uncapable of heaven, and held that the Apoſtles perpetually abſtained from marriage. They had all things in common, holding thoſe unfit for Heaven, who had any thing peculiar to themſelves. They denied repentance and reconciliation to thoſe that fell after Baptiſm. In ſtead of the Evangeliſts, they uſed Apocrypha books, as the Goſpel, according to the Egyptians; the acts of *Andrew* and *Thomas*. Theſe Hereticks were called alſo *Apotactitæ* by the Latines, and by the Greeks Ἀποταξιτικοί, from renouncing of the world.

Angelici.

Apoſtolici.

See the Authors above named.

Q. 22. *What was the Religion of the* Sabellians, Originians, *and* Origeniſts?

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous then the other; for *Sabellius* an African by birth, was a better Scholar then *Noetus*. *Sabellianiſm* began to be known about the year of Chriſt 224, under the Perſecution of *Valerian*. They held there was but one perſon in the Trinity: whence it followeth that the Father ſuffered; therefore they were named *Patripaſſiani*. This one Perſon or ὑποστάσις, ſay they, is called by divers names, as occaſion ſerves. The *Originians* were ſo called from one *Origines* a Monk, who lived in *Egypt*, and was Diſciple to *Antony*. Theſe condemned marriage, extolled concubinat, and yet were enemies to propagation, committing the ſin of *Onan*. They alſo reject ſuch books of the old and new Teſtament, as ſeem to favour marriage. The *Origeniſts* or *Adamantians* were ſo called from the famous *Origen*, who for his conſtancy in times of perſecution, and for his inexhauſted labours, was named *Adamantius*. His errors began to ſpread about the year of Chriſt 247, under *Aurelian* the Emperor,

Sabellians.

Originians.

Origeniſts.

Emperour, and continued above 334 years. They were condemned first in the council of *Alexandria* 200 years after his death; and again in the fifth general council of *Constantinople* under *Justinian* the first; they held παλιγγενεσιαν, or a revolution of souls from their estate and condition after death, into the bodies again, to converse in the world; and so denying the perpetuity of our future estate either in Heaven or Hell, by consequence they denied the Resurrection of the flesh. They held also that the punishment of the Devils and Reprobates should last onely a 1000 years, and then should be saved. They taught that Christ and the holy Ghost do no more see the Father, then we see the Angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the holy Spirit. That the souls were created long before this world, and for sinning in Heaven were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of Scriptures by their allegories.

See *Eusebius*, *Epiphanius*, *Austin*, *Theodoret*, &c.

Q. 23. *What was the Religion of the* Samosatenians *and* Photinians?

Samosatenians.

A. Paulus Samosatenus was so called from *Samosata* where he was born, near *Euphrates*. His Scholars were called *Paulinians* and *Samosatenians*, and afterward *Photinians*, *Lucians*, and *Marcellians*, from these new teachers. Their belief was, that Christ was meerly man, and had no being till his Incarnation. This Heresie was taught 60 years before *Samosatenus*, by *Artemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the God-head dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was onely the external, not the internal word of God. Therefore they did not baptize in his name; for which cause the Council of *Nice* rejected their baptism as none, and ordered they should be rebaptized, who were baptized by them. This heresie under the name of *Samosatenius* brake out about 232 years after Christ; and hath continued in the Eastern parts ever since. The *Photinians*, so called from *Photinus*

Photinians.

born in the lesser *Galatia*, held the same Heresie with

Samos-

Samoſatenus, and began to propagate it about the year of Chriſt 323 at *Syrmium*, where he was Biſhop, under *Conſtantius* the Emperor; and before him, *Marcellus* his maſter under *Conſtantine* the great, publickly taught it, affirming alſo that the Trinity was the extention of the Divinity, which is dilated into three, and contracted again into one, like wax being contracted, may be dilated by heat. This Hereſie was much ſpread under *Valens* the *Arrian* Emperor 343 years after Chriſt. See *the forenamed Authors.*

Q. 24. *What was the* Manichean *Religion?*

A. Manes a *Perſian* by birth, and a Servant by condition, was Father of the *Manichean* Sect; which was the ſink of almoſt all the former Hereſies, for from the *Marcionites* they derived their opinion of two Principles, or gods; one good, the other bad. With the *Encratites* they condemned the eating of fleſh, egges, and milk; they held alſo with the *Anthropomorphites*, that God had members, and that he was ſubſtantially in every thing, though never ſo baſe, as dung and dirt, but was ſeparated from them by Chriſts coming, and by the Elect, *Manicheans* eating of the fruits of the Earth, whoſe inteſtines had in them a cleanſing and ſeparating vertue. They condemned alſo the uſe of Wine as being the gall of the Princes of darkneſs. With *Marcion* alſo they rejected the Old Teſtament, and curtilated the New, by excluding Chriſts Geneaſogies, and ſaid, that he who gave the Law, was not the true God. They babled alſo, that there was a great combat between the Princes of darkneſs, and of light; in which, they who held for God, were taken captives, for whoſe redemption God laboureth ſtill. With the *Ophites* they held that Chriſt was the Serpent which deceived our firſt Parents; and with divers of the precedent Hereticks, not onely did they deny Chriſts Divinity, but his Humanity alſo; affirming that he fained himſelf to ſuffer, die, and riſe again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Chriſts body was fixed to the Stars, and that he redeemed only our ſouls, not our bodies; With the former Hereticks, they denied the Reſurrection, and with *Pythagoras*, held tranſanimation. With *Montanus*, *Manes* held that he was the true *Paraclet*, *Manichees.*

cler, or comforter, which Chriſt promiſed to ſend. With the Gentiles they worſhipped the Sun, Moon, and ſome Idols; with *Anaxagoras*, they held the Sun and Moon to be Ships; and told that one *Schacla* made *Adam* and *Eve*. They made no ſcruple to ſwear by the creatures; they gave to every man two contrary ſouls, which ſtill ſtruggle in him. With the Poets they held that the Heaven was ſupported by the ſhoulders of one whom they called *Laturanius*. They make the ſoul of man, and of a tree, the ſame in eſſence, as being both of them a part of God; with the former Hereticks alſo they condemned marriage, and permitted promiſcuous copulation; and that not for procreation, but for pleaſure. They rejected baptiſm as needleſs, and condemned alms-giving, or works of charity, they make our will to ſin, natural, and not acquired by our fall; as for ſin they make it a ſubſtance, communicated from Parents to Children; and not a quality, or affection. Theſe wicked opinions raged in the world 340 years after *Manes* was excoriated alive for poyſoning the Perſian Kings Son; theſe Hereticks were three Sects; to wit, *Manichees*, *Cathariſts*, or Puritans; and *Macarii*, or bleſſed.

Of theſe ſee Clem. Alexandrinus, Epiphanius Theodoret, and Auſtin, who had been himſelf a Manichee.

Q. 25. *What was the Religion of the* Hierachites, Melitians, *and* Arrians?

Hierachites.

A. The *Hierachites*, ſo called from *Hieracha*, an *Egyptian*, and a Monk who lived ſhortly after *Origen*, under *Gallienus*, 234 years after Chriſt, taught that Married people could not enjoy Heaven; nor Infants, becauſe they cannot merit; they admitted none in their Church, but thoſe that lived ſingle. They denied that Paradiſe in which man was created, had any earthly or viſible being. They held *Melchiſedeck* to be the Holy Ghoſt, and denied the Reſurrection. The *Meletians* (ſo called from *Meletius*, a *Theban* Biſhop in *Egypt*; who becauſe he was depoſed for offering to Idols, in ſpleen he taught the Novatian Hereſie, in denying pardon of ſins to thoſe that fell though they Repented) rejected all from their communion, who in time of perſecution fell from Chriſt, though they afterward Repented. They uſed Phariſaical waſhings, and divers Judaical Ceremonies, and in their humiliations to appeaſe Gods anger with

Meletians.

with dancing, ſinging, and gingling of ſmall bells. This Hereſie began under *Conſtantine* the Emperour 286 years after Chriſt. The *Arrians* ſo called from *Arrius* a *Lybian* by birth, and a Preſbyter of *Alexandria* by Profeſſion, were called alſo *Exoucontii*, for ſaying that Chriſt was ἐξ οὐκ ὄντων, created of nothing. This Hereſie brake out under *Conſtantine* 290 years after Chriſt, and over-run a great part of the Chriſtian world. They held Chriſt to be a creature; and that he had a mans body, but no humane ſoul, the divinity ſupplying the room thereof. They held alſo the Holy Ghoſt a creature, proceeding from a creature, to wit, Chriſt. The *Arrians* in their *Doxologier* gave glory not *to the Father, and to the Son, and to the Holy Ghoſt*, but *to the Father, by the Son, in the Holy Ghoſt*. They rebaptized the *Orthodox* Chriſtian; and baptized only the upper parts to the *Navel*, thinking the inferiour parts unworthy of baptiſm. *Arrians.* See *Epiphanius*, *Auſtin*, *Euſebius*, *Ruffinus*, *Socrates*, and *Theodoret*, in their Hiſtories.

Q. 26. *What was the Religion of the* Audians, Semiarrians, *and* Macedonians?

A. The *Audiani* ſo called from *Audæus* a *Syrian*, who appeared under *Valentinian* the Emperour 338 years after Chriſt, were named afterwards *Anthropomorphytæ*, for aſcribing to God a humane body; theſe, as afterward the *Donatiſts*, forſook the Orthodox Church, becauſe ſome wicked men were in it. They held darkneſs, fire and water eternal, and the Original of all things. They admitted to the Sacrament all ſorts of Chriſtians, even ſuch as were profane and impenitent. The *Semiarrians* were thoſe who neither would have Chriſt to be ὁμόουσιον, of the ſame individual eſſence with the Father, as the Orthodox Church held; nor yet ὁμοιούσιον, of a like eſſence; but ἑτερούσιον, of a different Eſſence, but of a like Will: and ſo they taught, that Chriſt was not God in Eſſence, but in Will onely and Operation. This Hereſie alſo held that the Holy Ghoſt was Chriſts creature. It began under *Conſtantius* the Emperour 330 years after Chriſt. The chief author thereof was one-eyed *Acatius*, Biſhop of *Ceſarea Paleſtina*, ſucceſſor to *Euſebius*; hence they were called *Acatiani*. The *Macedonians*, ſo called from *Macedonius*, Biſhop of *Conſtantinople*; held that the Holy Ghoſt was a creature, *Audians.* *Semiarrians.* *Macedonians.*

a creature, and the ſervant of God, but not God himſelf; and withal that by the holy Spirit was meant onely a power created by God, and communicated to the creatures. This Hereſie ſprung up, or rather being ſprung up long before, was ſtifly maintained under *Conſtantius* the Son of *Conſtantine* 312 years after Chriſt; and was condemned in the ſecond Oecumenical Councel at *Conſtantinople* under *Theodoſius* the great. Theſe Hereticks were called πνευματομάχοι, fighters againſt the ſpirit.

See *Socrates, Sozomen, Theodoret, Iſidor Auſtin, Epiphanius*, &c.

Q. 27. *Of what Religion were the* Aerians, Aetians, *or* Eunomians, *and* Apollinariſts?

Aerians. *A.* The *Aerians* ſo called from *Aerius* the Preſbyter, who lived under *Valentinian* the firſt, 340 years after Chriſt, held that there was no difference between a Biſhop and a Preſbyter, that Biſhops could not ordain, that the dead were not to be prayed for; that there ſhould be no ſet or anniverſary faſts, and with the *Encratites*, or *Apotactitæ* admitted none to their communion, but ſuch as were continent, and had renounced the world. They were called *Syllabici* alſo, as ſtanding captiouſly upon Words and Syllables. They are ſaid alſo to condemn the uſe of fleſh: the *Aetians*, were called ſo from *Aetius* a Deacon, whoſe ſucceſſor was *Eunomius* about the year of Chriſt 331 under the Emperor *Conſtantius*; he was Biſhop of *Cyzicum*, whoſe Diſciples were called *Eunomians*, and *Anomei*, for holding that Chriſt was no way like the Father. They were called alſo *Eudoxiani, Theophroniani*. When they were baniſhed, they lived in holes, and caves, and ſo were called *Troglodytæ* and *Gothici*, becauſe this Hereſie prevailed much among the *Goths*, by means of *Ulphilas* their Biſhop. Theſe Hereticks held that God could be perfectly here comprehended by us, that the Son was neither in Power, Eſſence, or Will, like the Father, and that the Holy Ghoſt was created by the Son; that Chriſt alſo only aſſumed mans body, but not his ſoul. They permitted all kind of licentiouſneſs, ſaying, that faith without good works could ſave. The *Eunomians* did rebaptize the *Orthodox* profeſſors, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghoſt created by the Son. The *Apollinariſts* ſo

Aetians.

Eunomians.

ſo called from *Apollinaris* Preſbyter in *Laodicea*, divided Chriſts humanity in affirming that he aſſumed mans body and a ſenſitive ſoul, but not the reaſonable or intellective ſoul of man, becauſe that was ſupplied by the divinity; from this diviſion they were named *Duplares* and *Dimoiritæ*. In ſtead of the Trinity, they acknowledge onely three diſtinct degrees of power in God: the greateſt is the Father, the leſſer is the Son, and the leaſt of all the Holy Ghoſt. They held that Chriſts fleſh was conſubſtantial with his Divinity, and that he took not his fleſh from the Virgin, but brought it from Heaven. They held that Chriſt had but one will, that mens ſouls did propagate other ſouls, that after the Reſurrection the Ceremonial Law ſhould be kept as before. This Hereſie brake out 350 years after Chriſt, under *Valens* the Emperor. *Apollinariſts.* *See the Authors above named.*

Q. 28. *What did the* Antidicomarianites, Meſſalians, *and* Metangiſmonites *profeſs?*

A. The former of theſe were ſo called, becauſe they were ἀντίδικοι Μαρίας, adverſaries to *Maries* Virginity. Whence they were named *Antimaritæ*, and *Helvidians*, from *Helvidius* the author, who lived under *Theodoſius* the great, 355 years after Chriſt. Theſe held, that *Mary* did not continue Virgin after Chriſt was born, but that ſhe was known by *Joſeph*, whereas ſhe was indeed ἀειπάρθενος a perpetual Virgin. The *Meſſalians* were ſo named from the *Caldaicks* word *Tſalah*, which ſignifieth to pray, therefore in *Greek* they were called Εὐχῖται from εὐχὴ, prayer, becauſe they did pray continually; and *Martyriani* for worſhipping as a Martyr one of their Sect, who was killed by a Souldier. They were called alſo *Euthuſiaſtæ* from their pretended inſpirations, and *Euphemitæ* from εὐφημία, praiſes or elogies which they ſung to God, and *Satanici* from worſhipping of Satan, whom they held to be the governour of mankind. They held that nothing was required to ſalvation, but prayer; therefore they rejected Faith, Preaching and Sacraments; and taught that God was viſible to our bodily eyes, and that Satan was to be worſhipped that he might do no hurt; they bragged, that they could viſibly expel Satan, whom they could ſee come out of the mouth like ſmoak, and *Antidicomarianites.* *Meſſalians.*

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in form of a Sow with her Pigs, into whose place the Holy Ghost did visibly succeed. They live idly, and hate working, so that they excommunicate any of their Sect that labour; they condemn all alms-giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that baptism was of no use, but onely for sins past. This Heresie prevailed under *Valentinian* and *Valens*, Emperours, 341 years after Christ. The *Metangismonites* were so called from μεταγγισμὸς, that is, transvasation, or putting one vessel, or ἀγγεῖον, in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger; and so they make the Divine Essence bigger and lesser then it self, they held also that God was corporeal.

Metangismonites. See *Philaster*, *Austin*, *Damascen*, *Theodoret*, &c.

Q. 29. *What was the Religion of the* Hermians, Proclianites, *and* Patricians?

A. The *Hermians* or *Hermogenians*, so called from *Hermius* or *Hermogenes* an African under *Severus* the Emperor, 177 years after Christ, are by Saint *Austin* reckoned the same with the *Seleucians*. These held that the elements or matter of the world was coeternal with God. That the angels were made of spirit and fire, and that they were the creators of mans souls. That evil was partly from God, partly from the matter, that Christ in his ascension left his body in the Sun; they denied that there was ever any visible Paradise; that there shall be any Resurrection, and that baptism by water was to be used. The *Proclianites* were so called from one *Proclus* or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that Christ was not yet come in the flesh. The *Patricians* were so called rrom one *Patricius* whom *Danæus* thinks lived under *Arcadius* the Emperour, 387 years after Christ. These held that no God, but Satan made mans flesh, and that therefore men may lawfully kill themselves to be rid of the flesh; they admit and reject what Books of the Old Testament they please.

Hermians.

Proclianites.

Patricians.

See *Austin*, *Isidor*, *Gratian*, and others.

Q. 30. *What did the* Ascitæ, Pattalorinchitæ, Aquarii, *and* Coluthiani, *profess?*

A. The *Ascitæ* so named from ἀσκὸς, a Bottle used to

Ascitæ.

to carry about Bottles filled with Wine, and ſtopped, bragging that they were the new Evangelical Bottles filled with new Wine; and ſuch they held neceſſary for all good Chriſtians to carry about; in this they placed the main of their Religion. Theſe, and divers other hereſies, like *Jonas* his gourd were quickly up and quickly down. The *Pattalorinchitæ* were ſo named from πατταλος a ſtaff or ſtick, and ῥὶγος the Noſe, for they uſed to thruſt their fingers into their Noſe and Mouth, to hinder them from ſpeaking; for they placed all their Religion in ſilence. Hence they were called *Silentiarii*. The *Aquarii* were ſo called from *Aqua*, water, becauſe inſtead of pure Wine, they offered Water in the Sacrament. Theſe were the ſpawn of the *Severians*, *Encratites*, and *Helceſaites*. The *Coluthiani* were ſo called from *Coluthus* Preſbyter of *Alexandria*, and coetanial with *Arrius*, under *Conſtantine*, 290 years after Chriſt. Their opinion was, that God could not be the author of puniſhment, becauſe it is evil; whereas *Amos* the Prophet ſhews the contrary, *that there is no evil in the City, which the Lord hath not done, Amos* 3. 6. and in *Eſay*, *the Lord formeth the Light and Darkneſs, making peace, and creating evil*, Iſa. 45. 7.

Pattalorinchitæ.

Aquarii.

Coluthiani.

See *Philaſter*, *Auſtin*, *Theodoret*, *Iſidor*, &c.

Q. 31. *What were the Religious Tenets of the* Floriani, Æternales, *and* Nudipedales?

A. The *Floriani* were ſo called from *Florinus*, or *Florianus* a *Roman* Preſbyter, who lived under *Commodus* the Emperour, 153 years after Chriſt. Theſe hereticks were ſpawned by the *Valentinians*, whoſe Doctrines concerning the *Æones*, and other of their Tenets they maintained, and withal, that God made evil and ſin; *whereas* Moſes *tells us that all things which he made were very good.* They retained alſo the *Jewiſh* manner of keeping *Eaſter*, and their other Ceremonies. *Æternales* from the opinion of the worlds eternity; for they held there ſhould be no change after the Reſurrection, but that the world ſhould continue as it is now. This Hereſie in *Philaſter* and *Auſtin* hath neither name, nor author. The *Nudipedales* were thoſe who placed all Religion in going bare-foot; becauſe *Moſes* and *Joſhua* are commanded to pull of their ſhoes, and *Iſay* to walk bare-foot; *whereas theſe were extraordinary, and peculiar*

Floriani.

Æternales.

Nudipedales.

See *Philaſter, Auſtin, &c.*

precepts and ſigns of particular things, not enjoyned to be imitated.

Q. 32. *What was the Religion of the* Donatiſts, Priſcillianiſts, *the* Rhetorians, *and the* Feri ?

Donatiſts.

A. The *Donatiſts*, ſo called from *Donatus* a *Numidian*, who becauſe *Cecilian* was preferred before him to the Biſhoprick of *Carthage*, accuſed him, and all the Biſhops that ordained him to be *Traditores*, that is, ſuch as had delivered the Bibles to be burned by Idolaters under the perſecution of *Maximinus :* though this accuſation was found falſe, yet *Donatus* perſiſted obſtinate, and ſeparated himſelf, & his congregation from all others, accounting that no Church, where any ſpot or infirmity was to be found ; and that ſuch a pure Church was onely to be found among the *Donatiſts*, and yet they would have no man to be forced, or urged to a godly life, but muſt be left to himſelf, *which was to open a Gap to all impurity*, they did alſo ſlight the magiſtracy, and would not ſuffer them to puniſh Hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Miniſter, and not on the Spirit of God ; they rebaptized alſo the *Orthodox* Chriſtians, as if their baptiſm had not been baptiſm. They held it no ſin to kill themſelves, rather then to fall in the hands of the Magiſtrate ; and ſo they made no ſcruple to kill others that were not of their faith, when they found any advantage. They uſed certain Magical purifications, and bragged much of Enthuſiaſms and Revelations. They alſo, with the *Arrians*, made the Son leſs then the Father, and the Holy Ghoſt then the Son. This Hereſie was divided into divers ſchiſms, the chief whereof were the *Circumcellions*, ſo called from their Cells and Cottages in which they lived, to ſhew their auſterity ; theſe made no bones to murther all they met, that were not of their Religion, ſo that they were more dangerous then High-way Robbers. The *Donatiſts* were named alſo *Parmenianiſts*, from *Parmenianus*, one of *Donatus* his Diſciples. At *Rome*, they were named *Campates* from the Camp, or Field ; and *Montenſes* from the Hill where they uſe to hide themſelves. The *Priſcillianiſts*, were ſo named from *Priſcillianus* a *Spaniard*, who under *Gratian* the Emperour, ſpread his Hereſie

Priſcillianiſts.

firſt

first in *Spain*, 348 years after Christ. From thence, like a canker, it run through all the West: his Heresie was made up of former Heresies; for with the *Manichees* he held that the world was made by an evil god. With the *Sabellians* he confounded the persons of the Trinity; with the *Origenists*, he taught that mens souls were made before their bodies in some receptacle of Heaven; and with the *Manichees*, that they were parcels of the Divine Essence. With Astrologers they held that all humane events depended on the Stars; and with the *Stoicks*, that we sin necessarily, and coactively. With the *Gnosticks* they condemned marriage; with the *Encratites*, the eating of flesh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnosticks* they rejected the ancient Prophets, as fanatical and ignorant of the will of God. The *Rhetorians* so called from one *Rhetorius*, held the same Tenet, which the *Mahumetans* do at this day, namely that every man shall be saved by the Religion he professeth, and that therefore no Religion should be forced, but men should be left to their own choice, and will. The *Feri*, or wild Hereticks, were such as held it unlawful to eat or converse with men; therefore they held none should be saved, but such as lived alone: They taught also that the holy Ghost was a creature. *Rhetorians.* *Feri.* See *Philaster*, *Austin*, *Isidor*, &c.

Q. 33. *What were the* Theopaschitæ, Tritheitæ, Aquei, Melitonii, Ophei, Tertullii, Liberatores, *and* Nativitarii?

A. The *Theopaschites*, held that the Divinity of Christ suffered as there had been in him but one nature, because one person. The *Tritheits* divided the Essence of God into three parts; the one they called the Father, the other the Son, and the third the Holy Ghost; as though either of the persons had not bin perfectly God. The *Aquei* held that the water was not created but coeternal with God; this Heresie was culled out of the *Hermogenian* and *Audian* Tenets. The *Melitonii* so named from one *Melito*, taught that not the soul, but the body of man was made after Gods Image, and so with the *Antropomorphites* they made God corporeal. The *Ophei*, so called from one *Opheus*, held there were innumerable worlds. The *Tertullii*, from one *Tertullus*, *Theopaschitæ.* *Tritheitæ.* *Aquei.* *Melitonii.* *Ophei.* *Tertullii.*

taught that the ſouls of wicked men ſhould be converted into Devils, and Savage Beaſts. *Liberatores*, are thoſe who taught that Chriſt by his deſcending into Hell, did ſet at liberty all wicked that then believed in him. *Nativitarii*, were ſuch as taught that Chriſts Divine Nativity had a beginning, becauſe it is written, *Pſal.* 2. [*Thou art my Son, this day have I begotten thee,*] ſo they acknowledged the Eternity of his Eſſence, but not of his Filiation. Theſe were but branches of former Hereſies, broached by obſcure or unknown authors, and of ſhort continuance.

Liberatores

Nativitarii

Of which ſee *Philaſter*, *Auſtin*, *Iſidor*, &c.

Q. 34. *What were the* Luciferians, Jovinianiſts, *and* Arabicks?

A. The *Luciferians*, ſo called from *Lucifer* Biſhop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apoſtate, 333 years after Chriſt, taught with the *Cerinthians*, and *Marcionites*, that this world was made by the Devil. That mens ſouls were corporeal, and had their being by propagation or traduction. They denied to the Clergy that fell, any place for repentance, or reconciliation; neither did they reſtore Biſhops or inferior Clerks to their dignities, if they fell into Hereſie, though they afterward repented. This was the Doctrine of the old *Novatians*, and *Meletians*; theſe *Luciferians* were named alſo *Hononymians*, for uſing the word fleſh ambiguouſly in their diſputations. The *Jovinianiſts* were ſo called from *Jovinian* a Roman, who lived under *Jovinian* the Emperour, 335 years after Chriſt. Theſe held with the Stoicks that all ſins were equal; that after baptiſm we could not ſin: that faſting was needleſs, that Virginity was not better then the married life, and that the bleſſed Virgin in bearing Chriſt, loſt her Virginity. The *Arabicks*, were ſo named from *Arabia*, the Country where this Hereſie was broached and maintained, under *Philip* the Emperour, 217 years after Chriſt, they held that mens ſouls died with their bodies, and that both in the laſt day ſhould riſe again. From this Hereſie they were called Θνητοψυχίται, that is, mortal ſouls; not much different from them are the *Pſychopannychitæ* of this age, who make the ſoul ſleep in the Grave with the body, till the Reſurrection.

Luciferians

Jovinianiſts.

Arabicks.

See the above named authors, & Hierom *againſt Jovinian.*

Q. 35. *What*

Q. 35. *What were the* Collyridians, Paterniani, Tertullianists, *and* Abelonitæ?

A. The *Collyridians* were hatched also in *Arabia*, and so named from a kind of Cakes or Buns, which the Greeks call κολλυρίδας; these Cakes they presented every year with great ceremony to a certain Maid sitting in a Chair of State, and covered with a vail, in honour of the Virgin *Mary:* these flourished under *Theodosius* the great, 357 years after Christ. *Paterniani* so called from one *Paternus* an obscure fellow, were named also *Venustiani*, from *Venus*, which by their venereal actions, they honoured more than God; These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousnesse and uncleanesse, therefore they were called ὑποπυγοκοῖται; deriders of good manners and honesty. The *Tertullianists* were so called from that famous Lawyer and Divine *Tertullian*, who lived under *Severus* the Emperour, about 170 years after Christ. He being excommunicated by the Roman Clergy for a *Montanist*, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not onely corporeal, but also distinguished into members, and had corporeal dimentions, and did increase and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death, were converted into Devils; that the Virgin *Mary*, after Christs birth, did marry once, and with the *Cataphrygians*, he bragged much of the Paraclet or Spirit, which they said was poured on them in a greater measure, then on the Apostles. He condemned all use of arms, and wars among Christians; and with the *Montanists* rejected second Marriages, as no better then adultery. The *Abelonitæ* were so called from *Abel*, *Adams* Son; these taught that *Abel* was married, but had no carnal commerce with his Wife, because there is no mention made of his children, as there is of *Cains* and *Seths*. For this cause these *Abelites* did marry Wives, but not use them as Wives for propagation, for fear of Original sin, whereof they would not be authors; therefore they

Collyridians.

Paterniani.

Tertullianists.

Abelonitæ.

condemned copulation, as a work of the fleſh, and altogether Satanical. But for the conſervation of their Sect, they uſed to adopt other mens Children. This Hereſie ſprung up under *Arcadius* the Emperor, 370 years after Chriſt, in the Territories of *Hippo*, where Saint *Auſtin* was Biſhop. This Hereſie laſted not long.

Of which ſee *Auſtin.*

Q. 36. *What Tenets in Religion held the* Pelagians, Prædeſtinati, *and* Timotheans?

Pelagians. *A.* The *Pelagians* were ſo called from *Pelagius* a Brittain by birth, and a Monk at *Rome*, afterward a Preſbyter, under *Theodoſius* the younger, 382 years after Chriſt. They were named alſo *Cæleſtiani* from *Cæleſtius* one of *Pelagius* his Scholars. Theſe taught that death was not the wages of ſin, but that *Adam* ſhould have died, though he had not ſinned. That *Adams* ſin was hurtful onely to himſelf, and not to his poſterity; that concupiſcence was no ſin, that Infants did not draw original ſins from their Parents, that Infants might be ſaved without baptiſm, that they ſhould have life eternal, but out of the Kingdom of God; that man after the fall had free will to do good, and aſcribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they rejected the Doctrine of predeſtination, *perhaps becauſe the Hereticks called* Prædeſtinati, *made Predeſtination a cloak for all wickedneſs, ſecurity and deſperation*; for they taught that the Predeſtinate might ſinne ſecurely, for he could not be damned; and that ſuch as were not Predeſtinate, ſhould never be ſaved, though their life were never ſo holy. This Hereſie was not long before *Pelagianiſm*, and is the ſame with that of the *Libertines*. The *Timotheans*, ſo called from *Timotheus Ælurus*; (that is, the Cat, from his bad conditions) ſprung up under *Zeno* the Greek Emperour, 447 years after Chriſt. Theſe taught that the two natures of Chriſt were ſo mixed in the Virgins Womb, that they ceaſed to be what they were before, and became a third ſubſtance made up of both, as a mixed body is made up of the Elements, which looſe their names and forms in the mixtion. Theſe Hereticks afterward loſt the

Prædeſtinati.

Timotheans.

name

rame of *Timotheans* from *Timotheus* their Author, Bishop of *Alexandria*, and were called *Monothelites*, and *Monophysites* from ascribing onely one will, and one nature to Christ. Of the *Pelagians* see *Austin*, and the other Fathers who have written against them. Of the *Timotheans* see *Pet. Lombard*, *Evagrius*, *and Nicephorus*.

Q. 37. *What was the Religion of the* Nestorians, Eutychians, *and of those Sects which sprung out of them?*

A. The *Nestorians* were so called from *Nestorius* Patriarch of *Constantinople*, who broached his Heresie under *Theodosius* the younger, 400 years after Christ. He taught that in Christ were two distinct persons, to wit, the Son of God, and the Son of *Mary*; that the Son of God in Christs baptism descended into the Son of *Mary*, and dwelt there, as a lodger doth in a house; therefore he will not call the Virgin *Mary* Θεοτόκον the Mother of God, but χειστοτόκον, the Mother of Christ. Besides he made the humanity of Christ equal with his Divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manicheism*, and *Arrianism*. It was condemned in the Councel of *Ephesus* under *Theodosius* the younger, in which *Cyril* Bishop of *Alexandria* was President, and the aurhor *Nestorius* was deposed and banished, where his blasphemous tongue was eat out with Worms, and his body with *Core*, and his seditious complices swallowed up by the Earth. The *Eutychians* so named from *Eutyches*, *Archimandrite*, or Abbot of *Constantinople*, who lived in the latter end of *Theodosius* the younger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union, had two distinct natures, but after the Union onely one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgine humane nature. This Heresie was first condemned in a Provincial Synod at *Constantinople*; then it was set up again by *Dioscurus* Bishop of *Alexandria*, in the theeviſh Councel

Nestorians.

Eutychians and their spawn.

of *Epheſus*, called λῃςρικὴ, and at laſt condemned by the General Councel of *Chalcedon*, under *Marcian* the Emperour. From the *Eutychians* ſprung up the *Acephali*, or headleſſe Hereticks, ſo called, becauſe they had neither Biſhop, Prieſt, nor Sacrament amongſt them; theſe held that in Chriſt were two natures, which, notwithſtanding they confounded, as they did alſo the Properties, ſaying that the humanity loſt it ſelf and properties, being ſwallowed up by the divinity, as a drop of Vineger is loſt in the Sea. *Severus* Biſhop of *Alexandria* was author of this Sect, under *Anaſtaſius* Emperour, 462 years after Chriſt. They were called alſo *Theodoſians*, from *Theodoſius* their chief Patron, and Biſhop of *Alexandria*. 2. The *Monophyſites* were all one with the *Eutychians*, differing onely in name. 3. The *Agnoeta*, ſo called from ἄγνοια, ignorance, becauſe they held that Chriſts Divinity, which with them onely remained after the Union, was ignorant of the day of Judgment, and where *Lazarus* after his death was laid. This Hereſie was revived by *Theodoſius* Biſhop of *Alexandria*, under *Mauritius* the Emperour, 572 years after Chriſt. 4. The *Jacobites* ſo called from *Jacobus* the Syrian, held the ſame opinions that the *Eutychians*; and ſcoffed the Chriſtians with the name of *Melchites*, becauſe they followed the Emperour in their Faith. Theſe under *Phocas* the Emperour drew all *Syria* into their Hereſie, 575 years after Chriſt. 5. The *Armenians* ſo named from *Armenia*, infected with that Hereſie, held that Chriſt took not a humane body from the Virgin, but that it was immortal from the firſt minute of its Conception; hence they were called φθαρτολάτραι and σκιαλάτραι; they again in ſcorn called the Orthodox Chriſtians *Manicheans* and *Phantaſiaſts*; theſe held a Quaternity of Perſons, and that the Divinity ſuffered; and kept their *Eaſter* after the Jewiſh manner. They ſprung up under *Phocas* the Emperour, 577 years after Chriſt. 6. The *Monothelites* in words held there were two natures in Chriſt, but in effect denyed them, by giving him one Will onely.

onely. All theſe branches of *Eutychianiſme* were condemned by the fifth General Councel held at *Conſtantinople* under *Juſtinian* the firſt, who confirmed the Councel of *Chalcedon*, to which theſe διαχρονμένοι, or doubting Hereticks (for ſo they call themſelves) would not ſubſcribe. At laſt ſprung up *Mahumetaniſm*, 589 years after Chriſt. Of which we have ſpoken already. Of all theſe ſee *Iſidor*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

The

The Contents of the Eighth Section.

Of the opinions in Religion held the ſeventh Century. 2. *The opinions of the eighth Century.* 3. *The Tenets of the ninth and tenth Centuries.* 4. *The opinions of the eleventh and twelfth centuries.* 5. *Of the* Albigenſes *and other Sects in the twelfth Century.* 6. *The Sects of the thirteenth Century.* 7. *The Sects of the fourteenth Century.* 8. *Of the* Wicklevites. 9. *The opinions of the fifteenth Century.* 10. *The opinions of the ſixteenth Century, to wit, of* Luther *and others.* 11. *Of Sects ſprung out of Lutheraniſm.* 12. *Of Proteſtants.* 13. *Of the other opinions held this Century.* 14. *The chief heads of* Calvins *Doctrine.* 15. *Of other opinions held this age.* 16. *Of divers other opinions in this age, and the cauſes of this variety, and confuſion in the Church.*

SECT. VIII.

Queſt.

Hereticks of the ſeventh Century.

Hereas we have had a view of the different Hereſies in Chriſtian Religion, the firſt 600 years after Chriſt; now let us know what were the chief opinions and authors thereof in the ſeventh Century?

Anſw. The *Heicitæ* profeſſed a Monaſtical life, but withal taught that the ſervice of God conſiſted in holy dances and ſinging with the Nuns, after the example of *Moſes* and *Miriam*, Exod. 15. *upon the overthrow of* Pharaoh *in the Red Sea.* *Gnoſimachi* were haters and deſpiſers of all learning, or Book-knowledge; teaching that

that God required nothing from us, but a good life. *Of theſe we have too many in this age. But Chriſt tells us that life Eternal conſiſts in knowledge: And God complaineth by the Prophet, that his people periſh for want of knowledge: So Chriſt ſheweth that deſtruction fell on* Jeruſalem, *becauſe ſhe knew not her day; and the Lord complained that his people had leſs knowledge then the Oxe or the Aſs. Therefore God hath given lips to the Prieſt, to preſerve knowledge, and Chriſt by his own knowledge hath juſtified many, ſaith the Prophet.* The *Armenii* taught that the Holy Ghoſt proceeded onely from the Father, and not from the Son. That Chriſt roſe from the dead on the Sabbath day; *whereas the Scripture tells us plainly, that he aroſe the third day.* They obſerved alſo the Jewiſh ſacrifices. They uſed firſt to baptize the Croſſe, then to worſhip it. They taught it was not man that ſinned, but Satan by tempting him: and that man had not propagated by carnal Copulation, if he had not ſinned. They denied Original ſin, and held that all who died before Chriſt, were damned for *Adams* ſin. They aſcribed no efficacy to the Sacraments, and yet held baptiſm abſolutely neceſſary. They placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradiſe; if of unfaithful, in Hell. They never baptized without adminiſtring the *Euchariſt*. They held baptiſm without chriſm ineffectual, they uſed rebaptization. They permitted the huſband to diſſolve Matrimony when he pleaſed, and denied prayers for the dead, and the eernity of hell fire. And that the ſouls were not in bliſs till the Reſurrection. And taught that then there ſhould be no women at all, but that they ſhould be converted into men. *Chazinzarii* were ſo called from *Chazus*, which in their language ſignifieth the Croſs: for they taught that the Croſs was onely to be worſhipped; therefore they were named *Staurolatræ*, or Croſs-worſhippers. They profeſſed alſo *Neſtorianiſm*. The *Thnetopſychitæ* held that the ſouls died with the bodies. *Theocatagnoſtæ* were ſuch as reprehended ſome of Gods actions and words. *Ethnophrones* were Paganiſing Chriſtians, who with Chriſtianity taught *Gentile* ſuperſtition. The *Lampetians* ſo called from *Lampetius*, their

their author, taught that there ſhould be no diſtinction of garments among religious men. They condemned alſo all Vows. The *Maronits* ſo named from one *Maron*, held with *Eutyches*, *Dioſcorus*, and the *Acephali*, that Chriſt had but one nature and will; theſe were afterward reconciled to the Church of *Rome*.

See *Damaſcen*, *Nicephorus*, *Sanders*, *Baronius*, &c.

Q. 2. *What opinions were held in Religion within the eighth Century?*

Hereticks of the eight Century.

A. The *Agonyclitæ* held that it was ſuperſtition in prayer to bow the knees, or proſtrate the body: therefore they uſed to pray ſtanding. The *Iconoclaſtæ*, or *Iconomachi* taught that it was Idolatry to have Images in Temples. The *Aldebertins*, ſo called from *Aldebertus* a French man their author, believed that he had holy Reliques brought to him by an Angel, from the fartheſt part of the world. They equalled him with the Apoſtles; and rejected Pilgrimages to *Rome*; they held that his hairs and nails were as well to be worſhipped, as the reliques of Saint *Peter*; they believed that he knew their ſins, and could forgive them without confeſſion. The *Albanenſes* held that all Oaths were unlawful, that there was no original ſin, nor any efficacy in the Sacraments, nor any uſe of extream unction, nor of confeſſion; nor of excommunication; that the Sacraments loſt their efficacy, if given by wicked Prieſts; that there was no free-will; ſome write that they held tranſanimation, and the eternity of the world, and that God did not fore-ſee evil. That there ſhould be no Reſurrection, nor general Judgment, nor Hell.

See *Sanderus*, *Baronius*, *Gualterus*, &c.

Q. 3. *What were the opinions held in the ninth and tenth Centuries?*

Hereticks of the ninth and tenth Centuries.

A. Claudius Biſhop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that baptiſm without the ſign of the croſs, was no baptiſm. One *Godeſcalcus*, whom ſome ſay was a French man, held the Hereſie of the *Prædeſtinati*, and that God would not have all men to be ſaved; and conſequently that Chriſt died not for all. *Photius* a *Grecian* denied the Proceſſion of the holy Ghoſt from the Son, and held that there was no reward for the good or bad, till the general Judgment; that there was no Purgatory; he condemned ſecond marriages, and prayers for the dead; he

he held it no ſin to hurt an enemy, even with lying and perjury. Fornication with him was no ſin, he diſſolved marriages at pleaſure. He maintained uſury, ſacriledge, and rebaptization; and taught that Children were not to be baptized till the eighth day. He gave the Euchariſt to Infants, the cup to the Laity; denied extream Unction; and adminiſtred the Sacrament in Leavened Bread. *Johannes Scotus* a Benedictine Monk, and Schollar of *Bede* (not *Duns Scotus ſubtilis*) held that in the Euchariſt was only the figure of Chriſts body. *Bertramus* a Preſbyter taught, that the body of Chriſt which is in the Euchariſt, was not the ſame who was born of the Virgin. The ſame opinions were maintained by ſome in the tenth Century. *See the above named Authors.*

Q. 4. *What were the opinions of the eleventh and twelfth Centuries?*

A. Berengarius Archdeacon of *Anjou*, taught that Chriſts body was not corporally, but figuratively in the Sacrament: *Horibert* and *Liſoius* in *France*, taught Manicheiſm. The *Simoniacks* held it lawful to buy and ſell Church preferments. The *Reordinantes*, would admit no Simoniack Prieſts till they were reordained. At *Millan* a new Sect of *Nicolaitans* brake out, teaching the neceſſity of promiſcuous Copulation. *Sabellianiſm* brake out alſo this age. In the twelfth Century, *Marſilius* of *Padua* taught that the Pope was not Chriſts ſucceſſor: that he was ſubject to the Emperor: that there was no difference between Biſhops and Prieſts, and that Church-men ſhould not enjoy temporal eſtates. The *Bongomillii*, whoſe author was one *Baſil*, a Phyſician renewed the Hereſies of *Arrius*, the *Anthropomorphites*, and the *Manichees*. They rejected the Books of *Moſes*, made God with a humane ſhape, taught that the world was made by evil angels, and that *Michael* the Arch-angel was incarnate. They condemned Image-worſhip, and deſpiſed the croſs, becauſe Chriſt died on it. They held the Churches baptiſm to be the baptiſm of *John*, but their own to be the true baptiſm of Chriſt: they ſlighted the Church-Liturgy, and taught there was no other Reſurrection, but from ſin by repentance: they held alſo that men might diſſemble in Religion. At *Antwerp* one *Tandenius*, or *Tanchelinus*, being *Heretick the eleven and twelfth Centurie.*

being a Lay-man undertook a Reformation; teaching that men were juſtified, and ſaved by faith onely; that there was no difference between Prieſts and Laymen; that the Euchariſt was of no uſe; and that promiſcuous copulation was lawful. The *Petrobruſſians* ſo called from *Peter de Bruis* of *Antwerp*, held that baptiſme was needleſs to Infants; and likewiſe Churches were uſeleſs, that croſſes ſhould be broken, that Chriſt was not really in the Euchariſt, and that prayers for the dead were fruitleſs. One *Peter Abailard* taught that God was of a compounded Eſſence, that he was not the Author of all goodneſs; that he was not only eternal; that the angels helped him to create the world; that power was the property of the Father, wiſdom of the Son, goodneſs of the Holy Spirit. He denied that Chriſt took our fleſh to ſave ſinners, or that the fear of God was in him; he ſaid that the Holy Ghoſt was the ſoul of the world, that man had no free will; that all things, even God himſelf, were ſubject to neceſſity, that the Saints do not ſee God, that in the life to come there ſkould be no fear of God, and that we are in matters of faith to be directed by our reaſon. His chief Diſciple was *Arnoldus Brixienſis*, who denied alſo temporalities to the Clergy. *Gilbert Porretanus* Biſhop of *Poytires*, taught that the Divine Eſſence was not God, that the Proprieties and Perſons in the Trinity were not the ſame; that the Divinity was not incarnate in the Son. He rejected alſo merits, and leſſned the efficacy of baptiſm. The *Henricians* ſo called from one *Henry* of *Tholouſe* a Monk, and fomented by *Henry* the Emperour, taught the ſame Doctrines that *Peter de Bruis* did, and withal that the Church-muſick was a mocking of God. The *Patareni* taught alſo the ſame things. The *Apoſtolici* ſo named from ſaying they were Apoſtles immediately ſent from God, deſpiſed marriage, all meats made of Milk; the baptizing of Infants, Purgatory, prayers for the dead, invocation of Saints, and all Oaths. They held themſelves to be the onely true Church. One *Eudon* gave himſelf out to be the Judge of the quick and dead. The *Adamites* ſtarted up again in *Bohemia*. The *Waldenſes* ſo called from *Waldo* of *Lions*, who having diſtributed his wealth, profeſſed

fessed poverty; he rejected Images, prayers to Saints, Holy-days, Churches, Oyl in Baptism, Confirmation, the *Ave Mary*, auricular confession, indulgences, purgatory, prayers for the dead, obedience to the Prelates, distinction of Bishop and Priest, Church-canons, merit, Religious orders, extream unction, miracles, exorcisms, Church-musick, Canonical-hours, and divers other Tenets of the Church of *Rome*. They held that Lay-men might Preach, and consecrate the Bread, and that all ground was alike holy. They rejected all prayers, except the Lords-prayer, and held that the Eucharist consecrated on the Friday, had more efficacy then on any other day. That Priests and Deacons falling into sin, lost their power in consecrating, and Magistrates in governing, if they fell. That the Clergy should possess no temporalities, that the Church failed in Pope *Sylvesters* time. They rejected the Apostles Creed, and all Oaths; but permitted promiscuous copulation; and taught that no man ought to suffer death, by the sentence of any Judge.

See *Baronius*, *Genebrard*, *Sanderus*, *Gualterus*, &c.

Q. 5. *What were the* Albigenses, *and what other Sects were there in this twelfth Century?*

A. These not long after the *Waldenses*, swarmed in the Province of *Tholouse*, and were overthrown by *Simon* Earl of *Montferrat*; these taught that they were not bound to make profession of their faith; they denied Purgatory, Prayers for the Dead, the real Presence, private confession, images, bells in Churches, and condemned the eating of flesh, eggs and milk. The Romish Writers affirm that they held two Gods; that our bodies were made by Satan, that the Scriptures were erroneous, all Oaths unlawful, and Baptism needless. They rejected the old Testament and Marriage, and Prayers in the Church; they held there were two Christs, a good born in an unknown Land, and a bad born in *Bethlehem* of *Judea*; That God had two Wives, of which he begot Sons and Daughters, and more such stuff, as may be seen in the above-named Authors. The *Correrii* held the *Petrobrussian* Tenets, and withal that the Virgin *Mary* was an Angel: that Christs body was not glorified in Heaven, but did putrifie as other dead bodies, and so should remain after the day of judgment.

Albigenses, and their opinions.

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They taught alſo that the ſouls ſhould not be glorified till the Reſurrection. *Joachimus Abbas* taught that in the Trinity, the Eſſence generated the Eſſence, which opinion was condemned in the general councel of *Lateran*, under *Innocent* the third: not long after ſtarted up *Petrus Johannes*, who maintained the errour of *Joachimus*, and withal taught that the reaſonable ſoul was not the form of man; that the Apoſtles preached the Goſpel after the literal, not after the ſpiritual ſenſe; that grace was not conferred in baptiſm; that Chriſts ſide was pierced with a Lance whileſt he was yet alive, *which is directly againſt the words of Saint John*; therefore this opinion was condemned in the councel of *Vienna*; he held alſo *Rome* to be *Babylon*, and the Pope to be Antichriſt.

See Baronius, Sanderus, Bellarmin, Viegas, and the Authors above named.

Q. 6. *What opinions in Religion were profeſſed in the thirteenth Century?*

Hereticks of the thirteenth Century.

A. Almaricus a Doctor in *Paris*, taught that if *Adam* had not ſinned, there had been no procreation, nor diſtinction of Sex. This was condemned in the Councel of *Lateran*, under *Innocent* the third. He held that the Saints do no wayes ſee God in himſelf, but in his creatures. He denied the Reſurrection, Paradiſe, and Hell, alſo the real preſence, invocation of Saints, Images and Altars. He ſaid that in the Divine minde might be created *Ideas*. He transformed the minde of a contemplative man, into the Eſſence of God; and taught that charity made ſin to be no ſin. *David Dinantius* taught that the firſt matter was God, *which was to make God a part, and the meaneſt part of all his creatures*. *Gulielmus de ſancto amore*, taught that no *Monks* ought to live by alms, but by their own labours, and that voluntary poverty was unlawful; the ſame doctrine was taught by *Deſiderius Longobardus*, affirming it a pernicious opinion that men ſhould leave all for Chriſt. *Raymundus Lullius* taught that in God were different Eſſences, that God the Father was before the Son; that the holy Ghoſt was conceived of the Father and the Son, *whereas the Doctrine of the Church is that he proceeds from the Father and the Son; not by way of Generation or Conception, but of Eternal and Spiritual dilection*; he alſo taught that it was injuſtice *to puniſh* any man for opinions in Religion or

Hereſie.

Hereſie. The *Whippers* taught that whipping of themſelves with rods full of knots and ſharp pricks did more expiate and aboliſh ſin, then confeſſion; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no uſe of the Goſpel, nor of the Baptiſm of Water, ſith the Baptiſm of Blood was better; that holy water was needleſs; that no man could be ſaved who did not ſcourge himſelf. They alſo held perjury lawful. The *Fraticelli* whoſe author was one *Hermannus Italus*, held community of Wives lawful, which Doctrine they put in practiſe, at their meetings to pray; then putting out their lights, they uſed promiſcuous copulation: and the children born of ſuch commixtion, they put to death. They taught that all things amongſt Chriſtians ſhould be in common; that Magiſtracy did not conſiſt with Chriſtianity, and that the Saints did not ſee God till the day of Judgment. *Gerardus Sagarellus* of *Parma*, whoſe diſciples were named *Pſeudo-apoſtoli*, that is, falſe Apoſtles, becauſe they bragged that they did imitate the Apoſtles poverty, therefore they would not take or keep money, or reſerve any thing for the next day; he taught that to make vows, or to ſwear at all, was unlawful; that marriages might be diſſolved by ſuch as would embrace their Religion; and that they were the onely Chriſtians; they were enemies to Tythes, and to Churches, which for prayer they accounted no better then Hogs Styes. *See the above named Authors.*

Q. 7. *What were the opinions in Religion of the fourteenth Century?*

A. The *Beguardi* who profeſſed a Monaſtical life, taught that we might attain to as much perfection and beatitude in this life, as in Heaven; that all intellectual natures were bleſſed in themſelves, not in God; that it was a ſin to kiſs a Woman, but not to lie with her; becauſe nature inclined to this, but not to that. That perfect and ſpiritual men were freed from obedience to ſuperiors, from faſting, praying, and good works, and that ſuch men could not ſin, nor increaſe in grace, being perfect already. They would have no reverence to be uſed in the Euchariſt, nor at all to receive it, for that did argue imperfection. The *Beguinæ* profeſſed the *Hereticks of the fourteenth Century.*

ſame Tenets, and withal, were againſt vows and voluntary poverty. The *Beguini* taught that wealth conſiſted not with Evangelical perfection, and therefore blamed Pope *John* 22, for permitting the *Franciſcans* to have corn in their barns, and wine in their cellars. They held that the ſtate of *Minorites* was more perfect then that of Biſhops; that they were not bound to give an account of their faith when they were demanded by the Inquiſitors; and that the Pope had no power to diſpenſe with Vows. The *Lolhards*, ſo called from *Walter Lolhard* their author, held that *Lucifer* was injuriouſly thruſt out of Heaven; that *Michael* and the bleſſed Angels ſhould be puniſhed eternally; that *Lucifer* ſhould be ſaved; that the bleſſed Virgin loſt her Virginity after Chriſts birth; and that God did neither ſee, nor would puniſh ſins committed under ground; therefore they gave themſelves to all uncleanneſs in their vaults and caves. *Richardus Armacanus* taught that voluntary poverty was unlawful; and that Prieſts could bleſs, and conſer orders as well as Biſhops. One *Janoveſius* taught that in the year 1360 on *Whitſunday*, Antichriſt would come, who ſhould pervert all *Chriſtians*, and ſhould mark them in their Hands and Fore-heads, and then ſhould be damned eternally: And that all *Jews*, *Saracens*, and *Infidels*, who were ſeduced by Antichriſt, ſhould after his deſtruction be converted to Chriſt, but not the Chriſtians that fell off from Chriſt. The *Turelupini* taught that we ſhould not be aſhamed of thoſe members we have from nature; and ſo, like the *Cynicks*, they gave themſelves openly to all uncleanneſs; they held alſo, that we were not to pray with our voice, but with the heart only.

See the above named Authors.

Q. 8. *What were the Tenets of the* Wicklevites, *who lived in this Century?*

Wicklliffs *opinions.*

A. They were ſo called from *John Wickliff* an *Engliſhman*, and taught that the ſubſtance of bread and wine remained in the Sacrament; that neither Prieſt nor Biſhop, remaining in any mortal ſin, could conſecrate, or ordain; that the Maſs had no ground in Scripture; that outward confeſſion was needleſs where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men ſhould have

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no poſſeſſions; that none ſhould be excommunicate by the Church, but he who is firſt excommunicate by God; that the Prelate who excommunicates a Clerk appealing to the King, is a Traitor; and ſo he is that being excommunicate, refuſeth to hear, or to preach; that Deacons and Prieſts may Preach without authority of the Biſhop; that the King might invade the Churches Revenues; that the people may puniſh their Kings; that the Laity may detain or take away their Tythes; that ſpecial prayers for any man were of more force then general; that religious orders were unlawful, and that ſuch ſhould labour with their hands; that it was a ſin in *Conſtantine*, and others, to enrich the Church; that the Church of *Rome* was Satans Synagogue; they rejected the Popes election by Cardinals Indulgences, decretal Epiſtles, the Popes excommunications, and his ſupremacy; they held alſo that *Auſtin*, *Benet*, and *Bernard* were damned for inſtituting religious orders; that God ought to obey the Devil; that he who gives alms to Monaſteries ſhould be excommunicate: that they are *Simoniacks* who pray for their Parents or Benefactors: that Biſhops reſerved to themſelves the power of ordination, confirmation, and conſecration for lucres ſake: that Univerſities, Degrees and Schollars of Learning, were hurtful to the Church. Theſe, and ſuch like Tenets of *Wickliff*, are ſet down in the Councel of *Conſtance*, where they were condemned. Other opinions are fathered upon him: to wit, that man had no free-will: that the ſins of the Predeſtinate were venial, but of the Reprobate, all mortal; that the Saints were not to be invocated, nor their reliques kept, nor the croſs to be worſhipped, nor Images to be placed in Churches: they rejected alſo Vows, Canonical-hours, Church-Muſick, Faſting, Baptizing of Infants, Benedictions, Chriſm, and Epiſcopacy. He held alſo that the brother and ſiſter might marry, that every creature may be called God, becauſe its perfection is in God.

See *Florimundus*, *Raymundus* of the original of *Hereſies*, *Genebrard*, *Bellarmine*, *Patreolus*, *Gregory de Valentia*, and others.

Q. 9. *What opinions were taught in the fifteenth Century?*

A. *John Hus* of *Bohemia* publickly maintained the Doctrine of *Waldus* and *Wickliff*, and withal taught that Saint *Peter* was never head of the Church, that the Church is onely of the Predeſtinate: that Saint *Paul*, *John Hus*.

Opinions & Hereſies of the fifteenth Century.

Paul, when he was a Perſecutor, was not a member of Satan; that the Divinity and the Humanity, made up one Chriſt, 'whereas the perſonal union conſiſted in-'deed, not between the two Natures, but between the 'Perſon of the Word and the Humane Nature: That the Pope was ſubject to *Ceſar*: that the Pope was not Head of the Church, nor Vicar of Chriſt, nor Succeſſor of *Peter*: that Biſhops were murtherers, in delivering over to the ſecular power ſuch as did not obey them; that Canonical obedience was a humane invention; that Prieſts, though excommunicate, ought to Preach: that Excommunications, Suſpenſions, and Interdicts, were invented to maintain the Clergies pride. Theſe, and ſuch like points did he defend, for which he was condemned in the Councel of *Conſtance*. Theſe ſame opinions were maintained by *Hierom* of *Prague*, for which he was alſo by the ſame Councel condemned the next year. One *Pickard* of *Flanders* renewed in *Bohemia* the Hereſie of the *Adamites*. The *Huſſites* divided themſelves into three Sects, to wit, the *Progenſes*, the *Thaborites*, ſo called from mount *Thabor*, where Chriſt was transfigured, which name, *Ziſca* their Captaine gave them, calling the Caſtle where they uſed to meet, *Thabor*, as if they had ſeen there Chriſts Tranſfiguration: The third Sect were called *Orphans* after *Ziſca*'s death, as having loſt their Father and Patron: all theſe uſed barbarous cruelty againſt Prieſts, Monks, Churches, Images, Reliques, and ſuch as profeſſed the Roman Catholick Religion. The *Moſcovites* or *Ruſſians* fell off to the Greek Religion, and held that the Pope was not the chief Paſtor of the Church; that the Roman Church was not head of the reſt. They rejected alſo the Latine Fathers, the definitions, canons, and decrees of the general councels, and uſed leavened bread in their Euchariſt. One *Riſſuich* a *Hollander*, taught that the Angels were not created; that the Soul periſhed with the body; that there was no Hell; that the matter of the Elements was coeternal with God. He blaſphemed Chriſt as a Seducer, and not the Son of God. He held that *Moſes* never ſaw God, nor received his Law from him; that the Scriptures were but Fables; that the Goſpel was falſe; *and ſuch like blaſphe-*

Hierom of *Prague*.

Huſſites.

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mous ſtuff did he ſpue out, for which he was burned.

Q. 10. *What opinions did the Sixteenth Century hold:*

A. Martin Luther, an *Auguſtin* Frier, taught that Indulgences were unlawful; that the Epiſtle to the *Hebrews*, the Epiſtle of *James*, the ſecond of *Peter*, the two laſt of *John*, the Epiſtle of *Jude*, and the *Apocalypſe*, were not canonical. He oppoſed invocation of Saints, Image-worſhip, Free-will, the Popes Supremacy, Excommunication, temporal poſſeſſions of the Clergy, merits of Works, poſſibility of fulfilling the Law, the Monaſtical life, cælibat, canonical obedience, diſtinction of Meats, Tranſubſtantiation, Communion under one kind, the Maſs, auricular Confeſſion, Abſolution, Purgatory, extream Unction, and five of the Sacraments. He held alſo that general Councels might erre; that *Antichriſt* was not a particular perſon; that Faith onely juſtified; that a faithful man may be aſſured of his ſalvation; that to the faithful, ſin is not imputed; that the firſt motions are ſin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adverſaries, as may be ſeen in the above named Authors. The *Anabaptiſts*, ſo called from Re-baptizing, had for their Author one *Nicholas Stork*, who pretended familiarity with God by an Angel, promiſing him a Kingdom, if he would reform the Church, and deſtroy the Princes that ſhould hinder him. His Schollar *Muncer* raiſed an army of 4000 Bores and Tradeſmen in *Suevia* and *Franconia* to maintain his Maſters dreams; but they were overthrown by Count *Mansfield*. *John* of *Leyden*, a Taylor, renewed the ſame dreams, and made himſelf King of *Munſter* of the *Anabaptiſts*, whoſe Viceroy was *Knipherdoling*; but this phantaſtical Monarchy was ſoon deſtroyed, the Town taken after 11 moneths Siege, where the King and his Viceroy, with their chief Officers, were put to death. Their Tenets were that Chriſt was not the Son of *Mary*, nor true God; that we were righteous not by faith in Chriſt, but by our own merits, and ſufferings. They rejected original ſin, Baptiſme of Infants, communion with other Churches, Magiſtracy among Chriſtians, Oaths, and puniſhments of Malefactors. They refuſed to ſwear allegeance to Princes;

See the above named Authors.

Opinions of the ſixteenth Century.

Luther his opinions.

Anabaptiſts

Of these see the above-named Author, and besides, Pontanus, Bullinger, Sleidan, Osiander, and others.

and held that a *Christian* may have many Wives, and that he may put away his Wife if she be of another Religion, and marry another. That no man must possess any thing in proper, that re-baptization may be used; that before the day of Judgment, the godly should enjoy a Monarchy here on Earth; that man had free-will in spiritual things; and that any man may Preach, and give the Sacraments.

Anabaptists of Moravia.

Q. 11. *What are the Anabaptists of* Moravia?

A. These at first called themselves Apostolical, because they did imitate the Apostles in going bare-foot, and in washing one anothers feet, in having also all things in common amongst them. But though this custome be now left, yet at this day in *Moravia*, they have a common Steward, who doth distribute equally things necessary to all. They will admit none into their Society, but such as have some trade, and by their handy work can get their livings. As they have a common Steward for their temporals, so they have a common Father for their spirituals, who instructs them in their Religion, and prayeth with them every morning before they go abroad to work. These publike prayers, are to them instead of Sermons. They have a general Governour or Head of their Church, whom none knoweth but themselves; for they are bound not to reveal him. They communicate twice in the year; the men and women sit promiscuously together. On the Lords day they walk two and two through the Towns and Villages, being clothed in black, and having staves in their hands. They are much given to silence; at table for a quarter of an hour before they eat, they sit and meditate, covering their faces with their hands: the like devotion they shew after meat. All the while their Governour stands by, to observe their gesture, that if any thing be unbeseeming, he may tell them of it. When they come to any place, they discourse of the last Judgment, of the eternal pains of Hell, of the cruelty of Devils, tormenting mens bodies and souls; that so they may affright simple people into their Religion; then they comfort them by shewing them a way to escape all those torments, if they will be but rebaptized, and embrace

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their Religion. They obſerve no feſtival days, nor will they admit of any diſputations.

Of theſe ſee Florimnndus Raymundus de origine Hæreſ.

Q. 12. *What Sects are ſprung out of* Lutheraniſm?

Sects ſprung out of Lutheraniſm.

A. Beſides the Anabaptiſts already mentioned, there be *Adiaphoriſts*, of which *Melanthon* is thought to be Author; theſe hold the cuſtoms and conſtitutions of the Church of *Rome* to be things indifferent, and that they may be profeſſed, or not profeſſed, without ſcruple. 2. *Ubiquitaries.* Theſe hold that Chriſts Humanity as well as his Divinity is every where; even in Hell. *Brentius* is thought to be Father of this opinion. 'But if Chriſts humanity be every where, then we muſt 'deny the Articles of his Reſurrection, Aſcenſion, and 'coming again to Judge the quick and the dead, for 'what needs there ſuch motions, if he be every where. 3. *Majoriſts*, ſo called from one *George Major*, one of *Luther*'s diſciples, who taught that no man, (nay not Infants) can be ſaved without good works. 'But its 'ridiculous to expect good works from Infants who 'have not as yet the uſe of reaſon, nor organs fit for 'operation. 4. *Oſiandriſts*, ſo called from *Andrew Oſiander* a *Lutheran*, who taught that Chriſts body in the Sacrament ſuffered, was corruptible, and died again, 'directly againſt Scripture, ſaying that Chriſt being riſen 'from the dead, dieth no more, death hath no more 'dominion over him. He taught alſo that we are not juſtified by faith or works, but by the Eſſential righteouſneſs of Chriſt dwelling in us. 'But the Eſſential righteouſneſs of Chriſt, is the righteouſneſs of his Divinity, 'which is not communicable, nor ſeparable from him. 5. *Auguſtinians* in *Bohemia*, theſe taught that none went to Heaven or to Hell, till the laſt judgement: 'whereas Chriſt tells the contrary to the good thief, '*This day thou ſhalt be with me in Paradiſe*, and affirmeth that the Soul of *Lazarus* was carried by *Angels* into *Abraham*'s boſome, and *Dives* into Hell. 'Wherefore did Chriſt aſcend to Heaven, but that we 'might be where he is. They make alſo dormice or ſwallows of mens ſouls, ſaying, that they ſleep till the reſurrection; if S. *Steven* when he was dying had known 'this Doctrine, he would not have called upon the Lord 'Jeſus to receive his ſpirit. The ſtory alſo of *Lazarus*

and *Dives* doth overthrow this conceit. They ſay alſo that Chriſts humane nature is not as yet aſcended into Heaven, 'which directly overthroweth our *Creed* in 'that article; as likewiſe, the Scriptures, and withal 'the hope and comfort of a Chriſtian. 6. *Stancarians* ſo called from one *Francis Stancarus a Mantuan*, who taught that Chriſt juſtifieth us, and is our Mediator only according to his humane nature; whereas our redemption is the work of the whole perſon, aud not of one nature alone. 7. *Adamites* ſo called from one *Adam* author of the Sect; they uſe to be naked in their Stoves and conventicles, after the example of *Adam* and *Eve* in Paradiſe. And therefore when they marry, they ſtand under a Tree naked, having only leaves of Trees upon their privities; they are admitted as brethren and ſiſters, who can without luſt look upon each others nakedneſs; but if they cannot, they are rejected. 8. *Sabbatharians*, ſo called becauſe they reject the obſervation of the Lords day, as not being commanded in Scripture, & keep holy the Sabbath day onely, becauſe God himſelf reſted on that day, and commanded it to be kept. *But they forget that Chriſt came to deſtroy the Ceremonial Law, whereof the Sabbath, in reſpect of the ſeventh day, was a branch; and therefore Chriſt himſelf brake it, when he commanded the ſick man whom he cured, to carry hone his bed on that very day.* 9. *Clancularii* were thoſe who profeſſed no Religion with their mouth, thinking it ſufficient to have it in their heart. They avoid all Churches and publick meeting to ſerve God; thinking their private houſes to be better then Temples; *whereas they ſhould remember, that private prayers cannot be ſo effectual as publick, neither is it enough to believe with the heart, except we alſo confeſs with the mouth; for he that is aſhamed to confeſs Chriſt before men, ſhall not be confeſſed by Chriſt before his Father, and his holy Angels.* 10. *Davidiſtæ*, ſo called from one *David George a Hollander*; he gave himſelf out to be the *Meſſiah*, ſent by the holy Spirit, to reſtore the houſe of *Iſrael*, that the Scriptures were imperfect, and that he was ſent to bring the true Law and Doctrine, that the ſoul was pure from ſin, and that the body onely ſinned; *whereas indeed they both concur in the act of ſinning, and therefore*

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are both punishable, especially the Soul which is the chief Agent, the Body is but the Instrument. He taught also that a man may have many Wives to replenish spiritual Paradise, that it was no sin to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the books of *Moses*. 11. *Mennonists*, so called from one *Mennon a Frieslander*. They deny Christ to be born of *Mary*, affirming that he brought his flesh from Heaven; he called himself the Judge of man and Angels. 12. *Deistæ* and *Tritheistæ*, who taught there were three distinct Gods differing in degrees. One *George Paul* of *Cracovia* is held to be the Author of this Sect. 13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Samosatenians*, deny the Trinity of Persons, and the two natures of Christ, their author was *Michael Servetus* a *Spaniard*, who was burned at *Geneva*. 14. *Antimarians*, who denied *Mary's* Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; *this is the old Heresie of* Cerinthus, *and* Helvidius; *whereas they consider not that in Scripture those of the same kindred are called brothers. So is* Lot *called* Abrahams *brother*; *and* Laban, Jacobs *Uncle, is called his brother.* 15. *Antinomians*, who reject the Law, affirming, there is nothing required of us but Faith, *this is to open a wide gap for all impiety. Christ came not (as he saith himself) to abolish the Law, but to fulfill it. If there be no use of the Law, then they must deny Gods justice; and that it is now an useless attribute of the Divinity.* 16. *Infernales*, these held that Christ descended into no other Hell but into the grave only, and that there is no other Hell but an evil Conscience; *whereas the Scripture speaketh of Hell fire, prepared for the Devil and his Angels, and calls it the bottomless pit*, &c. 17. *Boquinians*, so called from one *Boquinus* their Master, who taught that Christ did not die for the wicked, but onely for the faithful, 'and so they make him not to be the Saviour of man-'kind, and of the world, but a particular Saviour 'only of some; whereas Saint *John* saith, that Christ is

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'the reconciliation for our ſins, and not for ours onely, 'but alſo for the ſins of the whole world, 1 *Joh.* 2. 2. 18. *Hutiſtes*, ſo called from one *John Hut*, who take upon them to prefix the very day of Chriſts coming to judgement, 'whereas of that day and hour knoweth no man, 'nay not the Angels in Heaven. 19. *Inviſibles*; ſo called becauſe they hold that the Church of Chriſt is inviſible; 'which if it be, in vain did he compare it to a 'City built upon a Hill; in vain alſo doth he counſel us 'to tell the Church, if our brother will not be reformed, 'in vain alſo doth the Apoſtle warn Biſhops and Preſ-'byteries to look to their flock, to rule the Church 'which Chriſt hath purchaſed with his blood, *Act.* 20. *How can he be called the Shepherd of that flock which he never ſaw?* 20. *Quintiniſtæ*, ſo called from one *Quintinus* of *Picardy* a Tailor: he was author of the *Libertins*, who admit of all Religions. Some of them mock at all Religions, as that *Lucianiſt* who wrote a book of the three Impoſtors. Some of them deny the ſouls immortality, and doubt whether there be any other Deity except Heaven and Earth. 21. The Family of Love, whoſe author was one *Henry Nicholas* a Hollander. They reject all Sacraments, and the three laſt petitions of the Lords Prayer. They ſay that Chriſt is onely the Image of God the Fathers right hand, and that mans ſoul is a part of the Divine Eſſence. 22. *Effrontes*, ſo called from ſhaving their fore-heads till they bleed, and then anoint them with oyl, uſing no other baptiſm but this; they ſay the holy Ghoſt is but a bare motion inſpired by God into the mind; and that he is not to be adored: 'all which is directly repugnant to Gods word, which 'proves that the holy Ghoſt is true God. *Thou haſt not 'lyed*, ſaith Saint *Peter*, *unto man*, *but unto God*, mean-'ing the holy Ghoſt. This Sect took up their ſtation 'in *Tranſylvania*. 23. *Hofmaniſts*, theſe teach that God took fleſh of himſelf, 'whereas the Scripture ſaith, that 'Chriſt was made of a Woman. They deny pardon to thoſe that relapſe into ſin; 'and ſo they abridge the 'grace of God, who wills us to repent, and thereupon re-'ceives us into favour. 24. *Schewenkfeldians*, ſo called from one *Gaſpar Schewenkfeld* a *Sileſian*, he taught that the Scripture was needleſs to Salvation, and with the old

old *Manichees* and *Valentinians*, that Chriſt was not conceived by the holy Ghoſt in the Virgins Womb, but that God created a man to redeem us, and joyned him to himſelf, and that this man became God, after he aſcended into Heaven; they confound the Perſons of Father and Son, and ſay that God did not ſpeak theſe words, *This is my beloved Son.* That Faith is the very Eſſence and Nature of God. That all Chriſtians are the Sons of God by Nature, procreated of the Divine Eſſence. That the Sacraments are uſeleſs; that Chriſts body is every where. Of theſe Sects, and many more of leſs note, ſee *Florimundus Raymundus*; hence we may ſee what a dangerous Gap hath been made, ſince *Luther* began to oppoſe the Church of *Rome*, *for the little Foxes to deſtroy Chriſts Vineyard*; *what multitudes of Tares have grown up amongſt the good Corn in the Lords field*; *what troubleſome Frogs, worſe then thoſe of Egypt, have crawled into moſt mens houſes*; *what ſwarms of Locuſts have darkned the Sun of Righteouſneſs, whilſt he was ſhining in the Firmament of his Church.*

Q. 13. *What other opinions in Religion were maintained this age.*

A. Caroloſtadius, Arch-Deacon of *Witeberg*, and *Oecolampadius*, Monk of the Order of *S. Bridget*, oppoſed *Luthers* Doctrine in the point of the real preſence, ſhewing that Chriſt was in the bread only Sacramentally, or ſignificatively. The *Libertins*, whoſe author was one *Quintinus* a Taylor of *Picardy*, taught that whatſoever good or evil we did, was not done by us, but by Gods Spirit in us; that ſin was nothing but an opinion; that in reproving of ſinners, we reproved God himſelf; that he only was regenerate who had no remorſe of conſcience; that he only repented who confeſſed he had committed no evil: that man in this life may be perfect and innocent; that the knowledge we have of Chriſt, and of our Reſurrection, is but opinion; that we may diſſemble in Religion, *which is now the opinion of Maſter Hobbs*; and laſtly, they ſlight the Scriptures, relying on their own inſpirations; and they ſlight the Pen-men of the Holy Ghoſt, calling Saint *John* a fooliſh young man, Saint *Matthew* a Publican, Saint *Paul* a broken veſſel, and Saint *Peter* a denyer of his Maſter, *Zuinglius*, Canon of *Conſtance*, held

held the doctrine of *Caroloſtadius* againſt *Luther*, concerning the real preſence. *David George*, a Glaſier in *Gaunt*, taught that he was God Almighties Nephew, born of the Spirit, not of the fleſh, the true *Meſſiah*, and third *David* that was to reign on Earth; that Heaven was void of Inhabitants: and that therefore he was ſent to adopt Sons for that Heavenly Kingdom. He denied Spirits, the Reſurrection, and the Judgement, and Life eternal. He held promiſcuous copulation with the *Adamites*; and with the *Manichees*, that the ſoul was not polluted with ſin; that the ſouls of Infidels ſhall be ſaved, and the bodies of the Apoſtles, as well as thoſe of Infidels, ſhall be burned into Hell fire, and that it was no ſin to deny Chriſt before men; therefore they condemned the Martyrs of folly, for ſhedding their blood for Chriſt. *Melanchon* was a *Lutheran*, but not altogether ſo rigid; ſo was *Brucer*, except in the point of Chriſts real preſence; *Weſtphalus* alſo, but he denied original ſin, and the Holy Ghoſts proceſſion from the Son; and that Chriſts did not inſtitute the Lent faſt, nor was any man tied to keep it.

See Prateolus, Sanderus, Genebrard, Cochlæus, Gualterus, &c.

Q. 14. *What were the chief Heads of* Calvins *Doctrine?*

Calvins Doctrine.

A. That in this life our faith is not without ſome doubtings and incredulity; that the Scriptures are ſufficient without traditions, that an implicite faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Heſter*, *The Wiſdom of Solomon*, *Eccleſiaſticus*, *Baruch*, *The Hiſtory of Bell and the Dragon*, and the Books of *Macchabees* are no parts of the Canonical Scripture; that the *Hebrew* Text of the old Teſtament is only Authentical, and ſo the *Greek* of the new Teſtament; that the Scripture in Fundamentals is clear of it ſelf, and is a ſufficient Judge of controverſies; that the Elect have ſaving faith only, which can never totally and finally be loſt; that predeſtination to life or death, dependeth not on mans fore-ſeen merits or demerits, but on Gods free-will & pleaſure; that no ſin comes to paſs without the will of God; that the Son of God received not his Eſſence of the Father, nor is he God of God, but God of himſelf; that Chriſt, in reſpect of his humanity, was ignorant of ſome things; that the Virgin *Mary* was obnoxius to divers ſins

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and infirmities; that Christ is our Mediator in respect of both natures; that Christ was in the state of damnation when he suffered for us, but did not continue in it; that Christ by his suffering merited nothing for himself: that he descended not truly into Hell, but by suffering the pains of Hell on the cross; that there is no *Limbus Patrum*, nor Purgatory; that our prayers avail not to the dead; that the torments of the evil angels were deferred till the day of Judgment; that Christ came not out of the grave whilst it was shut; that the true Church of God consisteth only of the Elect, and that it is not visible to men; that the Church may erre; that Saint *Peter* was not Bishop of *Rome*, nor the Pope his Successor, but that he is Antichrist; that the Church and Magistrate, cannot make Laws to bind the conscience; that cælibat and the monastical life is unlawful, and consequently the vows of chastity, poverty, and obedience; that man hath not free-will to goodness; that concupiscence or the first motions, before the will consents, are sins; that all sins are mortal, and none in themselves venial; that in this life our sinnes are still inherent in us, though they be not imputed to us; that we are justified by faith without workes, and that faith is never without charity: that the best of our works deserve damnation; that here we may be assured of our justification and salvation; that the Church-Liturgy ought not to be read in Latine, but in the vulgar tongue: that faith is a more excellent vertue then charity; that there is no merit in us: that in this life we cannot possibly fulfil the Law: that to invocate the Saints, to worship Images and Reliques, or the cross, is Idolatry: that usury is not altogether unlawful: that Lent and other set Fasts are not to be kept: that there be only two Sacraments, Baptism, and the Lords Supper: and that the Sacraments cannot justifie or confer grace: that the Baptism of water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administred by private Men or Women, in private houses. That Christ is not corporally in the Eucharist: that in the want of Bread and Wine, other materials may be used, and that wine alone, without water, is to be used; that there is no Transub-

See Calvins own works, Beza, and others that have followed Calvins Tenets.

Transubstantiation, nor ought to be any adoration of the Bread, that the Cup should be administred to all, that Extream Unction was onely temporary in the Church: that the Clergy ought to marry. He rejected also the Church Hierarchy, and ceremonies, and exorcisms, penance, and confirmation, Orders, Matrimony, and extream Unction from being Sacraments.

Q. 15. *What other opinions in Religion were held this age?*

A. Servetus a *Spaniard*, who was burned at *Geneva*, taught with the *Sabellians*, that there was but one Person in God, and that there was in Christ but one nature, with *Eutychees*; he denyed the Holy Ghost, and Baptism to Infants, which he would have to be deferred till the thirteenth year of their age. He held also that God was Essential in every creature. *Brentius* a Lutheran taught that Christs Body, after its Ascension, is every where, whence sprung up the *Ubiquitaries*. *Castellio* a School-Master in *Geneva*, held that the Canticles was not Scripture, but a Love-ballad between *Solomon* and one of his Concubines. One *Postellus* taught that men of all Sects and Professions should be saved by Christ. *Osiander* held that we were justified not by faith, but by the Essential righteousness of God, which he said was the formal cause of our justification. One *Stancarus* a *Mantuan*, taught that Christ justified us, not as he was God, but as he was man. *Amsdorphius* wrote a Book to prove that good works were pernicious to salvation. One *George Major* taught that Infants could not be justified for want of good works. *John Agricola* affirmed that the Law was altogether needless, and that Christians were not tied to the observation thereof. *Hence sprung up the* Antinomians. One *Stembergerus* in *Moravia*, denied the Trinity, the Divinity of Christ, the Holy Ghost, and Virginity of *Mary*; he rejected also Baptism and the Lords day, affirming we had no command in Scripture to keep that, but the Sabbath only. One *Okinus* taught that *Polygamy*, or multiplicity of Wives was lawful: One *Valentinus Gentilis* of *Naples*, denied the Trinity, and rejected the Creed of *Athanasius*. One *Paulus* of *Cracovia* in *Poland*, denied also the Trinity and Unity of Essence, and taught that neither

neither the Second nor Third Perſon were God; that Satan was created evil; that mans intellect is eternal; that one free-will was a paſſive power moved neceſſarily by the appetite; that God was the Author of ſin, and that the will of man in ſinning was conformable to the will of God; that it was not adultery to lie with another mans Wife; that we muſt believe nothing, but what is evident to ſenſe or reaſon; that the ſame body which dieth, riſeth not again; that the ſoul periſhed with the body; that there ſhould be no care had of burial; that ſeparated ſouls could not ſuffer corporeal fire, and that God being a Spirit, ſhould not be invocated by our mouth, but by our heart. One *Swenkfeldius* taught that the Scripture was not the Word of God, nor that our faith depended on it, but it rather on our faith. That Chriſt brought his body with him from Heaven. That Chriſts humanity became God after his aſcenſion; that every man was endowed with the ſame eſſential vertues of juſtice, wiſdom, *&c.* which were in God. That the power and efficacy of Gods word preached, was the very Son of God. In *Moravia* there ſtarted up ſome profeſſors called *Nudipedales*, becauſe they were bare-footed; theſe, in imitation of the Apoſtles, forſook houſes, lands, buſineſs, and children, and lived together in common, avoiding the ſociety of other people. Another Sect ſprung up, which called themſelves *Free-Men*; teaching that they were freed from obedience to Magiſtrates, from Taxes, Tythes, and other duties; that after Baptiſm they could not ſin. That they were not onely like God, but already deified. And that it was lawful among themſelves (but no where elſe) to have Women in common.

Of theſe ſee Patreolus, Genebrard, Raymundus Sanderus, Gualterus, and others.

Q. 16. *Were there no other opinions held in this Century?*

A. Yes, many more: ſo vain and luxurious are the wits of men, in finding out many inventions, and ſhaping to themſelves, forms and *Ideas* of Religions, every one eſteeming his own the beſt, and as much in love with his own imaginations, as *Narciſſus* was with his ſhadow in the water, or *Deucalion* with his own picture. Some reject Scriptures, others admit no other writings but Scriptures. Some ſay the Devils ſhall be ſaved, others

Chriſtian Religion peſtered with diverſity of opinions.

others that they ſhall be damned, others that there are no Devils at all. Some hold that it is lawful to diſſemble in Religion, others the contrary. Some ſay that Antichriſt is come, ſome ſay not; others that he is a particular man, others that he is not a man, but the Devil; and others, that by Antichriſt is meant a ſucceſſion of men; ſome will have him to be *Nero*, ſome *Caligula*, ſome *Mahomet*, ſome the *Pope*, ſome *Luther*, ſome the *Turk*, ſome of the Tribe of *Dan*; *and ſo each man according to his fancy will make an Antichriſt.* Some onely will obſerve the Lords day, ſome only the Sabbath, ſome both, and ſome neither. Some will have all things in common, ſome not. Some will have Chriſts body onely in Heaven, ſome every where, ſome in the Bread, others with the Bread, others about the bread, others under the Bread, and others that Chriſts Body is the Bread, or the Bread his Body. And others again, that his Body is transformed into his Divinity: Some will have the Euchariſt adminiſtred in both kinds, ſome in one, ſome not at all. Some will have Chriſt deſcend to Hell in reſpect of his Soul, ſome onely in his Power, ſome in his Divinity, ſome in his Body, ſome not at all: ſome by Hell, underſtand the place of the damned, ſome *Limbus Patrum*, others the wrath of God, others the grave. Some will make Chriſt two Perſons, ſome give him but one Nature and one Will; ſome affirming him to be onely God, ſome onely man, ſome made up of both, ſome altogether deny him: ſome will have his Body come from Heaven, ſome from the Virgin, ſome from the Elements; ſome will have our ſouls Mortal, ſome Immortal, ſome bring it into the body by infuſion, ſome by traduction; ſome will have the ſoul created before the world, ſome after: ſome will have them created altogether, others ſeverally: ſome will have them corporeal, ſome incorporeal: ſome of the ſubſtance of God, ſome of the ſubſtance of the body: *So infinitely are mens conceits diſtracted with variety of opinions, whereas there is but one Truth, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it.* The main cauſes of theſe diſtractions are pride, ſelf-love, ambition, contempt of Church and Scripture, the Humor of Contradiction, the Spirit of Faction,

Faction, the deſire of Innovation, the want of preferment in high Spirits, Anger, Envy, the benefit that ariſeth to ſome by fiſhing in troubled waters: the malignant eye that ſome have on the Churches proſperity, the greedy appetite others have to Quailes, and the Fleſh-pots of *Egypt*, rather then to *Manna*, though ſent from Heaven: the want of contempt of Authority, Diſcipline, and order in the Church, which like Bulwarks, Walls, or Hedges, keep out the wild Boars of the Forreſt from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wiſe Governours were forced to authorize Biſhops, Moderatours, or Superintendents (call them what you will) for regulating, curbing, and puniſhing ſuch luxurious wits, as diſturbed the peace of the Church, and conſequently of the State, by their fantaſtical inventions, knowing that too much liberty was no leſs dangerous then Tyranny, too much mercy as pernitious as cruelty: and a general permiſſion in a Kingdom or State, no leſs hazardous to the publick tranquillity, then a general reſtriction.

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SECT. IX.

Quest. 1.

HAving taken a view of the Opinions in Christian Religion for 1600 years; it remains that we now take notice of the strictest observers thereof: therefore tell us who they were that separated themselves from other Christians, not so much in opinion, as in place and strictness of living; and what was the first original of this separation.

A. When

Eremites, or Anchorites.

A. When the Chriſtian Religion in the beginning was oppoſed by perſecutors, many holy men and women to avoid the fury of their perſecutors, retired into deſart places, where they gave themſelves to faſting, prayer, and meditation in the Scriptures. Theſe were called *Eremites* from the Deſart where they lived, and *Monachi* from their ſingle or ſolicitary life; And *Anchorites* from living a part by themſelves. Such were *Paul* the *Eremit*, *Anthony*, *Hilarion*, *Baſil*, *Hierom*, and others. Afterward the *Eremits* growing weary of the Deſarts, and Perſecution at an end, betook themſelves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monaſtery*, *Covent*, or *Cloyſter*. Theſe Monks were called Θεραπευταὶ, Worſhippers, ἀσκηταὶ Exerciſers or Wreſtlers in Chriſtianity; *Clerici* alſo, as being the Lords inheritance; and *Philoſophers* from their ſtudy and contemplation of Divine and Humane things. Their houſes were called *Cœnobia*, becauſe they held all things among them in common, and *Clauſtra* or *Cloyſters*, becauſe there they were incloſed from the reſt of the world. ῥεγιτιςήρια, Schools of cares and diſcipline, and ἀσκητήρια, places of exerciſe. As the men had their peculiar Houſes or Cloyſters, ſo had the women, who were willing to ſeparate themſelves from the world; theſe were called *Nonnæ*, or *Nuns*, from the *Egyptian* word *Nonnus*, for there were the firſt Monaſteries: from their ſolitary life they are named *Moniales*, and from their holineſs *Sanctimoniales*; and from the *Roman* phraſe *Virgines Veſtales*; now, becauſe theſe holy men and women lived at firſt in caves and ſubterraneal holes, they were named *Mandritæ*; for *Mandræ* ſignifies caves or holes; and *Troglodítæ*, from theſe *Ethiopians* in *Arabia* near the Red Sea, who lived on Serpents fleſh and Roots, whoſe ſkins were hardned with the nights cold, and tanned with the Suns heat. They were ſo called ἀπὸ τῶν τρώγλων, from their caves where they dwelt.

Q. 2. *Who were the firſt* Eremites, *or* Anchorites?

A. If we take *Eremites* for ſuch as have lived in Deſarts for a while, to avoid perſecution; then we may

ſay that *Eliah*, *John Baptiſt*, and *Chriſt* himſelf were *Eremites*. For they were forced ſometimes to live an *Eremitical* or ſolitary life in deſarts. But if by *Eremites* we underſtand ſuch as wholly addicted themſelves to an Eremitical or ſolitary life, from the world and worldly affairs, that they might the more freely give themſelves to faſting, prayer, and contemplation, then the firſt *Eremite* we read of, ſince Chriſt, was *Paul* the *Theban*: who having loſt in the perſecution under *Decius*, both his Parents, and fearing to be betrayed by his Siſters Huſband, betook himſelf to a cave at the foot of a Rocky Hill, about the year of Chriſt 260, and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundredth and thirteenth year of his life. All which time he ſaw no body but *Antoninus*, who being ninety years old, by divine inſtinct came to *Paul* on the day he died. This *Antonius* inſtituted this *Eremetical* life in *Egypt*. Being twenty years old, he ſold his Eſtate, and beſtowed it on the poor; then in remote places he lived alone, but that ſometimes he would viſit his Diſciples. At 35 years he betook himſelf to the Deſart, till he was 55. Then he returned to the Cities, and Preached Chriſt there. Afterward he returned again to the Deſart, where he ſpent the remainder of his life, and died the 105 year of his age, and after Chriſt, 361. To him ſucceeded *Hilarion*, the firſt *Eremite* in *Paleſtina* and *Syria*. Then *Paul* ſurnamed the Simple, *Amon* an *Egyptian*, with divers others.

See *Hierom* in the life of *Paul* and *Anthony*, & in his *Chronicle*. See alſo *Marcellus*, *Sozomen*, *Sabellicus*, in their Hiſtories, & others.

Q. 3. *How did theſe firſt* Eremites *live?*

Eremites, *their firſt manner of living.*

A. They ſpent their time in working, ſometimes in preaching, praying, faſting, and meditating, and ſometimes in compoſing differences between *Chriſtians*, in viſiting the ſick, and in ſuch holy exerciſes did they place their Religion. *Paul* the *Theban* was content with a Cave in ſtead of a Palace; with a piece of dry bread brought to him by a Raven every day, in ſtead of delicate chear, with water in ſtead of Wine; and with the leaves of Palms in ſtead of rich apparel: And to avoid idleneſs, he would work ſometimes with his hands. *Anthony* contented himſelf with bread, ſalt, and water; his dinner-time was at Sun-

ſetting

ſetting; he uſed to faſt ſometimes two dayes together, and to watch and pray whole nights; he lay on the bare ground: diſputed oftentimes with the *Arrians* and *Meletians*, in defence of *Athanaſius*, did intercede many times with the *Emperour Conſtantine*, for diſtreſſed Chriſtians, and was alwayes ready to compoſe their quarrels. *Hilarion* was content to live in a little hovel which he made himſelf of ſhells, twigs and bulruſhes, four foot broad, and five foot high, ſpending his time in praying, faſting, curing of diſeaſes, caſting out Devils. His garment was ſack-cloath, which he never put off; his food, roots, and herbs, which he never taſted before Sun ſet; ſix ounces of Barley bread contented him from 30 years till 35, from that time till 63, he uſed oyl to repair his decayed ſtrength From 64 till 80, he abſtained from bread. That he might not be idle, he made him baſkets of bulruſhes, and uſed to lie on the ground. Thus did theſe Primitive *Eremites* ſpend their time; *Not in chambering and wantonneſs, ſurfeting, and drunkenneſs; but in temperance, ſobriety, continence, hunger, thirſt, heat and cold, reading, praying, preaching, and faſting, not placing Religion in ſaying, but in ſuffering; not in good words, but in good works; not in talking of Scripture, but in walking by Scripture.*

See *Hierom Sozomen, Nicephorus*, and others deſcribing their lives: And *Athanaſius* in the life of *Anthony*, if that Book be genuine

Q. 4. *Wherein did ſome* Eremites *exceed in their Religious, or rather, ſuperſtitious kind of living?*

A. As Jealouſie is too much Love; ſo is Superſtition too much Religion; *but too much of one thing* (as we ſay) *is good for nothing: Ne quid nimis* ſhould be in all our actions. *God will have mercy, and not ſacrifice*; He will ſay, *Who required theſe things at your hands? Such kind of bodily exerciſe*, as the Apoſtle ſaith, *availeth little*; It is not a torn ſkin, nor a macerated body, nor a pinched belly that God requires, but *a broken & contrite ſpirit: a renting of the heart, and not of the garment*; and therefore the exceſs of *Eremetical* penance is ἐθελοθρησκία, Will-worſhip, and not that which God requireth, to wit, *mercy and juſtice*; *to relieve the oppreſſed*; *to comfort the comfortleſs*; *to viſit the fatherleſs and widows, and to keep our ſelves unſpotted of the world.* To place Religion in abſtinence from certain meats, is againſt the Apoſtles rule, 1 *Tim.* 4. ſaying, *That every creature of God is good, and*

Their too great rigour.

nothing to be rejected, which is received with thanksgiving. Altogether to abandon the ſociety of Chriſtians, is contrary to Saints *Pauls* counſel, *Heb.* 10. *Let us conſider one another, to provoke unto love and to good works, not forſaking the fellowſhip that we have among our ſelves, as the manner of ſome is*; under pretence of forſaking the world, to go abandon all care of Friends and Family, is condemned by the Apoſtle, 1 *Tim.* 5. *If any man hath not a care of his Family, he hath denied the Faith, and is worſe then an Infidel.* They that willingly deprive themſelves of the means of doing good to their neighbours, tranſgreſs the Law of God which commands us *to love our neighbours as our ſelves.* Theſe ſubſequent examples will ſhew how far ſome men have exceeded the bounds of Chriſtianity, and out-run Religion, by too much ſuperſtitious devotions and exceſſive pennance. One *Aſepeſima* lived 60 years together in a Cloſet, all which time he never was ſeen of any, nor did he ſpake to any. The like is recorded of one *Didymus*, who lived ninety years by himſelf. One *Batthæus* an *Eremite* of *Cœloſyria*, faſted ſo long, till worms crawled out of his teeth. One *Martinus* tied his leg with an Iron Chain to a great Stone, that he might not remove thence. One *Alas* never taſted bread in eighty years together. *John Swmany* the Egyptian ſtood praying within the Cliff of a certain Rock three years together, ſo long, till his legs and feet, with continual ſtanding ſwelled with putrified matter, which at laſt broke the ſkin and run out. One *Dominicus* an *Eremit* wore continually, next his ſkin, an Iron coat of Male, and almoſt every day uſed to ſcourge himſelf with whips in both hands. Some have killed themſelves with hunger, ſome with thirſt, ſome with expoſing themſelves to exceſſive heat, have been ſtifled; others by extremity of cold, have been frozen to death; as if God took delight in ſelf murther, which in him to affect were cruelty, and in any to act, were the greateſt impiety. Some again not content with ordinary ways of *Eremitiſm*, have ſpent their days within hollow-pillars, whence they were named *Stylitæ*, neither admitting the ſpeech nor ſight of any man or woman. *O curas hominum!* *O quantum eſt in rebus inane!* What needed all this toil? Chriſt ſaith, *that his Yoak is eaſie, and his*

Burthen

Burthen light; but theſe men laid heavy burthens on themſelves, which God never required; he made man *Animal politicum*, a ſociable creature, therefore ſaid, *It was not good for man to be alone. Wo to him that is alone*, ſaith *Solomon*. Beſides no place, though never ſo remote and ſolitary, can priviledge a man from ſin. *Lot* was righteous among the wicked *Sodomites*, and yet in the ſolitary cave committed Inceſt with his two Daughters; what place could be more retired then Paradiſe, and more ſecure then Heaven? yet *Adam* fell in Paradiſe, and the Angels fell in Heaven.

They that will read the ſuperſtitious ſufferings of theſe men above-named, and of others, let them look in Sozomen, Theodoret, Socrates, Nicephorus Evagrius, &c.

Q. 5. *Whether is the ſolitary life in a Deſart, or the ſociable life in a Couent to be preferred?*

Sociable life preferred to the ſolitary.

A. 1. The ſociable life, becauſe the end of our creation was not to live apart, like wild beaſts, but together, like men. 2. Becauſe we are bound to help each other, by Counſel, Inſtruction, Admonition, Exhortation, to bear one anothers burthens, to comfort the comfortleſs, to ſupport the weak, to cloath the naked, to feed the hungry: for as the Orator ſaid, we are not born for our ſelves, but our Parents, Country and Friends, challenge a ſhare in us. 3. Becauſe he that liveth alone, as he ſins againſt his creation, and humane ſociety, ſo he ſins againſt himſelf, in that he debars himſelf of thoſe comforts and aid, both ſpiritual and corporal, which he hath in a ſociable life. 4. Becauſe God is more preſent with many, then with one. *Therefore his Church, which he promiſeth to be with till the end of the world, and on which he hath beſtowed the Spirit of Truth, to conduct her into all Truth, and which he hath built upon the Rock, ſo that Hell gates ſhall not prevail againſt her*; his Church I ſay, is a congregation, and conſiſteth not of one, but of many; and Chriſt hath promiſed that *where two or three are gathered together in his name, he will be in the midſt of them.* 5. Becauſe God is better praiſed and more honoured of many together, then by one alone; therefore *David will praiſe God, and declare his name in the great Congregation.* Chriſt will have *our light to ſhine before men, that they ſeeing our good works, may glorifie our Father which is in Heaven.* This cannot be done by him that lives amongſt wild beaſts in a Deſart, How can he honour God by the exerciſe of Juſtice, Mercy,

Charity, Humility, and other vertues, chiefly of his patience, in ſuffering injuries, and of his obedience to ſuperiors? How ſhall he find out his own infirmities and failings, ſeeing ſelf-love is in every man, and no man can ſo well pry into himſelf, as another; and *the heart of man is deceitful above all things?* 6. And laſtly, no man can be ſo ſecure from danger of enemies, as when he is in company; and therefore Satan is more ready to aſſault man by tentations, when he is alone, then when he is in the company and ſociety of others. So he ſet not upon Chriſt when he was in *Jeruſalem*, but *when he was led by the Spirit into the Deſart*, therefore, *wo to him that is alone, for when he falls, there is not a ſecond to help him up.* As then in the body natural, God did not ſeparate one member from another, but united them all in one bulk, under one head, to be animated by one heart or ſoul, that they might help each other; ſo hath he done in the body Politick of mankind.

Q. 6. *Who were the firſt Monks after* Anthony?

Monks *who were the firſt.*

A. The *Tnabenneſii*, ſo called from *Thabenna*, an Iſland in the Province of *Thebais*. In this, one *Pachomius* an *Eremite*, about the time of *Conſtantius*, *Conſtantines* Son, aſſembled divers Monks together, and by the advice of an Angel (ſo goeth the ſtory) preſcribed them theſe rules; to wit, that they ſhould live together in one Houſe, diſtinguiſhed into divers Cells, and in each Cell ſhould remain three Monks, but ſhould all eat in one Hall. No man muſt be forbid to eat or faſt; they muſt ſleep not lying on beds, but ſitting in their chaires: they muſt wear Goats ſkins, which they muſt never put off but when they communicate; then they muſt come onely with their hood, with which their heads muſt be covered when they eat, that they may not be ſeen to eat; for in eating they muſt neither caſt their eyes off from the Table, nor muſt they ſpeak. No Stranger muſt be admitted without three years trial. They muſt pray twelve times in the day time, likewiſe in the evening, and in the night, a Pſalm preceding each prayer. The Monks were divided into 24 Orders, according to the number of the Greek letters.

See *Sozomen*, *Nicephorus*, and *Vincentius* in his *Spec. Hiſt.*

Q. 7. *What were the Religious rules that Saint* Baſil *preſcribed to his Monks?*

A. Saint

A. Saint *Basil*, Presbyter of *Cæsarea* in *Cappadocia*, being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the country of *Pontus*, and perswaded the *Eremites*, who lived apart in caves and cells of the Desarts, to unite themselves in Monasteries, and withal prescribed to them these 95 subsequent rules, which were embraced by most of the Eastern Monks. The Rules were these. 1. To love God with all their heart, soul and strength, and their neighbours as themselves. 2. To ground this Love of God upon his power, glory, and excellency, as he is in himself; and on his goodness, mercy, and bounty towards us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love toward us his enemies; for if God hath so highly loved us that were his enemies, shall not we, when he commands us, love our neighbours? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of vertues, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the world, and with the Apostle, *to crucifie it, and to be crucified to it*. 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted into their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent, and sober in their diet and behaviour. 10. Is set down the measure of their eating and drinking, and simplicity of food. 11. That there be no affectation or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they ware a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should serve God with the same affection as *David* did, when

Monks *of Saint* Basil *and their rules.*

when he ſaid, *As the Hart brayeth for the Rivers of water, ſo doth my ſoul after thee O God.* 16. That he who is their Governour, ſhould conſider whoſe Miniſter he is; and that he ſhould be as tender of his charge, as a Nurſe over her child. 17. That he reprove at firſt gently, and in the ſpirit of meekneſs; but that he eſteem of the obſtinate as Heathens and Publicans. 18. That he ſuffer not the leaſt offence to go unreproved, ſeeing the leaſt is a breach of Gods Law. 19. That repentance be in ſincerity. 20. That it be accompanied with good works. 21. And with confeſſion. 22. That if a man relapſe into ſin, he may uſe more ſincerity in his repentance then before; for it ſeems the diſeaſe was not perfectly cured. 23. Let him that reproveth be as a Father, or a Phyſitian; and he who is reproved, as a Son, and a Patient. 24. That no man defend or excuſe himſelf in his evil courſes. 25. That among them all things be in common. 26. That men of Eſtates beſtow on their Kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houſes, except it be to inſtruct them, and by their Superiors leave. 28. That none give way, through idleneſs, for their minds to waver, or wander up and down. 29. That to avoid idle and ſinful dreams in the night, let every one be diligent in meditating on the Law and the Word of God by day. 30. That with the ſame affection which Chriſt ſhewed in waſhing of his Diſciples feet, ſhould the ſtrong and whole ſerve the ſick and infirm. 31. That they ſhould love one another, as Chriſt hath loved us. 32. That their ſpeech be not idle, but *ſeaſoned with ſalt, and edifying.* 33. That they ſhould abſtain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or ſcope to anger. 36. That *they ſet their affections on Heavenly, not on Earthly things.* 37. That they neither ſorrow nor rejoyce, but when they ſee God honoured or diſhonoured. 38. That they take heed of worldly cares, and too much ſecurity. 39. That *what ever they do, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean eſteem of themſelves, they may learn humility. 42. That every one be obedient

obedient to another, *as ſervants are to their Maſters*, or *as Chriſt was obedient to his Father.* 43. *That no man give occaſion of ſcandal or offence to his brother; that every one do his duty with cheerfulneſs, without grudging; that reconciliation may be made where there is any difference.* 44. *That they judge not, leſt they be judged.* 45. That they be truly zealous againſt ſinne. 46. That no man do his own will, nor undertake any thing without leave, ſeeing Chriſt *came not to do his own will, but the will of him that ſent him.* 47. That they be thankful to God, *who hath made them partakers with the Saints in light.* 48. That they inſtruct novices in their duties. 49. That they debar not any man from entring into their Covent upon trial; and withal, that they give them no offence. 50. That in their Faſting they uſe moderation and devotion. 51. That no man ſcorn to wear an old garment when it is given him. 52. That every man obſerve the hour appointed for eating. 53. That they give their alms with due conſideration, and according to the diſcretion of the Superiour. 54. That a younger brother, inſtructing his elder, do it with reverence; and that no man diſturb the Orders ſetled in the Monaſtery. 55. That great care be had of the Utenſils belonging to the Monaſtery. 56. If any be neceſſarily detained from publick prayer and ſinging, that then he pray and praiſe God in his heart. 57. That they be reverent in their prayers, and not ſuffer their mindes to wander, ſeeing the eyes of God are upon them. 58. That the Steward, and other Officers of the Covent, be prudent and faithful in their diſpenſation. 59. That there be diverſity of rewards, according to the diverſity of works. 60. That he who returns to God by repentance, muſt weep, and be ſorry for his former life, and hate his former actions. 61. That they ſhould not be diſmayed who have not wealth to give to the poor, ſeeing they have forſaken all for Chriſt. 62. That they take heed of affected ignorance, and conſenting to other mens ſins. 63. That they muſt not be ſilent, or connive at their Brothers offences, but muſt reprove him. 64. That they ſhould never be without compunction and care, by reaſon of the

the remainders of ſin in them. 65. That they indeavour to be *poor in ſpirit*, which is to forſake all for the love of God. 66. That they perſevere in doing good till the end of their life. 67. That though in reſpect of themſelves, they muſt not care what they eat, or what they drink; yet, that they may be helpful to others, they muſt labour with their hands. 68. That to think of meat and drink out of ſeaſon is a ſin. 69. That ſack-cloath be worn for humiliation, other garments for neceſſity; that in ſpeaking, they be neither too loud nor too low. 70. That the Euchariſt be received with fear, reverence, and faith. 71. They obſerve when it is fit to ſpeak, when to be ſilent. 72. *That they have alwayes the fear of God before them; That they avoid the broad way, and ſtrive to enter in, at the narrow gate.* 73. That they beware of covetouſneſs, vain-glory, and vanity in apparel, to pleaſe men. 74. That they abſtain from all defilement of the fleſh, and endeavour *to be pure in heart.* 75. That they hate ſinne, *and take delight in Gods Law.* 76. That they try their love to God, *by their thankfulneſs to him, by obedience to his commands, and by denying themſelves.* Their love to their neighbour, by *fellow-feeling and ſympathy in his proſperity and adverſity.* 77. That they ſhould imitate God and Chriſt, in *loving their enemies.* 78. *That they ſhould be angry, but ſinne not; that they give place to anger, and not reſiſt evil, but being perſecuted, either to ſuffer, or fly.* 79. That they ſtrive for the peace of conſcience; and *like new born babes, receive the ſincere milk of Gods Word, without reſiſting.* 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. *That they beg true wiſdome from God, and acknowledge him the Author of all good.* 82. That they may know what it is, *to be holy, to be juſt, not to caſt pearls before Swine, and to be content with their daily bread.* 83. That no Brother alone viſit a Siſter but in company, and that by permiſſion, and for edification, to avoid offence. 84. That reproof be joyned with gentleneſs; and that none rely on his own judgment. 85. *That they bear one anothers infirmities.* 86. *That they pray againſt tentations.* 87. That they do not

ſpeak

ſpeak, or act any thing raſhly, but adviſedly. 88. That in giving, *they ſhould chiefly have regard to thoſe of the houſhold of faith*; and that every one muſt not be a diſpenſer, but he onely to whom that charge is committed. 89. *That they labour not for faith*, as ſome do, *without charity*; *and that they hide not their Talent in a Napkin*. 90. They muſt diſtinguiſh between fury, which is alwayes evil; and juſt indignation againſt ſin in their brother. 91. That Satan is not the cauſe of ſinne in any man, but as he conſents to it; therefore *the more watchful ſhould every man be over his own heart*. 92. If any man, being in debt, enter into the Monaſtery, he ought to pay his debt, if he be able. 93. That when a Siſter confeſſeth, the Prieſt-Confeſſor do nothing but by order and decency, and in the preſence of the Mother or Abbateſs. 94. If Satan ſtrive to hinder any good action, they muſt not leave off their holy purpoſe and reſolution. 95. *That no man be wiſe in his own eyes, nor truſt in his own ſtrength, but in the Lord.*

Theſe Canons we may read more fully in Saint *Baſils* Works. *Ruffinus* tranſlated them into Latine; And here we may ſee that ſuch a Monaſtical life is not to be condemned: for theſe Monks were not to be idle, but to work with their hands; therefore their Monaſteries were called Ασκητήρια, places of Exerciſe, and the Monks Ασκηταὶ, Exerciſes, which ſignifieth not onely the exerciſe of their hands, but alſo of their minds; as *Hoſpinian* obſerves out of *Budæus*. Theſe Monks were tied to wear a white garment.

Q. 8. *What Religious Order did Saint* Hierome *erect?*

A. S. *Hierom*, who was coetaneal with S. *Baſil*, being offended at the Heatheniſh lives of Chriſtians in *Rome*, betook himſelf, with ſome others, into *Syria*, where he lived in the Deſart for a time, giving himſelf to ſtudy, prayers, and meditation; afterward returning to *Rome*, was ſo hated there by the Clergy, whoſe vices he ſharply reproved; that he betook himſelf again to his Monaſtical life in *Syria*, where *Paula*, a noble *Roman* Matron, erected four Monaſteries, three for S. Hierom.

for Women, and one for Men, in *Bethlehem*, near the ſtable where Chriſt was born. In this Covent Saint *Hierom* lived many years with divers of his friends, ſpending his time in devotion, writing, and meditating on the Bible, and educating alſo of divers noble youths, to whom he read Rhetorick, and the Poets: And thus he ended his dayes the 91 year of his life, and of Chriſt 421. The *Monks* of his Order are called *Hieronymiani*, whoſe garments are of a ſwart or brown colour: Over their coat they wear a plated cloak divided; they gird their coat with a leather girdle, and wear wooden ſhooes. There is alſo an Order of *Eremites* of Saint *Hierom*, ſet up by *Charles Granellus* a *Florentine*, about the year of Chriſt 1365. Theſe *Hieromites* flouriſhed moſt in *Italy*, and *Spain*, and have large revenues.

Monks of S. Hierom.

See *Sabellicus*, *Polydor*, *Virgil*, *Baronius*, *Eraſmus* on the life of S. *Hierom*, and in his Antidote to *Ruſticus* the *Monck*.

Q. 9. *Of what Religious Order is Saint* Auguſtine *held to be Author?*

A. Of theſe who are called *Canon Regulars*, bearing Saint *Auguſtines* name, and of the *Eremites* of Saint *Auguſtine*. Which of theſe two Orders was firſt inſtituted by that great light and Doctor of the Church, is not yet certaine; we finde that this holy man was at firſt a *Manichee* till he was 31 years of age, and profeſſed *Rhetorick* at *Rome* and *Millan*; but by the perſwaſion of *Simplicianus*, and reading the life of *Anthony* the Monk, he became a convert, and in a Garden with his Friend *Alipius*, as he was bewailing his former life, he heard a voice accompanied with the Muſick of Children, ſaying to him, *Tolle, lege, Tolle lege*, that is, *Take up and Read*; looking about, and ſeeing no body, he took this for a Divine admonition, and ſo taking up the Bible, the firſt paſſage he lighted on, was this: [*Not in Surfetting and Drunkenneſs, not in Chambering and Wantonneſs, but put you on the Lord Jeſus*, &c.] Upon this, reſolving to become a Chriſtian, he went with *Alipius* to *Millan*, where they were both baptized with his Son, by Saint *Ambroſe* Biſhop there. After this having ſpent a few years in faſting, prayer, and ſtudy in the Holy Scripture, he was called to *Hippo* in *Africa*, where he was at firſt Preſbyter, and then Biſhop. He built a Monaſtery within the Church

Monks of S. Auſtin.

of

of *Hippo*; where he lived with other learned men as in a Colledge, and from thence ſent abroad divers Divines to be Clergy-men in *Hippo*, and Biſhops to other places. Now whereas Saint *Auſtin* was firſt an *Eremite*, and lived in the Deſart, before he erected a Collegiate life in *Hippo*, it is likely that the *Eremites* of his Order are more ancient than his Monks or Canons. But ſome doubt, whether either of thoſe Orders were inſtituted by him, as divers other Orders who profeſs to live after his Rule; as the *Scopetrini* inſtituted by *Steven* and *James* of *Sena*, and confirmed by *Gregory* 11. about the year 1408. The *Friſonarii* called alſo *Lateranenſes*; theſe ſprung up in the Territory of *Luca* in *Hetruria*, which *Eugenius* 4. ratified. The Order of Saint *George* in *Alga*, inſtituted at *Venice* by *Laurentius Juſtinianus*, *Anno* 1407. and confirmed by Pope *John* 22. Theſe wear a Blew habit. The *Dominicans* alſo, *Brigidians*, *Jeſuati*, Servants of the bleſſed Virgin *Mary*, *Hieromites*, *Antonians*, *Trinitaries*, Brothers of Saint *John* of *Jeruſalem*, *Crucigeri*, Brothers of Saint *Peter* the Confeſſor, Brothers of the Lords Sepulchre, *Eremites* of Saint *Paul*, with divers others. The habit of the Canons regular is a White Cloth Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linnen Surpleſs to their knees, and over that a ſhort black cloak to their elbowes, with a hood faſtned to it; their crowns are ſhaven like other *Friers*; and when they go abroad, they wear a broad hat, or a black corner'd cap. But Saint *Auſtins Eremites* wear a black coat, with a hood of the ſame colour; underneath there is a White little coat. Their Girdle is of Leather with a Buckle of Horn. After the example of theſe *Monaſtical Canons*, there were *Eccleſiaſtical Canons* erected, who inſtead of an Abbot, had the Biſhop for their Governour; theſe were ſeated near the Cathedral Church, which ſometimes was called *Monaſtery*, and corruptedly *Minſter*: theſe Canons, whilſt they lived ſtrictly according to their rule, were named *Regular*; but when they fell off from their ſtrict way of living, and medled with worldly buſineſs, they received a new name of *Canons Secular*,

with him see *Sabellicus*, *Pol. Virgil*, *Crantzius*, *Balæus*, *Alphonsus*, *Alvarez de Guivarra*, &c.

Secular. *Volaterran* reckoned 4555 Monasteries of Canons in *Europe*. 700 in *Italy*, whereas now are scarce 60. Popes 36, Cardinals 300, of Canonised Saints 7500.

Q. 10. *Did Saint* Austin *institute his* Eremites *to beg?*

Monks of S. Austin *are not to beg.*

A. It is not likely, for S. *Austin* never begged himself, but did live by his learned and pious labours; Christ and his Apostles did not live idlely, and by begging; *S.* Paul *laboured, working with his own hands*, and said, 1 Cor. 4. *That he who will not work, shall not eat.* And 2 Thes. 3. *That it is a more blessed thing to give, then to receive. A begger was not suffered in* Israel, *and amongst Gods people it was held a curse to beg*; therefore *David* wished that his Enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty, because he confesseth, *Luc.* 6. *That the Son of man had not whereon to lay his head*, and *Luc.* 8. 3. *That the Women did minister to him of their goods*; and elsewhere, *That he had neither House of his own to be born in, nor a Chamber of his own to eat his last Supper in, nor an Ass of his own to ride on, nor a Grave of his own to lie in.* Yet we do not read that he begged, or lived idlely; for he went about preaching, working miracles, and doing good, therefore he needed not to beg; for he that will thus imploy his life, shall not want, nor need to beg. And so if the Monks would take pains in praying and preaching, they needed not to be Mendicants; *For the labourer is worthy of his wages, no man goeth a Warfare on his own charges; he that serveth to the Altar, must live by the Altar; and he that soweth Spiritual things, should reap Temporal.* I deny not also, but there were *Lazarus*, the two blinde men in the Gospel, the cripple in the Acts, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the *Romans*. Again that Christ and

and his Diſciples needed not to beg, is plaine, *by the common purſe among them, whereof* Judas *was the carrier.* Now Chriſt aſſumed voluntary poverty, though he did not begge; to ſhew that he came to ſuffer want, and that his Kingdome was not of this world; and to ſanctifie our poverty to us, and to teach the rich of this world, that they truſt not in uncertaine riches; and that the poor ſhould not be dejected, ſeeing Chriſt himſelf was poor. God alſo, to humble us, doth ſuffer us ſometimes to be in want. So he dealt with *Elias*, when he aſked bread of the Widow; and *David*, when he defired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is ſeldome, and to let us ſee, that on earth we have not true happineſs. Again I deny not but a ſingle man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the leſs burthened with the cares of this life, and the more apt for prayer and contemplation; but this is not lawful in him who hath the charge of Wife and Family, for whom he ought to provide, *If he be not worſe then an Infidel.* To be brief, theſe Monks, who can work, or preach, and will not, ought not to beg; for wages are due to thoſe that work, not ſo much out of charity, as out of juſtice.

Q. 11. *Was that leathern Girdle ever worn by S.* Auguſtine, *with which the Monks of this Order uſed to cure Diſeaſes, and eaſe Pains in the body?*

A. 1. That Saint *Auſtin* ever wore this Girdle, is not known to me, nor can it be proved but by their own traditions. 2. That this Girdle hath miraculouſly cured Diſeaſes, and aſſwaged Pains, is believed by divers Lay people, even by ſome Princes, who have for this end, wore the ſame. 3. That wonderful cures have been wrought by this Girdle, is aſſevered by divers, but how truly, I know not. 4. God ſometimes, by weak means, produceth ſtrange cures; as by *Chriſts Spittle*, *Saint* Peters *Shadow*, *Saint* Pauls *Handkerchieff*, *the Hem of Chriſts Garment.* 5. God permits Satan ſometimes to do ſtrange things, that they who will not believe the truth, may

Auſtins *girdle.*

be deluded. 6. Many ſtrange cures are to be aſcribed to the force of imagination, rather then to ſuch weak outward means. 7. To deny all miracles which have been written, is too much temerity; and to believe all, is too much credulity. 8. We read of miracles not only done by *Moſes*, *Chriſt*, and his *Apoſtles*, but alſo by the Sorcerers of *Egypt*, *Simon Magus*, *Antichriſt*, *Apollonius*, and others. 9. As Scriptures at firſt were proved by miracles, ſo miracles are now to be proved by Scriptures; for ſuch miracles as are not conſonant to Gods word, are not true. 10. Divers of the *Roman* Church doubt the truth of many of their miracles; *Canus Loc. l.* 11. *c.* 6. calls *the Author of the Golden Legend, a man of a Brazen Face, and a Leaden Heart.* *Eſpencæus* upon 2 *Tim.* 4. ſaith, *That the Legends are full of Fables.* Caietan Digr. 21. Opuſc. de concep. Virg. cap. 1. tells us, *That it cannot be known infallibly, that the miracles on which the Church groundeth the Canoniſation of Saints be true, becauſe the credit thereof depends on mens reports, who may deceive others, and be deceived themſelves.*

Q. 12. *What were the Inſtitutions and Exerciſes of the firſt Monks?*

Monks their firſt Inſtitutions and Exerciſes.

A. At firſt they uſed to work, when occaſion ſerved; to eat and drink ſoberly, to go decent in their apparel, to faſt and pray often, to poſſeſſe all things in common; to Read, Meditate, Preach, and hear the Word of God, to ſtudy Temperance, Continency, Modeſty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurio*, or tenth man to overlook them, and every hundred had their *Centurio*, to whom the ten *Decurions* were ſubject, they had their diſtinct beds; at the ninth hour they met to ſing and hear Sermons, at Table they ſit ſilent, and content themſelves with Bread, Herbs, and Salt; the old men onely drink Wine; in the night they had their hours of prayer; in the Summer they dine, but ſup not: Their chief Governour they called Father, in *Syriack*, Abbot, who for his learning was eminent, and for his life exemplary. Theſe ancient Monks uſed to wear Hoods and Girdles, they went alſo with ſtaves, and

and ſcrips of Goat-ſkins. But in *Egypt* they wore no ſhooes, becauſe of the heat of that Country. The affairs of the Covent was committed to ſome Brother, till he grew weary of it: but in *Meſopotamia*, *Paleſtine*, and *Cappadocia*, the Brothers did ſerve by turns weekly; at the end of the week, the ſervant did waſh the feet of his Brothers, and ſo reſigned up his office to the next. In moſt places they obſerved the third, ſixth, and ninth hours for prayer; none were admitted into the Monaſtery, till they were firſt tried by waiting ten days together without the Gate, and patiently enduring all the opprobrious ſpeeches that ſhould be uttered againſt them; then did the Abbot receive them with a long exhortation, admoniſhing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meekneſs, Patience, Sobriety, Submiſſion, Confeſſion of their infirmities, and ſuch like duties. Then are theſe Probationers ſtript of their own Garments, and cloathed in Monks habit, and are tied one whole year under ſtrict diſcipline; if there be diſlike on either ſide, they receive their own cloathes again from the Steward, and are diſmiſſed the Monaſtery. Small offences among theſe Monks were puniſhed with publick humiliation and acknowledgement, the offender lying flat on the ground, till the Abbot bid him riſe; but great faults were puniſhed with ſtripes, or expulſion: during their ſitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their minds might be fed as well as their bodies, ſeeing *not by bread alone man doth live, but by every word that cometh out of the mouth of God.* Theſe primitive Monaſteries alſo were ſubject to the Biſhops of the Dioceſſe, without whoſe leave, they were not to go abroad from their Covents. *I do not finde that in theſe Primitive Monaſteries they were tied to ſet Faſts, to the three Vows of Chaſtity, Poverty, and Obedience, or to different cloaths and colours; or to ſtay longer in the Monaſtery, then their own liking.*

See *Caſſianus*, *Hieron*, *Eraſmus*, *Vadianus*, &c.

Q. 13. *Why did Religious Perſons cut their Hair and Beards?*

Why they cut their hair and beard.

A. Becauſe long Hair was abuſed among the Gentiles to Pride, Luxury, and Superſtition. It did argue alſo Effeminateneſs, Childiſhneſs, or Slaviſhneſs; for in ſome places ſlaves uſed to wear long hair, which when they were made free, they layed aſide; ſo children, when they came to years of puberty, cut their Hairs, and offered them to *Apollo*, who by the Poets is called *Crinitus*, and κομήτης, the nouriſher of Hair; the Gentiles gave long Hairs to their gods; So *Jupiter*, *Apollo*, *Bacchus*, *Neptune*, *Æſculapius*, are deſcribed with long Hair. Nature gave the Woman long Hair, to diſtinguiſh her from the Man; therefore men with long Hair were noted for Effeminate, and in deriſion called τριχοπλάστας, Hair-trimmers. The Apoſtle reproves it in men; therefore the Clergy by the Canons of Councils and Decretals, are forbid to nouriſh their Hairs, but to cut them; yet I do not finde that they uſed in thoſe times to ſhave, or were injoyned to do ſo, but rather the contrary: therefore *Optatus Milevitanus*, *L. Cont. Parmen.* reproves the *Donatiſts* for ſhaving the *Catholick Prieſts*: and *Clemens Alexandrinus*, *L.* 3. *Pædag. cap.* 11. ſaith, that the Haires are to be clipt with Sciſſors, not ſhaved with a Raſor. And the reaſon why ſhaving was then prohibited among the Chriſtians, was becauſe it was uſed by the Gentile Prieſts in honour of their Idols; for in the time of the Primitive Chriſtians, were the Prieſts of *Iſis* yet extant, who uſed to ſhave their Heads: for this cauſe God would not have the Jewiſh Prieſts to ſhave, ſeeing he would not have them to be like the Idolatrous Prieſts, nor would he have them to ſhave in Funerals, *Levit.* 21. Now the reaſons why Monks and Clerks, were ſhaved among Chriſtians, and that onely on the top of their Head, ſo that their hairs hanging about their Ears, repreſented a Crown, were theſe. 1. To reſemble the Crown of Thorns which Chriſt wore. 2. To ſhew that Chriſts Prieſts are alſo ſpiritual Kings. 3. They ſhave off their Hairs, to ſhew that they ſhould lay aſide all ſuperfluities of the fleſh,

fieſh, and ſinful luſts; but the Crown of the Head muſt be bare, to ſhew that the mind muſt be free for contemplation. 4. Their naked and bare Crowns were to ſhew the nakedneſs, purity, and ſimplicity of their lives. 5. To ſhew their repentance and converſion; for ſuch were commanded to cut their Hairs, before they were admitted again into the Church. 6. To diſcriminate the Chriſtian Monks from the Jewiſh *Nazarites*, who wore long Hair, as *Moſes* did a Vail, to ſhew that the myſtery of redemption was not as yet revealed. 7. They cut or ſhave to avoid the uncleanneſs and inconveniencies that accompany long Hair. 8. To ſhew their contempt of the world, and of thoſe vain Effeminate men, who pride themſelves in their long Hair. 9. They ſhave their Beards, that they may look ſmooth like Children and Angels, who are alwayes painted young, by this ſhewing, they ſhould be Children in malice, and Angels in innocency.

Con, Agath, Can. 11. *Tolet.* 3. *Can.* 12.

See *Platina Balæus, Pol. Virgil, Bellarmin*, & others.

Q. 14. *Whence came the cuſtome of ſhaving, or cutting the Hair of Head and Beard among Religious perſons?*

A. Some will have Saint *Peter* to be the firſt Chriſtian that was ſhaven on the crown, at *Antioch*, by the Gentiles in deriſion. Others aſcribe this cuſtome of *Anicetus*, who lived about 165 years after Chriſt; but this is rejected by *Bellarmine*. Others again will have the Fourth Council of *Toledo*, about the year of Chriſt 631, to enjoyn this ſhaving of the crown; and in the Council of *Aquiſgran*, *anno Chriſti* 816, the *Monks* are enjoyned to ſhave in *Eaſter* week. But ſhaving of the Beard is not ſo ancient; for it came in with the Doctrine of Tranſubſtantiation, taught by *Peter Lombard*, *Anno* 1160, and eſtabliſhed by *Innocent* 3. In the Council of *Lateran*, in the year 1200. The reaſon of this ſhaving was, leſt any hairs of the beard might touch the body or blood of Chriſt; or leaſt any crum of the bread, or drop of the wine might fall upon, or ſtick to the beard. In the time of *Epiphanius*, about 400 years after Chriſt, it was not the cuſtome among *Monks* to cut their beards; for he inveighs againſt the *Monks* of *Meſopotamia*, for wearing long hairs like Women, and cut-

Their ſhaving, whence it came.

ting their beards, which alſo was the cuſtome of the *Meſſalian* Hereticks. But that this cuſtome of cutting the beard was not generally received by the Clergy, appears in the *French Story*; for *Francis* the firſt cauſed the Church-men with a great ſum of money to redeem their beards which he threatned to cut: but indeed the cuſtome of ſhaving was uſed among the Gentile Prieſts; for which reaſon God would not have his Prieſts to ſhave, that they might not ſeem to follow the wayes of Idolaters. The Egyptian Prieſts, by ſhaving off all their hairs, did ſignifie that the Prieſts ſhould be pure and clean, and free from all pollution. They uſed alſo in Mourning and Funerals to cut their hairs; ſo *Statius* ſaith, *lib. 6. Theb. Tergoque & pectore fuſam Cæſariem minuit*, and to cut the hairs of the dead, which they laid on the Tomb, or caſt into the fire, as a ſacrifice to *Pluto* and *Proſerpina*, as may be ſeen in *Euripides* and *Homer*. Of this cuſtome ſpeaketh *Virgil*, in the death of Queen *Dido*;

Nondum illi flavum Proſerpina vertice crinem
Abſtulerat, Stygioque caput damnaverat Orco, &c.
Sic ait, & dextra crinem ſecat, &c.

They uſed alſo to ſpread their cut hair upon the Coffin, as *Heliodor. l. 6.* ſheweth ἔτιμα τὰς τείχας, ἡ δὲ κλίνη ἐπέβαλε. And as they offered the hairs of the dead to *Orcus*; ſo they did of children to the Rivers, from whence they held all things had their Original, or elſe to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moiſture of Water, hairs are procreated. But in their marriage Solemnities, they uſed to offer their hairs to *Diana* or *Juno*, *cui vincla jugalia curæ*; for ſhe was held the Goddeſſe of Marriage. Childrens hair were cut with Ceremony in the Temples, and preſerved in boxes or caſes of Gold and Silver. Sea-men in danger or ſhipwrack uſed to cut their hairs, thinking thereby to appeaſe the angry Sea-gods. Among ſome *Gentiles* the haires were cut in ſigne of liberty; among others in token of ſervitude: It was a puniſhment to

cut

cut the hair among the Germans, as *Tacitus de mor. Ger.* ſheweth of the Women there, who for adultery, had their hair cut: *Acciſis crinibus nudatam domo expellat maritus*; Such alſo as ſtood guilty of capital crimes were ſhaved; as *Nicolaus Damaſcenus* ſheweth, and *Philoſtratus* in the life of *Apollonius*. But ſometimes again guilty perſons wore long hair, and were forbid to ſhave; to be half ſhaved was the badge of a ſlave; *Frontes literati, & capillum ſemiraſi, & pedes annulati*, ſaith *Apuleius, l. 9.* Slaves were ſtigmatized on the fore-head, half ſhaved, and had rings about their feet. *Davids ſervants were ſent back by the Ammonites half ſhaved.* Sometimes ſhaving was a note of Effeminateneſs; ſometimes of Craft; ſometimes of Fooliſhneſs; ſometimes of Liberty; and ſometimes (as is ſaid) of Slavery. But however it was uſed among the Gentiles, it is expreſly forbid to the Jews, and threatned as a puniſhment. Yet among Chriſtians it is indifferently uſed; but among the Monks and Prieſts it is uſed as a mark of diſtinction; and to ſhew, as that dead men were ſhaved among the Gentiles, ſo that our Monks are dead to the world; and as the Gentiles thought by cutting their hair, to pacifie their angry Gods, ſo the Monks, by laying aſide all fleſhly ſuperfluities, ſtrive to avoid Gods wrath. This I ſhould like well, if they were as careful about the thing ſignified, as they are about the ſigne: And as ſhaving was ſometimes a ſigne of Liberty, ſo I wiſh it were among them, who as they pretend, they are free from the world, ſo they were free alſo from the Devil, and the fleſh, and from thoſe ſins that enſlave them; for *he that committeth ſin, is the ſervant of ſin*; yea a ſervant of ſervants, whatſoever badges of liberty he pretend.

Lev. 19. *Iſa.* 7. 20. and 15. 2. *Jer.* 48. 37.

See *Hadrian Junius, Pol. Virgil, Hoſpinian, Schedius, Bellarmine,* &c.

Q. 15. *Were there any Religious Women, which we call* Nuns, *in the Primitive times of the Church?*

Nuns in the Primitive times.

A. Yea: For we read of *Marcella, Sophronia, Principia, Paula, Euſtochium*, and others, who did profeſs chaſtity, and contempt of the world, and an earneſt deſire of Heavenly things. This retired life they undertook of their own accord, and not by force;

for every one is not capable of perpetual Virginity, nor were they tied to it by vow: For the Apoſtle ſaith, *That if a Virgin marry, ſhe ſinneth not.* Indeed ſuch Virgins as had dedicated themſelves to God and a ſingle life, if afterward finding their own inability to perſevere, did marry, theſe marriages were thought ſcandalous, yet lawful; *For it is better to marry then to burn*; therefore they were not reſcinded; and the parties ſo marrying, were evil reported of for their inconſtancy; for this cauſe pennance was injoyned them. And afterward *Jovinian* made it capital for any man to marry, or to ſolicit a Nun, becauſe the *Donatiſts* of his time defloured divers Nuns. Such married couples were Excommunicated by the Church, perpetually impriſoned, or put to death, by the Civil Magiſtrate, and the Marriage abſolutely diſannulled as inceſtuous. Before *Conſtantines* time, I do not read of any Monaſteries or Nunneries erected for Women, by reaſon of frequent perſecutions, and the uncertaine condition of Chriſtians then: But after that peace was eſtabliſhed in the Church, Houſes were built for Virgins, but yet with liberty to be elſewhere, for *Euſtochium* the Virgin lived with her own Parents, and ſo did the Virgin *Demetrias*; and we finde in *Cyprian*, *Hierom*, and *Auſtin*, that ſuch Virgins had liberty to go abroad, to hear Sermons in the Church, and to receive the Euchariſt with the reſt of Gods people; they were enjoyned to be modeſt and frugal in their cloaths and diet; not to converſe with men; not to walk alone; not to bathe, except their hands and feet; to faſt and pray often; to be vailed; to abſtain from wine; to waſh the Saints feet; not to be idle, but either to ſing, pray, hear, or be working with the needle. And ſeeing hair was given to the Woman as an ornament and badge of diſtinction, and for modeſty; therefore Nunnes of old were not ſhaven, as now, but were prohibited by the Council of *Gangren*, *Can.* 17. to ſhave at all. Yet in the Syrian and Egytian Monaſteries, Nunnes at their admiſſion uſed to offer their hairs to the Abbateſſe, becauſe it was not lawful for them to waſh or anoint

their

their heads: therefore to keep their heads the cleaner from filth and vermin, they cut their hair. It's likely they learned this cuſtome from the Veſtal Virgins at *Rome*, who uſed to cut their hair, and offer it on the Tree *Lotos*, called *Capillata*, as *Pliny* ſheweth.

They that will read more fully what is written of the Primitive Nuns, let them read Baſil, Athanaſius, Cyprian, Hierom, Auſtin, &c. *who have written largly of this ſubject.*

Q. 16. *In what account are Monks at this day in the* Roman *Church?*

Monks, in what account at Rome at this day.

A. They are of that high eſteem, that their very garments are counted ſacred, and that there is power in them to cure diſeaſes, to work miracles, to drive away evil ſpirits, to further them towards Heaven, ſo that ſome Kings and Princes have deſired to die in a *Franciſcan* Hood. 2. They count this the ſtate of perfection, the Angelical life, the life that *Eliah* and Saint *John Baptiſt*, *Chriſt* and his *Apoſtles* did embrace, and a life meritorious of Heaven. 3. Whereas in the beginning Monks were altogether Lay men, and not to meddle with any other employment but what was proper to their profeſſion, to wit, prayer, faſting, virginity, poverty, and obedience: now they are admitted into, and priviledged with all Eccleſiaſtick Dignities, from the Door-keeper, even to the Papacy. 4. The married life, amongſt many of them, is accounted pollution, compared with the Monaſtical; *Notwithſtanding the Apoſtle tells us that Marriage is honourable, and Chriſt honoured it himſelf with his preſence and firſt miracle*; and would be born of a Virgin, but after ſhe was eſpouſed to a Huſband. 5. Such is the reſpect they give to this life, that they prefer it to all natural affection and duty between Parents and Children, to which not onely we are tyed by nature, but alſo by a ſpecial command from God. *Hierome* commends *Paula* in her Epitaph for abandoning Brother, Kindred, and her own Children, whoſe teares ſhee ſlighted, preferring this kind of life to them all; but this prepoſterous zeale is condemned by the Council of *Gangra*, *Can.* 15. 6. So likewiſe they preferre it to the mutual duty and ſtipulation that is between Man and Wife, permit-

permitting, yea teaching, that they may forſake each other, and enter into a Monaſtery; which is *to put aſunder thoſe whom God hath joyned together*; to defraud one another of due benevolence, and by this means occaſion adultery. The Apoſtles counſel is, *that the married couple ſhould not defraud one another, except it be for a time, by conſent, to give themſelves to prayer, ſeeing the man hath not power over his own body, but the woman; and ſo the man hath power over the woman.* 7. They will not permit Monks and Nunnes ever to Marry, though they have not the gift of continency, accounting all ſuch Marriages Sacriledge; whereas the firſt Monks were left to their own freedome, and not conſtrained to ſtay longer then their conveniences would permit: And in the Primitive times of the Church, marriages contracted after the vow of continency made, were not diſſolved, but held lawful; onely the parties for their inconſtancy were enjoyned pennance, and the man made incapable of Eccleſiaſtical employment: Neither were their Monks forced to vow chaſtity, ſeeing every one is not capable thereof, and much miſchiefe hath proceeded from this conſtrained Vow: but men were left to their own freedom. Neither was it at that time counted a more hainous ſinne for a Monk to marry a Nunne, then to keep a Concubine. 8. The modern Monks are permitted to wear Rings; to converſe in Kings and Princes Courts; and ſuch is the opinion they have of Monaſteries, that they think a man cannot ſufficiently repent him of his ſinnes, or be truly mortified, except he be ſhut up in a Covent.

See *Eraſmus, Polyd. Virgil, Hoſpinian, Baronius, Bellarmin*, &c.

Q. 17. *How were the Monks and Nunnes of old conſecrated?*

How conſecrated anciently.

A. The Monks after prayers and exhortation made by the Prieſt, is by the ſame ſigned with the ſigne of the Croſs, and ſhaved or polled rather; then is his old garment taken off, and he is cloathed in a Monaſtical habit, and with other holy men preſent, is made partaker of the Divine myſteries.

Nuns, how conſecrated anciently.

The Nunnes were conſecrated either by the Biſhop or

or the Prieſt, and by them covered with a Vail; if the Abbateſs preſumed to do this, ſhe was excommunicated: Twenty five years of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before; the dayes of the year for receiving their Vail, and Conſecration, were the Epiphany, Eaſter-eve, and the feſtival dayes of the Apoſtles, except in caſe of death. The Virgin to be conſecrated, was preſented to the Biſhop in her Nunnes habit; then before the Altar with Muſick and burning Tapers, the Prieſt before he puts on her Vail, thus ſaith, *Behold Daughter, and Forget thy people, and thy Fathers Houſe, that the King may take pleaſure in thy beauty:* To this the people cryed *Amen*, and ſo the Vail is caſt over her, and all the Religious Matrons preſent do kiſs her, after the Prieſt hath bleſſed and prayed for her: in this Vail is placed as much Sanctity, as in Baptiſm; and that ſuch Virgins as depart out of this world without it, are in danger of damnation.

See *Ambroſe*, *Tertullian*, *Hierom*, *Auſtin*, and *Dionyſius the Areopagite*, in his Hierarchy, if that Book be his.

Q. 18. *What was the Religious Order of the* Benedictines?

Benedictine Monks.

A. Benedict or *Bènet* in *Umbria*, a country of *Italy*, being weary of the Wars and Tumults there, retired himſelf into a Deſart place, after the manner of *Anthony* the *Theban*, to whom did flock multitudes of people; from thence he goeth to *Caſſinum*, an ancient Town where he ſetled, and preſcribed Laws to his Monks, after the manner of Saint *Baſil*. He is ſaid to found twelve Monaſteries, over which he placed twelve Abbots, that were his Diſciples. His chief Monaſtery, *Caſſinum*, was richly endowed by *Tertullus*, a Roman Patritian, who beſtowed on it, Caſtles, Villages, Lands, and large poſſeſſions. *Equitius*, a Senator followed his example, and conferred large revenues on it, and ſo did divers others after him. This Order did quickly ſpread through *France*, *Germany*, *Sicily*, *Spain*, *England*, and other places. By the means of *Maurus*, his Diſciple, who was Son to *Equitius* the Roman Senator, near *Orleans*, the firſt Monaſtery of *Benedictines* is

is founded, consisting of one hundred and fourty Brothers, which number was not to be altered. By *Placidus*, Sonne to *Tertullus*, the Roman Patrician, *Benet* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Alsatia*, four miles from *Strasburg*; he planted also a Monastery at *Rome*, neer the Lateran Church, in the time of *Pelagius*. By *Donatus*, a *Benedictine* Covent, is erected in *Spain* about the year of Christ 590. By *Austin*, Arch-Bishop of *Canterbury*, the *Benedictines* got footing in *England*, *Anno* 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Mentz*, *Anno* 545. These *Benedictines* were afterward divided into divers Sects; Namely the *Cluniacenses*, instituted in *Burgundy*, by one *Otho*, an Abbot, to whom *William*, Sirnamed the Godly, *Dean* of *Aquitain*, gave a Village called *Mastick*, *Anno* 916. The *Camalduenses* were erected by one *Romoaldus* a *Benedictine*, on the top of the *Appenin* Hills. The *Vallisumbrenses*, so called from *Vallis Umbrosa*, on the side of the *Appenins* were erected by one *Gualbertus* a Florentine, *Anno* 1060. the *Montelivetenses* were set up by one *Bernard Ptolomeus* at *Sienna* in *Tuscany*, *Anno* 1047. The *Grandimontenses* about the same time were instituted by one *Steven*, a Noble man in *France*. The *Cistertians*, so called from *Cistertium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. Saint *Bernard* was of this Order, who about the year of Christ 1098, was made Abbot of *Claravallis*, whose Monks were called from his Name *Bernardines*, who are all one with the *Cistertians*, saving, that the *Cistertians* wear all white; but the *Bernardines*, a black Gown over a white Coat. The *Celestini*, so called from Pope *Celestinus* the Fifth, their Founder, whose former name was *Peter Moroneus*. This Order was confirmed by *Gregory* the Tenth, in the Council of *Lyons*. All these were branches of *Benedictines*. The *Camalduenses*, *Montelivetenses*, and *Cistertians* wear white; the Monks of the Shaddowy Vally, Purple; the *Celestines*, Skie colour, or blew. The *Grandimontenses* wear a Coat of Mails, and a black Cloak thereon.

See *Antoninus*, *Sabellicus*, *Pruschius* of the *German* Monasteries, *Baleus* in his Centuries, &c.

Q. 19. *What other Orders proceeded from the* Benedictines?

Benedictines, *Authors of other Orders.*

A. Benet may be called the founder and author of all the Religious Orders that were in the West, for 666 years together, that is, till the times of the *Dominicans* and *Mendicants*; so that there were of *Benedictine* Monks reckoned by *Trithemius*, *lib.* 4. *cap.* 4. above fifteen thousand Abbies; out of which proceeded multitudes of *Cardinals*, *Arch-Bishops*, *Bishops*, *Abbots*, and other eminent men, besides *Popes*. The *Gregorian* Order was a branch of the *Benedictine*. *Gregory* the great, afterward Pope, was at first a Monk, who, after his Fathers death, erected on his own charges six Monasteries, in *Sicily*, and at *Rome* coverted his Fathers house into a Monastery, and dedicated it to Saint *Andrew*; to these Monks he prescribed the rule of Saint *Bennet*, and assigned to them a large dark or brown coloured cloak to be worn, on which was woven a red cross in the breast; these did not shave their beards. The Monks called *Gerundinenses* were after the Order of *Bennet*, instituted by *John* Bishop of the *Gerundinenses* in *Portugal*, about the year of Christ 610. He was warned in a dream to build a Monastery, which he did, and had it ratified by the Pope. He gave them a white Garment to wear, with his own armes on the breast thereof; they were ordered to wear four Ribbands, to wit, two red, and two green. This order was erected under Pope *Boniface* the Fourth. The rule which *Bennet* prescribed to his Monks, was written out by Pope *Gregory* the great, and confirmed by *Eugenius* the Second.

Of these passages, see *Platina*, *Francus* in his Chronicles, *Sabellicus*, *Volateran*, *Trithemius*, &c.

Q. 20. *What were the Rules which St.* Bennet *prescribed to his Monks?*

Benedictines, *their rules prescribed by Saint* Bennet.

A. He first sheweth what the duty of the Abbot is, namely, to be careful of his charge, to be holy, just, wise, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly of covetousness, and pride, not to do any thing of himself without advice of the Covent; he enjoyneth all to be obedient, silent, humble, to be watchful to

prayer

prayer in the night; he preſcribes what Pſalms they are to ſing every day and night; and what Pſalms in their canonical hours. That *Halleluja* ſhould be ſaid continually between Eaſter and Pentecoſt, that they ſhould praiſe God with *David* ſeven times a day; to wit, in the morning, at the firſt, third, ſixth, and ninth hours; in the evening, and completory, and at midnight. Particular Pſalms are appointed for each of theſe canonical hours; that they muſt pray with all reverence. That there be Deans choſen in each Monaſtery to eaſe the Abbot; That every Monk have his own bed to ſleep in, that a candle burn by them till the morning; That they ſleep in their cloaths girt, that at the ringing of the bell they may be the more ready for prayer; divers degrees of Pennance are injoyned according to the degrees of offences; That the Abbot uſe all the means he can to reclaim the excommunicate perſons, that the loſt Sheep may be brought home with joy; That if no correction will prevail, the obſtinate perſon be expelled the Covent; who upon repentance may be received three times; but never after the third time; That the Steward of the Monaſtery be a man of diſcretion, government, and truſt; That the Abbot keep an Inventory of all utenſils belonging to the Covent; That all things be common among the Brothers; That there be no grudging or murmuring; That every one ſerve in the kitching, and in other places when his turn is; That a ſpecial care be had of the ſick and infirm, ſo likewiſe of the aged and children; That there be choſen a weekly Reader, to read in time of refection; That each man be content with a pound of bread for a day; and that onely the ſick be permitted to eat fleſh; That wine be drunk ſparingly; That from Eaſter to Pentecoſt, the Brothers may have their refection at the ſixth hour, and their ſupper in the evening; in the Summer let them faſt every fourth and ſixth day in the week, till the ninth hour. The other dayes let them dine at the ſixth hour; From the midſt of *September* till Lent, let them have their refection at the ninth hour; but in the Lent time at the evening, ſo it be by day light; That after the

Comple-

Completory there be no ſpeaking at all; if any come late to prayers, or to the Table, he is to ſtand apart by himſelf, and to be laſt ſerved, and ſhortned in his victuals; if any for ſome great offence be excommunicated out of the Oratory, he ſhall make ſatisfaction by proſtrating himſelf before the Oratory; that they ſhall not onely give themſelves to prayer and meditation, at the appointed hours, but ſhall alſo labour ſome part of the day with their hands, to keep them from idleneſſe; That they obſerve Lent with all ſtrictneſſe; that they uſe ſtrangers with all reverence and cheerfulneſſe, and that the Abbot ſalute them with a holy kiſs, and waſh their feet; that none receive letters, or tokens from their Parents, without the Abbots leave; That the Abbot cloath his Monks as he findeth the ſeaſons of the year requireth; That no Novice be admitted into the Monaſtery, without ſufficient trial of his conſtancy, and patience; That if a Prieſt deſireth to enter into a Monaſtery, he ſubmit himſelf to the Lawes thereof; and that he have the next place to the Abbot; That Noble-men, who offer their Children to God in the Monaſtery; ſwear they will never give them any part of their Eſtate, but that it be conferred on the Covent; That if a ſtranger Monk deſire to continue in the Monaſtery, he be not denied, ſo his life be not ſcandalous; If the Abbot deſire to have a Prieſt or Deacon ordained, let him chooſe one of his own Covent; That he ſhall be Abbot whom the whole Covent, or the greater and better part ſhall chooſe; That the Provoſt or Præpoſitus be choſen by the Abbot, to whom he muſt be ſubject; That the Porter be an ancient and diſcreet man, who may receive and give anſwers, and that the Monaſtery be provided with Water, and a Mill, and other neceſſaries within it ſelf, leſt the Brothers ſhould wander abroad; if the Abbot enjoyne to any Monk impoſſibilities, he muſt with reverence and ſubmiſſion excuſe his inability; if the Abbot urge it he muſt obey, and truſt to Gods aſſiſtance; That in the Monaſtery none preſume to defend, or ſtrike, or excommunicate another: But that they be obedient and loving to each other; That they be zealous for Gods Glory,

These Rules are set down at large in Hospinian, *out of* Gregory, *and contracted by* Isidor, Hispalensis.

Glory, and when they are working, to be still singing of Psalms.

Q. 21. *What Habit and Diet do the* Benedictines *use?*

Their Habit and Diet.

A. Their habit is a round coat, a hood called *Cuculla*, *Cappa*, and *Melos* from *Melis*, a brock, gray, or badger, because it was wont to be made anciently of the skin of that beast. *Scapulare* is so called from *Scapulis* the shoulders, which this covereth. In Winter their hoods are lined. They were not wont to wear breeches but when they travelled into the countrey. The colour of their upper garment is black, under which they wear a white wollen coat with sack-cloath, and they go booted. The ancient *Benedictines* were wont, after they were Bishops, to wear the habit of their former profession; and to this they were enjoyned by the eighth General Council held at *Constantinople*; they were also tied by their rule to lie in their coats and hoods, and to wear course cloath; *but now the case is altered, and so it was in Saint* Bernards *time, who complains against the Monks luxury in apparel, wearing, Non quod utilius, sed quod subtilius: Silk garments to shew their pride, but not of cloath to keep them warm.* Their simple and course Diet, as it was prescribed by *Bennet*, is changed into dainty fare; they now eat flesh and drink Wine plentifully; of this *Hugo de Sancto Victore* complaineth.

Of the Benedictines *Habit and Diet, see more in* Polyd. Virgil, Hospinian, Sabellicus, Antoninus Turrecremata, *&c.*

Q. 22. *What Religious Rules did the Second Council of* Aquisgran *or* Aix *prescribe to be observed by the Monks?*

Rules prescribed to the Monks by the Council of Aix.

A. This Council being held the eight hundred and sixteenth year after Christ, ordered that no Lay-man or Secular Priest be received into a Monastery, except he become a Monk; that the Monks do swear, that in the *Parasceve* they use nothing but bread and water. That before they go to sleep, the Prior besprinkle them with holy water; that the tenth part of their almes be given to the poor; That they bathe not without the Priors leave; That particular Psalms be sung for the dead; That they bow not their knees in Whitsun-week, nor

nor faſt: but they muſt faſt the Ember weeks, and on the Eves of the Apoſtles; that in caſe of neceſſity the Brothers walk with ſtaves; that in uncertain theft, there be a ſuſpending from Supper, till the guilty party confeſs; that at Chriſtmaſs and Eaſter for eight dayes together, they that will, may eat the fleſh of Birds; that all Monks, if they can, learn their Rules by heart; that in the Kitchin, Mill, and other ſuch places, they work with their own hands; that the Delinquent caſt himſelf on the ground before his Abbot, or Prior; that they kiſs no Women; that in Lent they waſh each others feet. At the Lords Supper let the Abbot waſh and kiſs the Feet of his Brethren. In Eaſter, and Whitſun-week, and on Chriſtmaſs, and other Feſtival Dayes, let there be no ſpeaking in the Cloyſter, but hearing Gods Word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, cloathing, ſleeping, and working; and that he be not given to gadding abroad; that the Servants, after the refection of the Brothers, eat by themſelves; and that the ſame Leſſons be read unto them, which were read to the Brothers; that *Hallelujah* be omitted in the Septuageſima. The Novice muſt neither be ſhaved nor cloathed with a Monks garment, till his time of probation be expired, and promiſe made by him of Obedience, according to Saint *Bennets* Rule. That none be ſet over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth hour, then repair to Maſs; and in the Evening let them take their refection. *Theſe are the chief Duties, to which Saint* Bennets *Monks are enjoyned by the aforeſaid Synod. And whereas at firſt the Monks were Lay-men, and had no Prieſt, but ſuch as came from abroad; at laſt they were permitted to have Prieſts of their own, and that they ſhould receive Tythes, Firſt fruits, Oblations, and Donations, as well as other Prieſts, by* Gregory *the Great,* Boniface, *and other Popes, as may be ſeen in* Gratian.

Q. 23. *What were the Rites and Inſtitutions of the Monks of* Caſinum?

Monks of Caſſinum.

A. This was the firſt Monaſtery of *Benedictines*, where divers Rites were obſerved, which are not in *Bennets* Rule. The chief are theſe. Fourteen dayes before *Eaſter* all the Altars are ſtript from their ornaments, and covered with black; the Images are vailed; *Gloria Patri* is not ſung. Three nights immediately before *Eaſter* the Night-Service continueth till the Morning, and is joyned to the *Mattins*; no bells are rung; the lights are put out; the Abbot waſheth the Monks feet. In the Paraſceue late, a little bread and water is taken. On *Eaſter* Eve in the night time the Tapers are kindled. On *Eaſter* Day, before *Maſs*, there is a Proceſſion with Burning Tapers, and Holy Water, the Prieſts ſinging and praying. The two next dayes after, Croſſes, Holy Water, and Reliques, are carried about with the Goſpel, and burning Tapers, with ſinging and ſaluting each other with holy kiſſes, the Prieſts being in their rich Copes. Six ſeveral times in the year they enter into the *Refectory* ſinging; namely, on *Chriſtmaſs* day; on the *Epiphany* on *Palm Sunday*; on the *Holy Sabbath*; on *Eaſter* day; and the third day in *Eaſter* week. Every Lords day they have 12 Lectures, and ſo many on their chief Feſtivals, namely, *Chriſts Nativity*, the *Epiphany*, the *Purification* of *Mary*, the two Martyrs *Fauſtinus* and *Iuletta*, S. *Scholaſtica*, S. *Bennet*, *Aſcenſion* day, the Feſtivals of the Apoſtles, S. *Laurence*, S. *Mary*, S. *German*, S. *Andrew*; on theſe Eves they faſt, they do not kneel, nor work; but on the leſſer Feſtivals they read but eight Leſſons, and afterward they work. Their meat and drink is meaſured to them, according to the diſcretion of the Abbot. When they receive new garments, which is about St. *Martins* day, they march ſinging with Tapers burning in their hands, into the Veſtry, or Wardrobe, where this Goſpel is read [*Be not careful what you ſhall eat, nor what you ſhall drink, nor for your bodies, with what they ſhall be cloathed*] Then having prayed, they lay down their old garments, and receive new. They begin their Lent on *Quinquageſima* Sunday; and a few dayes before they receive wax for lights, with which they are to read in the night time. They confeſs

feſſe to one another twice a day; in the morning of their ſailings by night; in the evening of their ſailings by day. They muſt not walk either within or without the Covent with a ſtaff, except they be weak. What work ſoever they are about in the kitchin, or elſe-where, they ſing Pſalms. They are ſhaven all together on certain days, namely, at *Eaſter*, *Aſcenſion* day, the firſt of *Auguſt*, the firſt of *September*, and the firſt of *October*, and at *S. Martins* day, and *Chriſtmaſs*. If *Eaſter* fall our late, they are ſhaved a little before *Septuageſima*, and in the *Quinquageſima*.

These Rites, beſides their Ceremonies about the dead, are Recorded by *Thedomarus*, the twelfth Abbot of that Monaſtery, & out of him ſet down by *Hoſpinian de Orig. Monachatus*.

Q. 14. *What is the manner of electing their Abbots?*

Abbots, how Elected.

A. Each Monaſtery is to chuſe an Abbot from among themſelves, either by general conſent, or of the better part: If there be none among them fit for that place, then they may chuſe out of ſome other Monaſtery; when he is choſen, it is not in their power to depoſe him. If a Clergy-man be choſen Abbot, he muſt leave off his former Function. Two Abbots muſt not be choſen for one Monaſtery; nor muſt one Abbot be over two Monaſteries; they muſt not meddle with ſecular affairs. If an Abbot do not puniſh grievous enormities, he is to be ſent to another Covent, where he is to do pennance; but not in his own, becauſe of the ſtrict ſubjection and obedience, by which the Monks are tyed to their Abbots. If the Covent chuſe an unfit man for their Abbot, the Biſhop of the Dioceſs, with the neighbouring Abbots, or the Prince of the place, may depoſe him, and chooſe another. Now Princes ordinarily chooſe ſuch as they pleaſe, and impoſe them upon the Monks: but the Abbot, when he is choſen, muſt be conſecrated by the Biſhop of the Dioceſs, who hath power to viſit the Monaſteries within his juriſdiction, and to correct what is amiſs. If the Abbot ſhall refuſe to ſubmit to the Biſhop, he is ſuſpended from the Communion till he repent. Neither muſt he alienate any thing that belongs to the Covent without the Biſhops conſent; if he do otherwiſe, he muſt be degraded, and the things alienated reſtored again by the Biſhops com-

mand. What is conferred by Devout perſons on the Monaſtery, muſt not be converted by the Abbot to his own particular uſe. No man muſt erect a Monaſtery without the Biſhops conſent; nor muſt the Abbot travel into a forreign Country without leave from his Diocesan, who muſt not do any thing that may tend to the prejudice of the Monaſtery; which if he do, he is to be excommunicated; neither muſt he, without the conſent of the other Abbots, depoſe an Abbot, or alienate the things belonging to the monaſtery, for the Abbots offence. In caſe of injury, the Abbot may appeal from the Biſhop to the Prince, or to a Council; and ſome Abbots there are, who, with their monaſteries, are only ſubject to the *Pope*, as *Caſinum*. The monaſtery of Saint *Maximinus*, near *Trevers*, is ſubject only to the Emperour in Temporals, and to the Pope in Spirituals. Anciently the Election of the abbot was ratified by the Emperour, or Prince, in whoſe Dominion the monaſtery was; but afterwards the Pope extorted this power from the Emperour, and drew all Inveſtures to himſelf; to whom the abbots ſwear allegeance and fealty. The Ceremony uſed by the Emperour in the abbots confirmation, was the delivering of a Staff and Ferula into his hand, to put him in mind of his paſtoral Office.

Of theſe paſſages ſee *Breſchius* in his *German Monaſteries*, *Balæus* in his *Centuries*, *Hoſpinian*, and others.

Q. 25. *What were the Nuns of this Order, and what were their Rules?*

A. Scholaſtica, ſiſter to *Bennet*, erected the Order of *Nuns*, after *Bennets* Rule. They are not permitted to be Godmothers in Baptiſm; nor to go abroad, except in caſe of great neceſſity, and that with ſome ancient Women. They muſt give themſelves to ſinging, prayer, and meditation, and muſt obſerve the Canonical hours. They muſt not ſpeak with any man, except in publick before witneſſes. None muſt be admitted into the Nunnery without one years probation at leaſt. If any be found unchaſte, after three whippings ſhe is fed with bread and water for one whole year in priſon. None muſt wear ſilks; they are conſecrated and vailed by the Biſhop alone. When the Nun is cloathed with her ſacred Veſtiments,

Nuns of Saint Bennets order, and their Rules.

ments, ſhe approacheth to the altar, holding in each hand burning Tapers; there ſhe kneeleth, and having heard the Goſpel read, the Biſhop prayeth for her perſeverance in patience, chaſtity, ſobriety, obedience, and other vertues. The Abbateſs ought to be a woman of diſcretion, gravity, and religion; who ſhould be carefull and vigilant over her charge; who muſt not ſuffer any man to ſpeak either with her ſelf, or with her Nuns, after ſun ſet, till the morning, and that before witneſſes. She muſt not go abroad without the Biſhops leave; and upon urgent neceſſity, and muſt leave in the interim a Deputy to look to her charge; neither muſt ſhe go abroad without ſome Nuns to accompany her. No young woman muſt be choſen Abbateſs, nor any under ſixty years of age. No woman muſt be ſuffered to come into the Monks Covent, nor muſt men be permitted to enter the Nunnery, except the Prieſt to officiate, who muſt ſtay no longer then whileſt he is officiateing. The monaſteries of men and women muſt be built apart, to prevent ſcandal and the temptations of the Devil. The Abbateſs muſt not preſume to impoſe hands, to ordain Prieſts, or to vail the Virgins.

Of theſe things ſee *Gregory*, and the Councels, chiefly of *Tours* *Forojulium* the ſixt of *Conſtantinople* of *Paris*, under *Ludovicus* and *Lotharius*, &c

Q. 26. *What Laws were preſcribed for Monaſteries?*

A. 1. That they ſhould be built in ſuch places, where all conveniences may be had, that the Brothers may not have occaſion to gad abroad. 2. That they may not, being once dedicated, be converted to Secular uſes; but if the Monks live diſorderly, they may be thruſt out, and Secular Canons be put in their place. So likewiſe the houſes of Secular Canons may be converted into Monaſteries 3. That in Synods or other publick meetings, the Abbot of *Caſinum* take the place before all other Abbots, becauſe of the antiquity, and dignity of that Monaſtery, being the Mother of all other Monaſteries in the Weſt. 4. They were exempted from all Civil exactions, and Secular affairs, that they might the more freely ſerve God. 5. Every Monaſtery was permitted to have an Advocate, who was a Lawyer,

Monaſteries, and their Laws.

to maintain the Priviledges, Lands and Revenues of the Covent; for the eaſe of the Monks, who were not to meddle with ſecular affairs; but the Advocate was to do nothing without the conſent of the Abbot, and his Monks, nor they without him in ſecular buſineſs. 6. Moſt Monaſteries were erected not only to be houſes of devotion, but alſo Schools of good learning; In which the learned languages and liberal ſciences were profeſſed. For this cauſe *Oſwald*, King of the Angels, as *Beda l.* 3. *cap.* 3. witneſſeth in his Hiſtory, gave large poſſeſſions and Territories for building of Monaſteries, in which the youth might be educated; and ſo *Gregory* the Great employed divers Monaſteries in *England*, for extirpating of the Pelagian Hereſie. *Balæus cen.* 13. *Maidulfus Scotus* the Philoſopher erected the Monaſtery of *Malmesbury*, in which he ſet up a ſchool for the Greek and Latine tongue, where he read the Arts himſelf, as *Balæus Cent.* 14. *cap.* 16. ſheweth. For the ſame end were the Monaſteries of Saint *Dennis* in *Paris*, of *Millan*, of *Rhemes*, of Saint *Gall*, of *Tours*, of *Trevers*, and many more erected; ſo were the Canons houſes, neer Cathedrals, built for this end, that youth might there, as in Colledges and Schools, be taught and educated; that from thence able Divines might be ſent abroad to preach the Goſpel. Therefore the Canons were enjoyned to maintain Profeſſors of Divinity, and to aſſign Prebendaries for their ſuſtinance. 7. Though in the beginning Monks were Lay-men, and lived not upon Tythes, but on their Lands and Rents, or on their own labours, yet afterward when they were admitted into the Prieſthood, and permitted to preach, and adminiſter the Sacraments, they were inveſted with Tythes, Oblations, firſt Fruits, and other Eccleſiaſtical duties. *Paſchalis* the ſecond, about the year of Chriſt 1100. ordained that no Monks ſhould pay Tythes of their own labours. And afterward Pope *Adrian*, exempted from paying of Tythes, the *Ciſtertians*, Saint *Johns* Knights of *Jeruſalem*, and the Templars. 8. Monaſteries had the ſame priviledge that Lords have over their Vaſſals; namely, to demand

demand mortuaries, which was the chief horſe or other beaſt belonging to the party deceaſed. 9. Great men and Princes thought no priſon ſo ſure as a Monaſtery; therefore the Greek Emperours uſed to ſhut up in Monaſteries their rebellious Children, and potent Subjects whom they ſuſpected, either of greatneſs or ambition. So *Ludovicus Pius* was ſhut up in a Monaſtery by his Son *Ludovicus* the ſecond: divers other examples are extant upon Record. 10. Princes had ſuch a conceit of the ſanctity of Monaſteries, that they thonght they could not make ſufficient ſatisfaction to God for their ſins, except they had for ſome time ſhut themſelves up in Monaſteries. 11. The *Benedictine* Monks by the rule of their Founder, were not to eat fleſh, except Birds at Chriſtmaſs and Eaſter; yet they may drink Wine, except in Lent: But children, aged, and ſick people were diſpenſed to eat fleſh. 12. When children by their Parents are ſhut up in Monaſteries, though afterwards, when they come to years of diſcretion, they ſhould deſire to remove, yet they may not by the Laws of the Covent; becauſe (ſay they) who are once dedicated to God, may not return to the world again: for this they alledge the example of *Samuel*, who in the Temple, being dedicated by *Hannah* his mother to the ſervice of God, perſiſted therein. But this was not the cuſtome of the firſt Monaſteries, which left men to their own liberty; and the Pope hath power to diſpenſe with monaſtical Vows; ſo he did, when he diſmiſſed out of the Monaſtery *Caſimir* of *Polonia*, whom the people choſe for their King; in memory whereof, the *Polonians* were enjoyned by *Clement* 2. to ſhave their crownes like Monks, and the Knights at certain Feaſtivals to wear white Surplices, like Prieſts, in time of Divine Service. 13. Of Monks and Lay-men were inſtituted *Fraternities*. For many devout Seculars, not being able to uſe the habit, or be ſubject to the rigid rule of the Monks, were notwithſtanding willing to partake of their prayers and merit of their order; ſo *Fraternities.*

that at certain times they had their meetings for relieving of the poor, for prayers and publick supplications, in which they had their proceſſions in ſack-cloth, and their faces covered with linen, whipping their naked backs in ſign of Repentance. Of theſe *Fraternities* were divers Families, to wit, of St. *Sebaſtian*, St. *Roch*, St. *Ann*, St. *Anthony*, St. *Dominic*, St. *Mazin* of the *Roſary*, and divers others. Of theſe paſſages ſee *Bruſchius*, *Balæus*, *Pol. Virgil*, *Surius* in the Lives of the Saints, the Centuries of *Magdeburg*, *Iſidor*, and divers others.

The

The Contents of the Tenth Section.

Of new religious Orders ſprung out of the Benedictines *and firſt of the* Cluniacenſes. 2. *Of the* Camuldulenſes *and Monks of the Shadowy Valley.* 3. *The* Sylveſtrini, Grandimontenſes, *and* Caribuſians. 4. *The Monks of Saint* Anthony *of* Vienna, *the* Ciſtertians, Bernardines, *and* Humiliati. 5. *The* Præmonſtratenſes, *and* Gilbertines. 6. *The* Cruciferi, Hoſpitalarii, Trinitarians, *and* Bethlemites. 7. *The* Johannites, *or firſt Religious Knights in Chriſtendom.* 8. *The* Templars. 9. *The* Teutonici, *or* Mariani. 10. *The Knights of S.* Lazarus, Calatriva, *and S.* James. 11. *The Orders of the Mendicant Fryers, and firſt of the* Auguſtinians. 12. *Of the* Carmelites. 13. *Of the* Dominicans. 14. *Of the* Franciſcans. 15. *Of things chiefly remarkable in the* Franciſcan *Order.* 16. *Of the Knights of the holy Sepulchre, and* Gladiatores. 17. *Of the Knights of Saint* Mary *of Redemption, of the* Monteſians, *of the order of* Vallis Scholarium, *and* Canons Regular, *of Saint* Mark. 18. *Of St.* Clara, *St.* Pauls Eremites, *and* Bonihomines. 19. *The Servants of S.* Mary, Celeſtini, *and* Ieſuati. 20. *The Order of S.* Bridget. 21. *The Orders of S.* Katherine, *and S.* Juſtina. 22. *The Eremites of S.* Hierom *S.* Saviour, Albati, Fratricelli, Turlupini, *and* montoliveteenſes, 23. *The Canons of S.* George, *the Mendicants of* S. Hierom, *the Canons of* Lateran, *the Orders of the holy Ghoſt, and of S.* Ambroſe *and* Nemus, *and of the* Minimi, *of* Ieſu-Maria. 24. *The Order of Knight-hood, from the Year* 1400. *namely, of the* Annunciada, *of Saint* Maurice, *of the Golden*

Golden Fleece, of the Moon, of S. Michael, *of S.* Stephen, *of the holy Spirit*, &c.

SECT. X.

Queſt. 1.

WHat new Religious Orders did there ſpring up in the Weſt, upon the decay of the Benedictines, *and what were the* Cluniacenſes.

A. After the *Benedictines* had flouriſhed in the Weſt about 400 years, namely from the time of *Iuſtinian*, till *Conradus* the firſt, about the 900 year of Chriſt; out of this root ſprung up new branches, who being offended at the looſe lives of the *Benedictines*, and that they had fallen off from their Founders rule, reſolved to retain the old rule of *Bennet*, but to add ſome new ſtatutes thereto, and to underprop the old decaying houſe, with new poſts. The firſt that began this reformation was *Berno*, who built a Monaſtery near *Cluniacum*, over which, when he was dying, he placed one *Odo* to be abbot thereof; which *Odo*, was the firſt indeed, that revived *Bennets* rule, and inforced it with new additions, and ſo from the places his Monks were called *Cluniacenſes* and not *Benedictines*; by their rule, the Abbot muſt eat with his Brothers, and not alwayes with Strangers; a revolting Monk may be received again above three times; fearing leſt the wandering Sheep ſhould become a prey to the Wolf. They renewed the cuſtom of dipping the conſecrated bread into the Cup; which was uſed in caſe of neceſſity to children and the ſick; and afterward was promiſcuouſly uſed by all at the Communion, till it was condemned by Pope *Iulius*, 340 years after Chriſt: but this cuſtom revived again *Anno* 580. and was condemned again by the third Synod of *Bracara*: at laſt *Anno* 920. it was revived by theſe Monks of *Cluniacum*. When any is to be admitted into their order, they are brought to the Monaſtery, there they are clipped, ſhaved

Monks or Cluniacenſes.

haved, washed, and stript of their old cloathes: and then being new cloathed, are admitted. These Monks at first were very strict, but afterward became more loose.

Of them see *Bernard, and Peter Cluniacensis, Sabellicus, Antonius, Cassander*, &c.

Q. 2. *What were the* Camaldulenses *and Monks of the* Shady Valley?

Monks, or Camaldulenses.

A. About the year of Christ 1030. according to *Sabellicus*, one *Romualdus* of *Ravenna*, perceiving how the rule of *Bennet* was neglected, began to lay the foundation of a new Order in the Field *Camaldulum*; whence he gave the name of *Camaldulenses* to his Monks. He erected, as we said before, a Monastery upon the top of the *Appenins*; having obtained a place from one *Modulus*, who dreamed he had seen in his sleep Ladders, reaching from that place to Heaven, on which he saw Mortals cloathed in white, mounting upward; whereupon *Romualdus* procureth the place, buildeth a Covent, and gave his Monks white hoods to wear. He joyned them also to silence, except in time of divine service, and yet some to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves: two dayes every week they feed on bread and water, which is their fast; and sit bare-footed on the ground. About half a mile from thence are wooden crosses, which women must not go beyond, under pain of the Popes curse.

Monks of the Shadowy Valley.

The order of *Vallis Umbrosa*, or the *Shadowy Valley*, was instituted, *An.* 1060. by one *John Gualbert*, a *Florentine*, as is said: this *John* having forgiven his enemy, who had killed his Brother, (for which mercy shewed to his enemy, in a certain Abby Church, whether he went for devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the Shadowy Valley, where there were two Monks living. In that place he makes up a like house of boards; but his fame grew so great, that many both Clergy and Lay-men flock to him; And the Lady of the soyl being Abbatess, bestowed the ground upon him, with other large possessions. So he being made Abbot, by the consent of the Monks, who were gathered together there, proposed Saint

Bennets

Benners Rule to be obſerved ; which he enlar
cauſing Lights to burn ſtill in the night , both in
Chappel and Dormitory ; and ordering that
ſhould were no other cloth , but what they ma
the wooll of their own ſheep. He reformed
monaſteries , and placed over them Provoſts
own chooſing : he built alſo divers in *Lombardy* ,
elſewhere ; for which he was Canonized, *and by*
ander 2. and *Gregory* 7: Popes ; his Order was r
ed. Their habit was of a purple , or as others
of an aſh-colour.

See Surius de Vitis Sanctorum, Volaterran, Pol. Virgil, Antoninus, Sabellicus, &c.

Q. 3. *What were the* Sylveſtrini, Grandimont
and Carthuſians.

Monks or Sylveſtrini.

A. The *Sylveſtrini* were ſo named from one
ſter, who inſtituted this Order after the Rule and
of the Monks of *Vallis Vmbroſa*. This Order wa
gun in the Marquiſate of *Anchona* in *Italy*. The
dimontenſes were ſo called from the Voice that
times uttered theſe Words in *Grandi Monte* , th
in the *Great Hill*, where one *Peter* was adviſed b
ſame Voice to build his monaſtery. This *Pet*
Diſciple and Succeſſor to one *Steven*, who in the
1076. erected this Order in *Gaſcony* , where o
Hill *Muretum* he built him a Cottage , after he
wandered through many Deſarts. He preſcri
Rule to his Diſciple , patched up of *Benners* Rule
of the Rites of the *Canons Regular* , of Saint *A*
Monks , and of his Eremites. He , as we
before , wore on his naked body a coat of mails
bed was a hard board , without either ſtraw or c
let ; with often kneeling , kiſſing of the ground
beating it with his forehead and noſe , he mad
hands and knees hard like a *Callus* , or Corn, an
noſe crooked. This Order at firſt was ruled
Prior ; afterwards Pope *John* 22. gave them an A

Monks, or Grandimontenſes.

Carthuſians.

The *Carthuſians* or *Charter* Fryers were inſtitute
Bruno, born in *Colen* , and profeſſor of Philoſop
Paris , about the Year of Chriſt 1080. upon
occaſion; being preſent at the ſinging of the Office
his fellow Profeſſor now dead (a man highly rep
for his holy life) the dead corps ſuddenly ſitteth
in the Biet, and cryeth out, [*I am in Gods juſt ju*

nts condemned] theſe words were uttered three ſeveral
yes: at which *Bruno* was ſo affrighted, that a man
ld ſo pious, was damned; what would become of
mſelf and many more? therefore concluded there
as no ſafety for him, but by forſaking the world:
ereupon he with ſix of his Scholars betook them-
lves to a hideous place for dark Woods, high Hills,
ocks, annd wild Beaſts, in the Province of *Dolphinie*
ear *Grenoble*; the place was called *Carthuſia*; whence
is Monks took their name, and there built a Mona-
ery, having obtained the Ground of *Hugo*, Biſhop
f *Grenoble*, who alſo became a Monk of that Order.
y their Rule, theſe Monks ſhould wear ſack-cloath,
r a hair ſhirt next their skin, a long white cloath coat
oſe, with a hood, and a black cloak over, when
ey walk abroad. The Lay-Brothers wear a ſhort
oat to their knees. They Eat no fleſh at all, they
y no fiſh, but eat them when offered; they eat
anny bread, and drink wine mingled with water.
n the Lords Day, and fifth Day of the Week, they
d only upon Cheeſe and Eggs. On the third Day
Saturday, on pulſe, or pot-herbs; on the ſecond,
urth, and ſixth, upon bread and water only.
very one dreſſeth his one meat; they eat apart, and
ut once a day. Yet on the chief Feſtivals of *Chriſt-*
maſs, *Eaſter*, *Whitſuntide*, *Epiphany*, *Purification*, the
welve *Apoſtles*, *John Baptiſt*, *Michael*, *Martin*, and
All-Saints, they eat twice a day, and together at one
Table, and then may talk together; at other times,
hey muſt keep ſilence. Every one hath his one cell,
herein they pray, read, meditate, and write books:
ut in theſe cells they obſerve the Canonical hours;
ut in their Mattins and Veſpers they keep in their
Churches, and have Maſs on theſe Days, wherein
hey eat twice. They are not ſuffered to go abroad,
except the Prior and Procurator, and that upon the
affairs of the Covent. They are limited to enjoy a
certain quantity of land, a certain number of ſheep,
goats, and aſſes, which they muſt not exceed. They
muſt admit no Women into their Churches, nor were
they to have in one Covent above twelve Religious
men, beſides the Prior, and eighteen Converts

or

or Lay-Brothers, with a few ſervants, who are n
come into the Quire where the Prior and his Bre
ſit, but theſe are in a lower Quire by themſelves. T
never admit any again into their ſociety, who
leaves them. *Theſe were the ancient Rules, to*
they were tyed, but in ſome things are fallen o
The Monks of this Order have a meeting or ch
yearly at *Carthuſia*, about their own affairs; h
two Monks out of every Cloiſter do repair, w
they ſtay Fourteen Days: this Order was confir
by Pope *Alexander* the third, *Anno* 1178. they c
into *England*, *Anno* 1180. and ſeated themſelv
Witham, near *Bath*.

See *Balæus*, *Surius*, *Panuinius* in his Chronicles, *Genebrard*, *Pol Virgil*, *Vincentius*, &c.

Q. 4. *What were the Monks of Saint* Anthony *of* enna, *the* Ciſtertians, Bernardines, *and* Humiliati?

St. *Anthony's Monks of Vienna.*

A. About the year of Chriſt 105. Saint *Anth* Monks of *Vienna*, were ſet up by *Gaſtho* and *Gero* two Noblemen of that place, and were to live cording to Saint *Auſtins* Rule; of which we h already ſaid. The *Ciſtertians* began about the 1098. by one *Robert* Abbot of *Moliſmenia*, who we have ſaid, taking offence at the looſe lives o *Benedictines*, by the perſwaſion of *Steven Harding* Engliſhman, forſook that ſociety; and being acc panied with one and twenty other Monks, cam *Ciſtertium* in *Burgundy*, where they erected Covent. Here they reſolved to ſtick cloſe to the of Saint *Bennet*, and to cut off all the ſuperfluities apparel and dyet, introduced by the looſe Monk that Order. And becauſe they did not find that *Bennet* ever poſſeſſed Churches, Altars, Oblati Tythes, and Sepultures, or that he had Farmes, or that he ever ſuffered Women to entr to his Covent, or that he buried there any, except own Siſter; therefore they meant to abandon theſe things, and to profeſs poverty with Ch they would not ſuffer their Monks to Meddle Husbandry, or any Secular affairs; and with *Bennet* they ordered, that their Monaſtery ſhould ſiſt but of twelve Monks and an Abbot. They keep ſilence, except it be to the Abbot or Prior. any Monk run away from his Monaſtery, he mu

Monks, or Ciſtertians.

forced back again by the Biſhop. The *Ciſtertians* muſt be contented with two coats, and two hoods; they muſt work with their hands, and obſerve ſtrictly their Faſts; they muſt ſalute ſtrangers by bowing their head and body; and in imitation of Chriſt, muſt waſh their feet. No Fugitive is to be received into the Covent, after the third time. The Abbots table muſt be furniſhed for Strangers. This order was confirmed by Pope *Vrban* the ſecond, *Anno* 1100. and came into *England Anno* 1132. Their Colour was gray, whence in the beginning they were named *Griſei*. The *Bernardines*, ſo called from Saint *Bernard*, Abbot of *Clarivallis*, were the ſame with the *Ciſtertians*, but that, as we ſaid before, they wear a black coat over a white cloak: Yet on Feſtivals they wear the *Ciſtertian* habit, to ſhew whence they came. The *Bernardines* and *Ciſtertians* are not ſubject to Advocates or Biſhops. And Pope *Alexander* the third, ordered, that if the Biſhop refuſed to bleſs the Abbot, he might receive Benediction from his one Monks. The *Humiliati* aroſe in *Germany* about the year of Chriſt 1164. in the time of *Frederick Barbaroſſa*, who in his Wars againſt *Lombardy*, brought captive thence into *Germany* multitudes of men, with their wives and children; theſe growing weary of their long exile; clothe themſelves in white, and approaching to the Emperour, fall down at his feet, begging pardon for their Delinquency; from this poſture they were called *Humiliati*; the Emperour being moved with their tears and habit, gave them leave to return home into their countrey: who being returned, reſolved to live a Monaſtical life; therefore they built Monaſteries, in which they gave themſelves to Prayer, Faſting, Meditation, and making of Cloath. *Innocent* the third, did firſt ratifie this Order, and then their ſucceeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow *Benets* rule in ſome part.

Monks, or Bernardines.

Monks, or Humiliati.

Of theſe Orders ſee *Polydor, Sabellicus, Antoninus, Volaterran, Balæus, Trithemius, Crantzius*, and others.

Q. 5. *What were the* Præmonſtratenſes *and* Gilbertines?

An. One *Robert* of *Lorrain* or *Nobert*, as others write, Archbiſhop of *Magdeburg*, to which Church he procured the title of Primate of *Germany*

many from the Pope; this *Nobert* I say, be offended at the diſſolute lives of the Monks, ben himſelf into a Delart, in the Dioceſs of *Li* with thirteen others. He went about bare-foote the midſt of Winter, preaching Repentance, ab the Year of Chriſt 1119. Theſe Monks live after Rule of Saint *Auſtin*, which they ſay, was delive to them in golden Letters, from himſelf in a Viſi

Monks, or Præmonſtratenſes.

They were named *Præmonſtratenſes*, from the pl where they firſt ſettled in the Dioceſs of *Landu* called *Præmonſtratum*, or becauſe this place in a Viſi was *Præmonſtratus*, or foreſhewed to them. Th habit is a white coat, with a linnen Surplice, u a white cloak. *Calixtus* the ſecond confirmed Order, and gave them the title of *Canons Reg exempt*; their Abbot by their Rule muſt not we Mitre and Gloves, whereas other Abbots were b with Rings alſo on their fingers, and Staves in t hands. All the Abbots of this Order, or their puties, are to meet once a year at *Præmonſtratum* conſult about the affairs of their Order. If any of ſtubbornneſs refuſe to come, a penalty may be flicted on him, by the other Abbots, which nei Biſhop, nor Archbiſhop can take off, but the P alone. The Abbots alſo have power of Excommu cation and Abſolution, in reference to the Monks der their power: If Differences ariſe, they muſt co poſe them among themſelves, and not appeal Secular Courts. They muſt not keep or feed D Dogs, Hawkes, Swine, or any ſuch thing as may b ſcandal upon their Order. If their Dioceſan refuſe give them Ordination, they may receive it of other Biſhop; they were exempted from the Biſh Juriſdiction. Theſe and many other Priviledges P *Innocent* the third beſtowed on them; they hi Schools among them for Education of the You they came into *England* about the Year 1145. ſeated themſelves in *Lincolnſhire*. They had libe from the Pope to have Nunneries cloſe to their Mo

Monks, or Gilbertines.

ſteries. The *Gilbertines* were ſo called from one G *bert* of *Lincolnſhire*, who in the Year 1148. ſtituted this Order, and erected in a ſhort ti thirt

thirteen Monaſteries; to which he preſcribed ſtatutes, collected out of the rules of *Auſtin* and *Bennet*. This order was confirmed by Pope *Eugenius* the third. *Gilberts* chief Cloyſter was at *Sempringham* in *Lincolnſhire*, where he was born; in which were 700. Friers and 1100. Nuns.

See *Balæus*, *Capgrave*, and *Scrap in Chron. Matthæus Paris Cratzius*, *Trithemius*, *Sigiberts Continuator*, &c.

Q. 6. *What were the* Crucifeti, Hoſpitalarii, Trinitarians, and Bethlemites?

Anſ. Theſe *Cruciferi*, *Crucigeri*, or as we call them, *Crucched* Friers, came into *England*, *Anno* 1244. and had their firſt Monaſtery at *Colcheſter*; but were inſtituted, as the ſtory goeth, by *Cyriacus* Biſhop of *Ieruſalem*, in memory of the Croſs which *Helena* found by his direction. Theſe were to carry a Croſs in their hand ſtill when they went abroad; afterward in the year 1215. they were reſtored or confirmed by Pope *Innocent* the third, or rather newly inſtituted, becauſe the great commotion raiſed in *Rome* by the *Albigenſes*, was ſuppreſſed by the *Croyſados*, or Army of Chriſtians, whoſe badge on their garments was a Croſs; theſe were then going for *Syria* againſt the Infidels. This order was ratified by Pope *Innocent* the fourth, and *Alexander* the third. They wear a ſky coloured habit by the appointment of Pope *Pius* the ſecond. *Polydor* takes the *Cruciferi* for another order, becauſe they wear a black cloak, and carry not in their hands, but on their breaſt a white and red Croſs, and obſerve S. *Auſtins* rule. The *Hoſpitalers of the Holy Ghoſt* had their beginning at *Rome*, about the year 1201. and were confirmed by Pope *Innocent* the third; they had the ſame rule and priviledges that other Monks had before them. Their chief office was to take care off, and lodg the ſick and poor, and to bury them when they were dead. The *Trinitarians*, or order of the Trinity, began, *Anno* 1211. by *John Matta*, and *Felix Anachoreta*. Theſe two were warned in a dream to repare to Pope *Innocent* the third, to obtain of him a place for their order; he likewiſe being warned in a dream to entertain them; confirmes their order, cloaths them both in white cloaks, with a red and ſky-coloured Croſs wrought on the breaſt of the ſame; and calls them *Brothers of the Holy Trinity*, and

Monks, or Cruciferi.

Monks, or Crucigeri.

Monks, or Hoſpitalarii.

Monks, or Trinitarians.

Monks of the redemption of Captives, for their charge was to gether money for redeeming captive Christians from the Infidels. This order came into *England*, *Anno* 1357. Two parts of all their Revenues they were to reserve for their own maintenance, the third was for the Captives. By their rule three Clergy, and three Lay-brothers may cohabit with one *Procurator*, who was not to be called by this name, but by the name *Minister*: Their garments must be of white cloth; they must lye in woollen, and must not put off their breeches when they go to bed. They may ride on Asses, but not on horse back. They are to fast, as other orders do, and to eat flesh upon Sundays only, from *Easter* till *Advent* Sunday, and from Christmass till *Septuagesima* Sunday: Likewise on The *Nativity*, *Epiphany*, *Ascension*, and on the *Assumption*, and *Purification* of *Mary*, and on *All Saints* day. They are to labour with their hands; to hold a Chapter or meeting every Sunday for regulating of their Covent: and a general Chapter is to be kept every year, on the *Octaves of Penticost*. Their Minister must be chosen by common consent of the Brothers; he must be a Priest, every Covent must have his Minister, and over these must be a great Minister. None must be admitted into this order till he be past twenty years of age. They must shave, but the Lay-Brothers may permit their Beards to grow. At certain times of the year the faithful that are dead must be absolved in the Church-yard. Their Rules concerning love, sobriety, continency, and other Christian vertues, are the same that we have mentioned before in the Rules of *Basil*, *Austin*, *Bennet*, &c. The *Bethlemites* about the year 1257. had their first residence in *Cambridge*. They were apparelled like the *Dominicans*, *Prædicants*, but on their breasts they wore a read Star, like a Comet, in memory of that Star, which appeared at Christs Nativity.

Monks or Bethlemites.

See *Balæus*, *Polydor*, *Sabellicus*, *Volaterranus*, *Panuinius*, *Genebard*, *Mat. Westminster*, &c

Q. 7. *Who were the first Religious Knights in Christendom?*

Knights, Hospitallers of S. John

A. The *Iohannites*, or Knights Hospitallers of Saint John Baptist, who got leave of the *Calypha* of *Egypt* to build a Monastery in *Jerusalem*, which they dedi-

cated

cated to the Virgin *Mary*: The firſt Abbot and Monks of this Covent were ſent thither from *Amalphia* in *Italy*. The ſame *Amalphitans* built alſo at *Ieruſalem* a Nunnery for ſuch women as came on Pilgrimage thither. The firſt Abbateſs hereof was Saint *Agnes*, a noble Matron; theſe Monks of *Ieruſalem* for the greater eaſe of poor pilgrims built an Hoſpital, to recive them in, and withall a Chappel or Oratory to the honour of Saint *Iohn* Baptiſt; or as ſome think; to *Iohn Eleemoſynarius*, ſo called from his bounteous almes to the poor; he in the time of *Phocas*, was Patriarch of *Alexandria*; this Hoſpital was maintained by the *Amalphitans*. The *Hoſpitalers*, *Anno* 1099. when *Ieruſalem* was taken by the Chriſtians, began to grow rich, potent, and in great eſteem, both with King *Godefrid*, and his Succeſſor *Baldwin*; their Order was confirmed by Pope *Honorius* the ſecond; ſo having obtained much wealth, they bind themſelves by Vows to be Hoſpitable to all the *Latin* pilgrims, and to defend with their arms Chriſtianity againſt all Infidels. They follow the rule of Saint *Auſtin*, and inſtead of canonical hours ſay ſo many *Pater-Noſters*: They go armed, having a belt with a white croſs: over which they wear a black cloak with a white croſs: many of them in time of peace wear a black croſs; but in time of war a red one: they have a Maſter over them, whom they chuſe themſelves. Their firſt Maſter was *Gerard*; the next *Raymundus de Podio* a *Florentine*, choſen in the year 1103. In every Province they have alſo a Prior. Every one that enters into this order voweth to God, the Virgin *Mary*, and Saint *Iohn* Baptiſt, obedience, poverty, and chaſtity; they are tryed three times yearly, to wit, at Chriſtmaſs, Eaſter, and Whitſunride, to receive the Euchariſt; they muſt not uſe merchandizing, nor be uſurers, nor make wills, or make any their heirs, or alienate any thing without conſent of their Maſters; none born of *Infidels*, *Iews*, *Saracens*, *Arabians*, and *Turks*, muſt be admitted into this order; nor murderers, nor married men, nor baſtards, except they be of Earls or Princes: they muſt have ſpecial care of

ſtrangers, and of the ſick, to lodge them; they must admit only ſuch as are ſound and ſtrong of body, nobly deſcended, and at leaſt eighteen years old. They are diſtinguiſhed into three ranks, to wit, Prieſts or Chaplains. 2. Serving-men. 3. Knights; theſe laſt muſt be of noble extraction. When Chriſtian Princes fall at variance, theſe Knights muſt side with neither, but ſtand neutrals, and endeavour to reconcile them. Pope *Hadrian* the fourth exempted them from paying of Tythes to the Patriarch of *Jeruſalem*, who claimed them as his due. Pope *Alexander* the third, for their brave exploits againſt the Infidels, exempted them alſo from Tythes, and the juriſdiction of Biſhops. At length about the year 1299. when the Weſtern Princes by reaſon of their domeſtick Wars, could afford theſe Knights no help, they were forced by the Governour *Damaſcus* called *Capypus*, to quit all their Caſtles, Lands, and Garriſons they had in *Syria*, and totally to abandon that Country, in the year 1300. after almoſt 300. years poſſeſſion; and ſo having got a Fleet of Ships, they invaded to take the Iſle of *Rhodes* from the *Turks*, *Anno* 1308. and poſſeſſed it againſt all oppoſition 214. years. From this they were called the Knights of *Rhodes*, and had eight ſeveral Families, and eight Provinces in *Europe*; to wit, in *Gallia*, *Avernia*, *Francia*, *Italy*, *Aragon*, *England*, *Germany*, and *Caſtile*. Each of theſe provinces hath a *Prior*, theſe *Priors* chooſe the great Maſter; they have alſo their *Marſhal*, *Hoſpitaler*, *Bailly*, *Treaſurer*, and *Chancellor*; theſe ſend out of their Provinces to the great Maſter young men nobly born, who gives them their oath to be chaſt, poor, and obedient, and to promote the well-fare of Chriſtendome againſt the Infidels; and ſo he is admitted Knight of the Order. Here they ſtay five years, and have fifty ducats yearly penſion for their ſervice; then they are ſent home into their Country, and by the great Maſter are ſet over ſome houſe. If in the election of the great Maſter there be equal ſuffrages, the chief Knight is choſen for Umpire, who by his ſuffrage ends the controverſie. The great Maſter in ſpiritualities is only ſubject to the Pope; in his temporalities

Knights Hoſpitalers of Rhodes.

ralties, to ſecular Princes. After theſe Knights had poſſeſſed *Rhodes* 212 years, and had indured a ſiege of ſix months, for want of help from the Weſtern Princes, were forced to deliver up the Iſland to the *Turk*, *Anno* 1523. From thence they ſailed to *Candy*, where they were entertained a while by the *Venetians*; at laſt they reſolved to ſeat their great Maſter in *Nicea*, a Town under *Charles* Duke of *Savoy*, upon the *Ligufflick* Sea, in *Province* between *Marſiles*, and *Genua*, being a fit place to deſcry and ſuppreſs Pirates. But when *Buda* in *Hungary* was taken by the *Turk*, fearing leaſt *Solyman* would aſſault *Italy*, they fortifie *Nicea*, and from thence remove to *Syracuſe* in *Sicily*, which then with the Kingdom of *Naples* belonged to *Charles* the Emperour; there they ſtoutly defended the Chriſtian coaſts from *Turkes* and *Pirates*; but *Charles* the Emperour perceiving they might do more good if they were ſeated in *Malta*, gives them that Iſland, which they accept *Anno* 1529, promiſing to defend *Tripolis*, to ſuppreſs the Pirates, and to acknowledge the Kings of *Spain* and both *Sicilies* for their Protectors, to whom every year they ſhould preſent a Falcon. This Iſland they ſtoutly defended againſt *Solyman* five months, *Anno* 1565, who was forced to leave it. The great Maſters revenue is ten thouſand Duckats yearly, beſides ſome thouſands of Crowns out of the common Treaſury, and the tenth of all goods taken at ſea. They have for the moſt part ſix Gallies, every one being able to contain five hundred men, and ſixteen great Canons.

Knights of Malta.

See *Crantzius*, *Polydor*, *Iacobus de vitriaco*, in his Hiſtory of *Ieruſalem*, *Volaterran*, *Æmilius*, the French Hiſtorian *Hoſpinian*, *&c.*

Q. 8. *What were the* Templars?

A. About the year of Chriſt 1123, not long after the inſtitution of the *Iohannites* or *Hoſpitalers*, *Hugo de Paganis*, and *Gaufrid de* S. *Aldemaro*, with ſeven other prime men vowed to ſecure the High ways, and to defend from Robbers all Pilgrims that came to viſit the holy Sepulchre. And becauſe theſe had no habitation, *Baldwin* King of *Ieruſalem*, aſſigned them a place in his own Palace near the Temple to dwell in; whence they were called *Templarii*: they lived after the manner of the *Canon Regulars*, poſſeſſing nothing in propriety, but were ſuſtained by the

Templars.

bounty of the Patriarch, and Christian Pilgrim
Thus they continued nine years, till the year 111
then did *Honorius* the second, Bishop of *Rome*, w
the Patriarch erect them into an Order, assigning
white cloak to be worn by them; afterward Po
Eugenius added a red Cross: These in few years
their valour, and care of Pilgrims, grew mighty n
merous, and rich; so that sometimes in publick me
ings, three hundered Knights have been together, b
sides infinite numbers of brothers; they had abo
nine thousand manners in Christendom, whereas th
Hospitalers had but nineteen. They had the sa
rule prescribed them, that other Monks had, to w
obedience, poverty, chastity, gravity, piety, chari
patience, vigilance, fortitude, devotion, and such li
virtues. When any of them were taken prisone
by the Infidels, they were to be redeemed only wi
a girdle and a knife. They were exempted from th
Bishops jurisdiction by Pope *Calixtus* the second, i
the Councel of *Rhemes*, *Anno* 1119. and from Tyth
by Pope *Alexander* the third. It was excommunicati
to lay violent hands on any Templar. At last th
order with their pride and luxury became so odiou
that having continued two hundred years, they were u
terly routed out of *France* by King *Phylip* the faire, an
likewise out of other Kingdoms by the instigation o
Pope *Clement.* 5. In *France* they were put to death, and
their estates confiscated to the Pope and King. Bu
in *Germany* their lives were spared, and their estate
bestowed on the *Hospitallers*, and the *Teutonick* Knight
of Saint *Mary*. Some think they were put to death
for worshipping Images covered with mens skins, for
sacrificing men, for burning a Child begot of a *Templar*
and a Nun; with the fat of which Child they anointe
their Image; and for divers other crimes, *yet doubtful*
whether true or false.

See *Matthæus Paris, Antoninus, Volaterran, Sabellicus, Pol. Virgil, Peucerus, Cranzius. Balæus, Hospinian, P. Æmilius,* &c.

Teutonicks, or Marians, and their inſtalment.

Q. 9. *What were the* Teutonici, *or* Marianii?

Answ. These were a mixt Order of *Iohannites* and *Templars*, for they both used hospitality to Pilgrims, and defended them in the High-ways from Robbers. They were called *Teutonici* from their Country, for they were *Germans* that undertook this Order,

who

who living in *Ieruſalem*, beſtowed all their wealth on the maintenance of Pilgrims, and by the Patriarchs leave, aſſigned to them one Ladies Chappel, from this Chappel of Saint *Mary*, they were named *Mariani*. The chief promoters of this order, were the *Lubikers* and *Bremers*, with *Adolphus* Earl of *Holſtein*, who with a Fleet of Ships, aſſiſted the *Chriſtians*, beſieging *Ptolemais*, and provided Tents, with all neceſſaries for the ſick and maimed Souldiers. This order was erected before *Accona* or *Ptolemais* by the King of *Ieruſalem*, the Patriarch, divers Arch Biſhops, Biſhops and Princes of *Germany* then preſent, and was confirmed by the Emperour *Henry* the ſixth, and Pope *Cæleſtine* the third, who aſſigned them a white cloak, with a black Croſs; and added a white target with a black Croſs alſo, and gave them leave to wear their beards, and granted indulgences, with other acts of graces, to thoſe that ſhould undertake or promote the order; they had power to beſtow Knight-hood on ſuch as deſerved, and are enjoined to follow the rule of Saint *Auſtin*: But none muſt be admitted into this order; except he be a *Teutonick* born, and nobly deſcended. Their charge was to be ready on all occaſions, to oppoſe the enemies of the Croſs; and are tied to ſay two hundred *Pater-Noſters*, *Creeds* and *Ave Maries* in twenty four hours. When the holy land was loſt, theſe Knights came into *Germany*, on whom the Pope and Emperour *Frederick* the ſecond, *Anno*, 1226. beſtowed the Country of *Pruſſia*, conditionally that they ſubdue the Infidels there; which they did in the ſpace of fifty three years, and ſo got the full poſſeſſion thereof. Upon the River *Viſtula*, where they had raiſed a Fort againſt the enemy, they built their chief City, and called it *Marienburg*: they ſet up three great Maſters, the one in *Germany*, the ſecond in *Livonia*, and the third in *Pruſſia*; this was over the other two: they aided the *Polonians* againſt the *Lituanians*, much of whoſe Country they ſubdued; which cauſed great Wars between theſe *Teutonicks* and the *Polonians*, after that *Poland* and *Lituania* were united under one Prince. After many bickrings, at laſt the *Polonian* forced the great Maſter to ſwear fealty to him, to admit in-

to this order as well *Polonians* as *Germans*, and make them capable of offices, that what land soever the *Teutonicks* obtain, they should hold the same in fee of the King. This occasioned a War between *Albert* Marquess of *Brandeburg*, and the *Polander* King *Sigismund*, to whom for want of help from the Emperour, being then imployed in Wars against *France*, and the *Turk* of *Hungary*, he was fain to submit, and to acknowledge the King for his Lord Then he obtained *Prussia*, but changed his title from Master, to Duke of *Prussia*, *Anno* 1393. *Venceslaus* King of the *Romans* and *Bohemians*, drove all the *Teutonick* Knights out of *Bohemia*, and seized on their estates. The Knights are thus installed. The *Commendator* placeth him that is to be Knighted in the mid'st of the Knights, then asketh every one of them, if they find any exception against him, either for his body, mind, or parentage, the same is demanded of the party to be Knighted, and withall if he be skilful in any useful Art, if in debt, if married, or if he have any bodily infirmity; if he hath, he must not enter into that order: then he is commanded to kneel, and by laying his hand on the Gospel, and rule of the order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetual War with the Infidels; which done, the *Commendator* promiseth to him sufficient bread and water, and course cloath for his life time; then he riseth, and having kissed the Master, and each one of the Brothers, he sitteth down in the place appointed for him. Then the Master or *Commendator* exhorts the Brothers to observe their rule carefully: after this, he is inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned thirty pieces of silver and a Gold Ring. Then he kneels before the Altar, and riseth again behind the offertory, and so are delivered to him a Sword, Target, Spurs, and a Cloak, which were all consecrated before; then the *Commendator* draweth his Sword, with which he is girt, and with it strikes his Target twice, saying, *Knighthood is better then service*, and with the same Sword striking him on the back, saith, *Take this blow patiently, but*

but no more hereafter; then the Responsory being sung, the rest of the day is spent in feasting and drinking. See *Polidor, Crantzius, Funccius, Trithemius. P. Æmilius, Peucerus, Sleidanus Vrspergensis, Sebastian Frank, Hospinian*, &c.

Q. 10. *What were the Knights of Saint* Lazarus, *of* Calatrava, *of S.* Iames *and divers others?*

A. The order of Saint *Lazarus* was instituted about the year of Christ 1119. and being almost extinct, was renewed by Pope *Pius* 4. they wear a dark-coloured garment with a red Cross before their breast. This order is highly esteemed by the Duks of *Savoy*, who also were instituted the Knights of the *Annunciada* in memory of the Anunciation of *Mary*; he ordained fourteen of the prime Nobility to be of this Colledge, on each of whom he bestowed a Golden Collar, with the Virgins Picture hanging at it; within the Links of the Collar are engrayen these four Letters, *F. E. R. T.* which was the Motto of *Amadeus* the great, who took *Rhodes*. The meaning is *Fortitudo Ejus Rhodum Tenuit*; the annual solemnity is held on our Lady day in the Castle of S. *Peter* in *Turin* But this is scarce to be reckoned among the Religious Orders. *Knights of S. Lazarus.*

The Knights of *Calatrava*, are so called from that Province in *Spain*; they were instituted *Anno* 1151. or as some say 1160. by *Sanctius* (others write) by *Alphonsus* King of *Spain*, in the County of *Toledo*, where the *Templars* had a Monastery, who not being able to resist the *Saracens*, were forced to give place to these new Knights, who were of the *Ciſtertian* Order. They wear a black Garment with a Red Cross; the revenues of their Master is forty thousand Crownes yearly; they are enjoyned by their rule to sleep in their cloaths girded; to be silent in the Chappel, Hall, Kitchen, and Dormitory; to eat flesh but on Sundays, Tuesdays, and Thursdays, and but of one kind, and but once a day, and must fast Mondays, Wednesdays, and Fridays, for the exaltation of the Cross till Easter, if they be at home; If any lay violent hands on them, they shall be excommunicated. In the Lands that they shall acquire from the *Saracens*, it shall not be lawful for any to build Churches, or Chappels without leave from the Knights; who also chuse their own Clergy; other immunites and privileges *Of Calatrava*

they

they have, as may be ſeen in the Confirmation, or Bull of Pope *Innocent* the third, which is extant in the Second Book of his Decretal Epiſtles. The Kinghts of Saint *Iames* in *Spain*, were inſtituted under Pope *Alexander* the third, who confirmed this order, and were to follow Saint *Auſtins* rule. The firſt Maſter was *Peter Ferdinand*, whoſe yearly revenue is one hundred and fifty thouſand Crownes. They were inſtituted *Anno* 1170. the great Maſter is next to the King in power and ſtate; they wear both in Peace and Wars a Purple Croſs before their Breaſt, reſembling the Hilts of a two-handed Sword called *Spatha*; therefore theſe Knights are called *Militeſ Sancti Iacobi de Spatha*; and the order from *Compoſtella* is named *Compoſtellanus*. Many other orders of Knight-hood there are in *Chriſtendom*, as of Saint *George* in *England*, of Saint *Andrew* in *Scotland*, of Saint *Michael* in *France*, of the *Lilly* in *Navar*, of Saint *Mark* in *Venice*, of the *Dove* in *Caſtile*, of the *Golden Fleece* in *Burgundy*, of Saint *Maurice* in *Savoy*, of Saint *Stephen* in *Tuſcany*, and many more which are rather Secular, then religious Knights. *The liſt of which may be ſeen in our continuation of* Sir Water Raleighs *Hiſtory.*

Of Saint Iames

Divers orders of Knight-hood

Who would ſee more of the Religious orders of Knight hood, may read Sebaſtian Frank *in his Cronicle, Tanuinus in his Appendix to Platina, and in his Cronicle, Polydor. Hoſpinian, & others.*

Q. 11. *What were the order of* Mendicant Friers?

A Of theſe were four ſorts; namely, *Auguſtiniam, Carmelites, Prædicants*, and *Minorites*. The *Auguſtinians* were erected by *William* Duke of *Aquitania*, about the year 1150. from whom they were named *Guilhelmites*, but afterwards Pope *Innocent* the fourth, underſtanding that there were many ſorts of *Eremites* in divers parts of the world, living under different titles and rules, he invited them to live under one head, and to profeſs one rule, to wit, that of Saint *Auſtin*. But this Pope dying in the interim, *Alexander* the forth ſucceeded, to whom Saint *Auſtin* appeareth in a viſion, having a great hand, but ſmall limbs: by this he is warned to perfect the Union which *Innocent* began, which he did accordingly, and ſo he unites them all in one order, and calls them by one name, to wit, the

Friers Mendicants.

Monks, or Auguſtinians.

Eremites of S. Auſtin.

the *Eremites* of Saint *Auſtin*, whoſe rule he commanded they ſhould follow; and be ſubject to one Generall *Prior*; and ſo diſpenſed with their former rules and obſervances. Withall he enjoines them to forſake the Deſarts, and to live in Cities, that they might teach the people. To this end he gave them diverſe priviledges; and ſo did *Honorius* the fourth, about the year of Chriſt 1290. They wear a black coat with a hood of the ſame colour, and under a white ſhort coat, a leathern girdle with horn buckles. They came into *England*, *Anno* 1252, before *Alexanders* viſion, and by their Sermons indeavoured to advance King *Richard* the Third his title againſt the Heirs of King *Edward*. Theſe *Eremites* did ſpread ſo faſt through the world, that there were reckoned of this order about 2000 Covents. Theſe Monks have three rules to which they are bound, given them by Saint *Auſtin*, as they ſay. The firſt is that they poſſeſſe nothing in property, but have all things in common; that they be not ſollicitous what they ſhall eat or drink, or wherewith they ſhall be cloathed; That none be admitted without triall; That none depart or carry any thing out of the Monaſtery, without the Superiours leave; That no man maintain any point of Doctrine, without acquainting the Superiour with it; That ſecret faults be firſt reproved, and if not repented off, puniſhed: In perſecution let them repair to their *Præpoſitus*. Their Second rule contains the times and manner of their praying and ſinging; their times of working, reading and refreſhing; of their obedience, ſilence, and behaviour, both at home and abroad, and how contumacy muſt be puniſhed. The third rule contains their duties more largely; as that they muſt love God above all things, that they maintain unity; that meat, drink, and cloath, be diſtributed as need is; that all things be common, that there be not pride, contempt, or vain glory amongſt them; here they are enjoined to prayer, reverence, devotion, abſtinence, ſilence, contentment: to hear the Word read at table; to be careful of the ſick and infirm; to be modeſt in apparel, words and geſture, in their looks, when they chance to ſee a woman; to reprove immodeſty in

their

their Brothers, to receive no letters nor gifts without the Superiours knowledge, to have their cloathes well kept from moths, to beware of murmuring and repining; that to conceal any thing, shall be counted theft, that they be not too nice in washing their cloaths; That in sickness the Physician be advised with; That they may bath sometimes; That the sick want not any thing needful for him; That there be not strife, envie, nor evil words among them, That the Superior use not harsh words in reproving; That he shew good example to his Brothers in holy conversation; That he be wise, humble, and careful of his charge; and that the duties here enjoyned may be the better performed, these Rules must be read once every week; which rules are followed, and observed not onely by all the Canon Regulars, and the Eremites of Saint *Austins* order, but also by the *Mendicants*, except the *Minors*; and likewise by the *Dominicans*, the Servants of our Lady, the *Bridgidians*, *Iesuati*, Canons Regular of Saint *George*, *Montolibetenses*, Eremites of Saint *Hierom*, *Hieronymites* simply, *Crucigeri*, *Scopetini*, *Hospitalarii*, *S. Antonii*, *Trinitarii*, *Servitæ*, *Feruentes Ferieri*, or of Saint *Iohn* of *Ieruſalem*, *Crucigeri* with the Star; the *Friers* of Saint *Peter* the confeſſor *de Magella*; *Sepulchritæ*, or Brothers of the Lords Sepulchre; The Friers of the *Vallischolarii*, *Victoriani*, *Gilbertini*, The Eremites of Saint *Paul*, whom some think to be all one with the *Auguſtinians*; *Fratres de Pœnitentia*, *Coronati*, The Knights of Saint *Iames de Spatha*, and divers more, who notwithstanding differ in their habits, exercises, and manner of living.

Monks of S. Austin.

See *Alphonsus Alvares Guevera*, and *Hospinian* out of him. See also *Polydor*, *Antoninus*, *Sebastian Frank*, *Sabellicus*, *Volaterranus*, *Balæus*, &c

Monks, or Carmelites.

Q. 12. *What were the* Carmelites?

A. These were *Eremites*, whose habitation was in Caves and Rocks within the hill *Carmel*, famous for the *Prophets*, *Elias* and *Elisha*. About the year of Christ 1160, or as others 1121. *Almericus* Patriarch of *Antioch*, and the Popes Legate came thither, and gathered these dispersed *Anchorites* into one body, and built them a Monastery on the top of the Hill near the Well of *Elias*, by which stood an ancient Chappel of our Lady; Perhaps from this Chappel, the *Carmelites* were called the Virgins Brothers. The same

Almericus

Almericus tranſlated into Latine the Book concerning the inſtitution of the firſt Monks, written in Greek by *John*, Biſhop of *Ieruſalem*, for benefit of theſe *Carmelites*; and placed over them a Latine Governour in the time of Pope *Alexander* the third, who began his Popedom *Anno* 1170. The Governours name was *Bertholdus Aquitanus*; ſome think this Order was inſtituted 40. years after, to wit, in the Papacy of *Innocent* the third: Their ſecond Governour was *Brochard of Ieruſalem*, who made them a rule, much after the rule of Saint *Baſil*; which in the year 1198. was abridged and confirmed by *Albert*, Patriarch of *Ieruſalem*, who tied them to faſting, ſilence, and canonical hours; and the Lay Brothers to *Peter* the *Eremites* Beades or Prayer, and to our Ladies Pſalter. They were as yet tied to no Vow, but that of obedience to their Superiours. They came into *England* about the year 1240. *Ralph Fresburn* was the firſt Governour here, and *Hunfrid Neckton* the firſt *Carmelite* that read School Divinity in *Cambridge*, and was of that order the firſt Doctor of Divinity. This order came into *Lituania* *Anno* 1427. Whilſt they were in *Syria*, their Garment was a ſtriped cloak of party colours, which they ſay was uſed by the Prophet *Eliah*; but Pope *Honorius* the third, or as ſome ſay the fourth, took from them this habit, as not beſeeming or agreable to Religion; and inſtead thereof gave them a white cloak, and a white hood, and under, a coat with a ſcapulary of hair-colour. The uſe of the white cloak was confirmed by Pope *Nicholaus* the fourth. Whilſt they uſed the former habit, they were highly eſteemed by the *Egyptians*, and maintained by the *Sultan*; but when they began to wear the Popes new Livery, he expelled them out of *Egypt*, and burned down their Monaſtery and Chappel. *Honorius* the fourth, exempted them from the juriſdiction of Princes and Biſhops. *Gregory* the ninth forbade to injoy poſſeſſions, or revenues, but to begg from door to door. *Honorius* the fourth will have them called inſtead of *Carmelites*, *Brothers of the Virgin Mary*: *Alexander* the fourth, allowed them priſons to puniſh their apoſtates, and *John* 23. took them into his immediate protection,

tection, and by a vision was warned to keep them out of purgatory. Many of the *Carmelites* fell off from their first strictness of life, and gave themselves to all ease and voluptuousness; whereupon they were divided into two Sects: the one were called *Observantes*, the other *Non Observantes*; to undertake this order is held meritorious, and three yeares indulgence is promised to him that shall at any time call them brothers of Saint *Mary*. In many of their Cloysters they have the picture of *John* Baptist in their habit, because he is named *Elias*, and they say that *Elias* did wear this habit; they have changed now (I mean the *Non Observantes*;) their hair-coloured coat into black.

Of these passages see *Balæus*, *Sabellic. Mantuan. Eclog.* 10. *Scrope*, *Vincentius* in *Specul. Hist. Polyd*, &c.

Q. 13. *What were the* Dominicans?

A. These were so called from *Dominicus* a *Spaniard* their first Author; they sprung out of the *Humiliati*, and were instituted by *Innocent* the third; *Anno* 1205. the chief end of their institution was to write, expound, and preach the word of God; whence they are named *Prædicantes* or *Prædicatores*. *Dominicus* was by Pope *Innocent* the third, *Anno*. 1207. imployed with twelve Abbots of the Order of *Cisterians*, to preach down the Doctrines of the *Albigenses*. He by his preaching, so incensed the Princes against them, that they took armes, and killed above One hundred thousand of them. *Dominicus* with twelve more, accompanied by *Fulco*, Bishop of *Toledo*, went to *Rome*, where he petitioneth *Innocent* the third, to confirm his order; who was somewhat averse, till he dreamed that he saw *Dominicus* supporting with his shoulders the Church of *Lateran* that was ready to fall down; hereupon he adviseth *Dominick* to pitch upon some rule, and he would ratifie it; *Dominick* returnes presently to his Disciples being sixteen together, acquaints them with the Popes intention; they all resolve to profess the rule of Saint *Austin* the preacher: In the interim *Innocent* dieth, *Honorius* the third; succeded; who confirmed their rule and institution. *Dominick* added some things to Saint *Austines* rule. He divided his Monastery into three parts, one for himself and contemplative brothers, the other for contemplative Sisters,

Monks or Dominicans,

Friers Prædicants.

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the third was for both ſexes, that were given to the active life: theſe were called Brothers and Siſters of Saint *Dominick*; or the Souldiers of *Jeſus Chriſt*. for as *Dominick* with the ſpiritual, ſo theſe with the corporal ſword were to ſubdue Hereticks. The *Dominicans* are tyed to reject all kind of wealth, money and poſſeſſions, that their work of preaching may not be hindred. To hold every year a general Chapter. To faſt ſeven months together; namely, from holy Rood day in *September*, till *Eaſter*; and at all other times on Friday to abſtain from fleſh, except in times of ſickneſs. To lye in Blankets, not in Sheets; not on Feather-beds. To be ſilent, to wear a white coat, under a black cloak, which they ſay was preſcribed by the Virgin *Mary*, to one *Rheginaldus* in his ſickneſs. To have low built Monaſteries anſwering to their poverty and humility: To be content with the title of *Fratres Prædicants*, whereas before they were ſtiled *Fratres* of the bleſſed Virgin *Mary*. To celebrate on every Saturday *the Office of the Virgin Mary*, except in Lent, and on Feſtival days. To diſperſe themſelves through all parts of the world, for preaching the Goſpel. To chooſe them a General Maſter, whoſe ſubordinate Prelates ſhould be called *Priors* but not *Abbots*. The firſt that was elected Maſter General was *Dominicus* himſelf, *Anno* 1220. who died the next year after. The *Prædicants* do not promiſe to live according to their rule, or to keep it (becauſe not to perform ſuch a promiſe is a mortal ſin) but only to obey according to the rule; *becauſe in this caſe omiſſion or tranſgreſſion obligeth not to ſin, but to the puniſhment, as they think. For* Dominick's *good ſervice againſt the* Albigenſes, *he is made by* Honorius *the third, Maſter of the ſacred Palace. And ſo the* Dominicans *are ordinarily maſters of this place. And becauſe a* Dominican *poiſoned* Henry *the ſeventh, Emperour, in the Euchariſt, therefore the Pope inflicted this puniſhment on that order, that their Prieſts ſhould ever after in the Euchariſt uſe their left hand.* Antoninus writes that *Dominick* received a ſtaff from Peter, and a Book from Paul, with a command to preach the Goſpel every where; hereupon his diſciples diſperſed themſelves into

into all parts. *Dominick* himself went to *Rome*, where by the concession of the Pope and Cardinals, he gathered together in one Covent all Nuns dispersed through divers places of the City, where they had the Church of Saint *Sabina* assigned them; forty four of them met together and took upon them the profession and habit of Saint *Dominick*. The order of the *Prædicants* increased so fast, that in the same time of *Sabellicus*, about the year of Christ 1494. were reckoned 4141. Monasteries of *Dominicans*, in which were 1500. Masters of Divinity; besides divers Cloysters of them in *Armenia* and *Æthiopia*, and 150. Covents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Prædicants* was partly the mortified life, humility, and abstinence of *Dominick*; for they write of him that he preferred Bread and water to the best cheer, a Hair Shirt to the finest Linnen, a hard Board to the softest Bed, and a hard Stone to the easiest Pillow. He did use to wear an Iron Chain, with which he beat himself every night, both for his own sins and the sins of the world, for which also he did frequently weep, and pray whole nights together in Churches. He offered himself twice as a ransom, to redeem others; And partly the cause was, his frequent vision and miracles (which whether true or false, I leave for others to judge) partly also by receiving Children and Infants into the society before the years of probation; besides the great respect which the Popes carried towards this order; for *Gregory* the ninth, canonised *Dominick Anno* 1233. They were subject to no ordinary, but to the Pope: they had many priviledges granted them, as to preach in another mans Pulpit without asking leave of the Bishop; to make Noble men and their Ladies confess to them, and not to their Curates; to administer the Sacraments when they pleased, to be exempt from all Ecclesiastical censures; and this priviledge they had from Pope *Innocent* the fourth, that no *Dominican* could change his order, or enter into any other.

Of these passages see Mat. Paris, Antoninus, Vincentius in Speculo, Hist. Sabellicus, Florentius, Crantzius, Theodoricus de Apolda in vita Dominici, Surius de vit. Sanct. Frank in Chron. &c.

Q. 14. *What were the* Franciscans?

Franciscans. A. They are so named from *Francis* an *Italian* Merchant, who before his conversion was called *John*. He living

living a wicked and debauched life in his younger years, was at last reclaimed by a vision, as the Story goeth, of a Castle full of armes and Crosses, with a voice telling him, that he was to be a spiritual souldier. Afterward as he was praying, he was warned by a voice to repair the decayed houses of Christ; which he did by stealing money from his Father, and bestowing it on the reparation of Churches; whereupon his Father beats him, puts him in prison, and disinherits him; he rejoyceth at this, stript himself naked of all his Garments, which he delivers to his Father, shewing how willing he was to relinquish all for Christ. Within a short while he gathered many Disciples, to whom he prescribeth this rule, *Anno* 1198. That they shall be chast, poor, and obedient to Christ, to the Pope, and to their Superiours; That none be admitted into their order, till they be duely examined and proved; That the Clergy in their divine service follow the order of the *Roman* Church, and the Lay-Brothers say 24. *Pater-Nosters* for their *Matens*, &c. That they fast from *All-Saints*, till *Christmass*, &c. That they enter not into any house, till they say, Peace be to this house, and then they may eat of what is set before them; That they meddle not with money, nor appropriate any thing to themselves; that they help one another; that pennance be imposed on those who sin; that they have their publick meetings or chapters, and that they chuse their provincial Ministers, and these must chuse a General Minister over the whole Fraternity; that their preachers be men of approved gifts, and that they preach not abroad without leave from the Bishop; That they use Brotherly admonition and correction, that they give themselves to prayer, modesty, temperance, and other vertues; and that they enter not into *Nunneries*, except such as are authorized; that none goe to convert *Saracens* or other Infidels, but such as are sent by the Provincial Ministers; that they all remain constant in the Catholick faith, and that none break this rule, except he will incurr the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This rule *Francis* strengthened by his will and Testament

which he enjoyneth to be read, as often as they shall read the rule. This rule and order was confirmed by Pope *Innocent* the third, but not till he was warned by visions of a Palm tree growing and spreading under him, and of a poor man supporting the decaying *Lateran*; and until he had tried *Francis* his odedience, which he shewed by wallowing in the mire with swine, as the Pope advised him. This order was also confirmed again by Pope *Honorius* the third, and by Pope *Nicholaus* the third, in his Decretal Epistles, which he enjoyned should be read in Schools. *Francis* would not have his Disciples to be called *Franciscans* from his name, but *Minores*, and so he would have the Superiours or Governors of his order to be called not Masters, but Ministers, to put them in mind of their humble condition, and to follow Christs advice to his Disciples, *Whosoever will be great among you, let him be your servant.*

Who would know more fully these passages, let him read Bonaventure *in the life of Saint* Francis, Antoninus, Sebast. Frank, Trithemius *in* Chron. Balaus, Mat. paris, Vincentius, *&c.*

Q. 15. *What things else are observable in the* Francisican *order?*

Monks, or Franciscans, Schisms, Families, Rules & Privileges.

A. 1. *Francis* divided his Disciples into three Classes or Ranks; the first was of the *Friers Minorites*, whereof himself was one, and whose life was most rigid; For they were neither to have *Granaries*, nor two *Coats*. The Second was of Ladies and poor Virgins, who from Saint *Clara* were named *Clarissæ*; this Order was not so strict as the former. The Third was of *Panitents* instituted for married people, who desired to do pennance; these might enjoy propriety in their goods. The first sort was for contemplation and action too; namely, in preaching; the second for contemplation only, the third for action only. This third order is not properly called Religious, because they may continue in their married estate, and enjoy propriety. These are called *Friers Penites* of *Jesus Christ*, and *Saccii* from their sack-cloth which they wore; and *Cominentes*, not that they vowed continency, but because certain days every week, they abstained from carnal Copulation. The Women are called *Sistes Penitents*. The first order were not to permit any of the third order to enter their Churches in time of interdict. This order was condemned in *England*, *An.* 1307.

Friers Minorites.

1257. but is again advanced by *Peter Tuxbury* a *Franciſcan* Miniſter, and allowed in the Chapter at *London*, 1. Many Families ſprung out of this Minorit order; namely, *Obſervantes*, *Conventuales*, *Minimi*, *Caputiani*, *Collectanei*, who gathered or collected the moneys; *Amadeani*, *Reformati de Evangelio*, *Chiacinicum barbæ*, *de Portiuncula*, *Paulini*, *Boſtaini*, *Gaudentes*, *de Anguſtiis* with their open ſhooes, and *Servientes*, 3. *Francis* himſelf wore a ſhort coat without any artificial tincture; inſtead of a girdle, he uſed a cord, and went bare footed; hence after long altercation among his Diſciples about their habit and ſhooes, it was ordered, that they ſhould wear ſoles only, having no more upper leather then to tie the ſhooes. That they ſhould travell either on foot, or upon Aſſes. And whereas they could not agree about the form, meaſure, and colour of their habit, (for Saint *Francis* in this determined nothing,) the matter is referred to Pope *John* 22. who leaves it to the arbitrement of their General and Provincial Miniſters. At this day they wear a long coat with a large hood of gray, or hair colour, bare footed, and girded with a cord. 4. Such vertue hath been held in a *Franciſcan* Garment, that divers Princes have deſired to be buried in it, thinking thereby to be ſafe from the Devil. So we read of *Francis* the ſecond Marqueſs of *Mantua*, of *Robert* King of *Sicily*, and divers others, who have by their laſt will ordered that they might be interred in a *Seraphick* habit. And yet we read that *Francis* himſelf died naked, becauſe he would be like Chriſt, who hung naked on the Croſs. 5. I read of divers ſchiſmes among the *Franciſcans* about the form of their habit; one I find in the time of *Creſcentius de Eſayo* their ſixth General Miniſter, *Anno* 1245. Some among them bragging much of the Spirit, would not live after St. *Francis* rule, but after their own, accounting themſelves the Saints. Theſe deſpiſed a long habit, and would go in ſhort cloaks. Another ſchiſm they made in the Province of *Narbon*, *Anno*. 1315. after the death of Pope *Clement*. 5. during the vacancy of the Popedom almoſt two yeares. Theſe Monks choſe their own Miniſters and Governours, and flung away the

habit of their order as profane, wearing ſhort Garments, impriſoning and excommunicating the *Obedientes*. Pope *Iohn* 22. condemned theſe *Minorites* as Hereticks; and the *Fraticelli* ſtarting up at that time, condemned the ſame Pope of Hereſie, for ſaying Chriſt and his diſciples had a common ſtock among them, whereof *Iudas* bore the bag. Another Schiſme they had about the year 1552. Some petitioned the Pope for leave to live after the letter of Saint *Francis* his rule, and not after the gloſs, as they all did. They obtain four places to reſide in, and in each of them twelve brothers. But theſe aiming at liberty, rejecting the rule of their order, and wearing ſhort undecent Garments, were ſuppreſſed by Pope *Innocent* the ſixth. Another rupture was among them, during the Schiſm of the Church begun by *Vrban* the ſixth, who ſat at *Rome*, and *Clement* at *Avinion*; for the *Minorites* of *England*, *France*, and *Spain*, choſe them one General, and thoſe of *Italy*, *Germany*, and *Hungary* another. *An.* 1431. They divided themſelves into *Conventuales*, and *Obſervantes*; theſe deſpiſing the *Conventual* Prelates, choſe their own Governours, calling the others profane and impious. Theſe touch no money, eat no fleſh, and wear no ſhooes: they multiplyed exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Council of *Conſtance*, and dive's Popes. 6. *Francis* prohibited his Monks to meddle with Eccleſiaſtical preferments, to be called Lords or Maſters, to hear confeſſions, to eat fleſh, to wear rich apparel, and to dwell in ſumptuous houſes, *Bonaventure* their eight General, ordered that they ſhould continue ſinging till the Epiphany, *Glory to thee O Lord, who waſt born of a Virgin*, &c. He taught them alſo to exhort the people to ſalute the Virgin *Mary* at the ringing of the Bell, after the *Completory*, in memory of the Angel ſaluting her that hour. Pope *Gregory* the eleventh limited the power of the *Minorites* Protectors, that they ſhould not meddle with any, except he diſobey the Pope and Church, apoſtatize from the Faith, and forſake his rule. *Honorius* the third decreed, that no *Minorite* ſhould ever forſake his order. The *Minorites* obtained this favour, that they might make Maſters

of

of Divinity among themſelves; whereof *Alexander de Ales* was the firſt. 7. The *Franciſcans* did increaſe ſo faſt in all parts, that from the year 1211, till the year 1380. being the ſpace of 169. years, there were erected in *Chriſtendom* above 1500. Monaſteries of this order. *Sabellicus* recordeth that in his time were Ninety thouſand *Minorites*. *The cauſe of this increaſe was partly their diligence and ſedulity in making Proſelites, partly their priviledges, and partly their pretended ſanctity and mortification, but chiefly their incredible miracles and viſions of Saint* Francis, *which are obtruded on the peoples belief; as his five wounds, his bearing of Chriſt in his arms, his manſion in Heaven next Chriſt, and much other ſtuff to this purpoſe, with which their Legends are fraught.* 8. There be three ſorts of poverty among the *Mendicant Friers*; one is to have nothing, either in common or in propriety; and this is the *Franciſcan* poverty, which is the greateſt of all: another is which the *Dominicans* profeſs; that is, to have nothing in propriety, yet ſome things in common, as books, clothes, and food. The third is, and the leaſt, to have ſome things both in common and in propriety, but only ſuch as neceſſity requires, for food and raiment; and this is the poverty of the *Carmelites* and *Auguſtinians*.

Poverty, threefold.

Of theſe things ſee the Authors above named.

Q. 16. *What were the Knights of the holy Sepulchre, and the* Gladiatores?

A. Theſe aſcribe the original of their order to Saint *Iames* our Lords brother, and ſon of *Alphæus*; but its more likely that this order began when *Ieruſalem* was taken by *Godfry* of *Bulloign*; at this day, it is quite extinct. When *Ieruſalem* was taken by the *Soldan*, theſe, *Anno Chriſti* 1300, with all the other religious Knights of Chriſtendom were driven out of *Syria*; yet the care of the holy Sepulchre, which theſe Knights had charge of, was committed to the *Franciſcans* by the *Soldan*, who of all the Chriſtian profeſſion ſuffered none to ſtay in *Syria* and *Ieruſalem*, but the *Armenians*, *Syrians*, *Georgians*, *Greeks*, and *Franciſcans*, the Pope allows eight of this order with a Chriſtian Knight, who is their *Guardian*, to keep

Knights of the Holy Sepulchre.

the Sepulchre. The manner of installing the Knight of the Sepulchre was this: The Knight after preparation, being brought within the Sepulcher, where Hymnes are sung, and prayers said, declares kneeling that he is come to be made Knight of the most Holy Sepulchre of our Lord, that he was nobly descended, and had meanes sufficient to maintain him; withall promiseth to hear Mass daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof, from their persecutors, to avoid unjust Wars, Duels, filthy Lucre, and such like, to maintain peace among Christians, to shun oppression, perjury, rapine, blasphemy; and all other grievous sins. Then the *Guardian* laying his hand on the Knights head, bids him be a stout, faithful, and good souldier of our Lord *Iesus Christ*, and of his holy Sepulchre. Upon this he gives him a pair of guilded Spurs, with a naked Sword, signing him three times with the Cross, and bidding him in the name of the Trinity, use the Sword to his own and the Churches defence, and to the confusion of the enemies thereof; then the Sword being sheathed, is girded to the Knight by the *Guardian*; the Knight riseth, and bending his knees and bowing his head over the Sepulchre, is by the *Guardian* struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the holy Sepulchre of our Lord Iesus Christ, in the name of the Father, Son, and Holy Ghost.* This he repeats three times, and crosseth him three times, then kisseth him, and puts a Golden Chain about his neck, with a double red Cross hanging at it; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer, he is dismissed. This order was by Pope *Innocent* the eight, *Anno* 1485. made one with the Knights of *Rhodes*.

Gladiatori. The order of *Gladiatori* began in *Livonia*, much about the time that the *Teutonicks* began in *Ierusalem*, *Anno* 1204. They were called *Gladiatores*, from carrying on their Cloak two red Swords across. *Albert* Bishop of *Riga* began this order, and allowed the third part of his Churches revenues towards the maintenance thereof. Their habit was white, on which were woven two bloody

Swords

swords in manner of a Crosse as is said; to signifie their innocency, and war-fare against the *Pagans*; whom they converted to Christianity, not only in *Riga* the Metropolis, but in most places of *Livonia*. Pope *Innocent* gave them all the Lands they could subdue there. The rule they professed was the same with that of the *Templars*; but by the Popes perswasion both the *Crucigeri* and *Gladiators* incorporated themselves into the *Teutonick* Order.

See *Crantzius L.* 7. *Funccius L.* 10. *Munster* in his *Geography*, *Balæus Cent.* 4. &c.

Q. 17. *What were the Knights of Saint* Mary *of Redemption, of* Montesia, *and the order of* Vallis Scholarium, *and* Canons Regular *of Saint* Mark?

A. The Knights of Saint *Mary de Mercede*, or of *Redemption*, because their charge was to redeem Captives, was instituted by *James* King of *Arragon*, who in the year 1212. subdued the Isles *Baleares*. This order began about the year 1232. and is confirmed by *Gregory* the ninth. They wear a white garment, with a black crosse. They are of the *Cistertian* order. The Knights of *Montesa*, are so called from that place in the Kingdom of *Valentia*. They were instituted much about the time of the former Knights of Saint *Mary* by the same King *James*, and confirmed by the same Pope *Gregory* the ninth; the badge of this order is a red crosse, and are also *Cistertians*. The order of *Vallis Scholarium*, began *Anno* 1217. by one *Guilielmus Richardus*, a Scholar of *Paris*, who with *Edward* and *Manasses* professors of Divinity, betook themselves to the Desart in *Chambania*, where they set up a new order, but after the rule of S. *Austin*. They borrowed also some things of the *Cistertians*, that the *Prior* should visit all the Churches of his order without exacting any temporalties; that they held a generall Chapter every year; that they wear no linnen shirts nor sleep on feather-beds; that none eat flesh, but such as are sick and weak. The Place where they first resided in was call'd *Vallis Scholarium*. This order was confirmed by Pope *Honorius* the third. The order or Congregation of Saint *Marks Canons Regulars* began in *Mantua*, about the year 1231.

Of Saint Mary Of Redemption.

Of Montesia.

Monks of Vallis Scholarium.

Monks, or Saint Marks Canons Regular.

See *Panuinius* in his Chronicle, and *Genebrard*. See also *Volaterran. L.* 21. *Balæus*.

Q. 18. *What was the order of Saints* Clara, *Saint* Pauls Eremites, *and* Boni homines?

Polydor. Hospinian, and o-

Nuns of Saint Clara.

A. *Clara* was of the ſame Town *Aſſiſium* with *Francis*, and his intimate acquaintance; ſhe was Daughter to *Ortulana*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her Childhood ſhe wore ſackcloath next her skin, and would never hear of marriage. She ſtole away from her Parents, cut off her hair, and could not be drawn away by any perſwaſions from her intended courſe of life. About the year 1225. at the Church of Saint *Damianus* ſhe inſtituted the order of *Poor Ladies*, called from her name *Clariſſæ*, and from the place the Nuns of Saint *Damian*. Neer this Church in a Cottage ſhe lived two and forty years, afflicting her body with faſting, watchings and all kind of hardneſs. Next her fleſh ſhe wore the briſly ſide of a Hogs skin, lay on hard boards, went bare footed. In Lent and other faſting times, ſhe uſed only bread and water, ſhe taſted wine only upon Sundayes; her rule was that of the *Franciſcans*, Pope *Innocent* the third; or, as others ſay, *Honorius* the third, confirmed this order. She could not be perſwaded by Pope *Gregory* the nineth, to reſerve any of her poſſeſſions, but forſook all for Chriſt, as ſhe thought. Saint *Pauls Eremites* in *Hungary* were inſtituted in the year 1215. after the rule of Saint *Auſtin* by *Euſebius* of *Strigonia*, and was confirmed by *Gentilis* the Popes Legat, *Anno* 1308 They came into *England*, and ſeated themſelves in *Colcheſter*, *Anno* 1310. The order called *Boni Homines*, or *Boni Viri*, that is, good men, was inſtituted by *Edmund*, Son to *Richard* Earl of *Cornwall*, who had been elected Emperour. Theſe did follow Saint *Auſtins* rule, and wear a skie colouted garment.

Eremites of Saint Paul in Hungary.

Monks, or Boni Homines.

See Polydor, both in his Hiſtory, and in his inventions, *Frank* in his Chronicles, *Balæus* in his Appendix, *Antoninus* in his Titles. *&c.*

Q. 19. *What were the* Servants *of Saint* Mary *the* Cæleſtini, *and* Jeſuati?

Monks, or Saint Maries ſervants.

A. One *Philip Tudert* a *Florentine* by birth, and a Phyſician by profeſſion, inſtituted this order of Saint *Maries Servants*; they follow the rule of Saint *Auſtin*; they wear a ſhort black coat, and over that, a long black cloak pleated about the ſhoulders They were confirmed by Pope *Bennet* the eleventh, and ſeven other Popes after him. They are permitted to carry a Satchel or Bag to put the almes in, which they beg.

In

In *Italy* there be eight and forty Monaſteries of theſe *Servants*. This order was inſtituted *Anno* 1282. or as others ſay, 1285. The *Cæleſtini* were ſo called from Pope *Cæleſtine* the fifth, who having before his Popedom lived an *Eremitical* life in divers Deſarts, at laſt erected this order after the rule of St. *Bennet*, and procured it to be confirmed by Pope *Gregory* the tenth, in the Generall Council of *Lyons*. Their habit is of skie-colour without a hood. *Cæleſtine* their Author being elected Pope, and cheated out of it by *Boniface* the eight, who by a Cane and a hole in the Wall, ſpake to him to relinquiſh his Popedom; which he did, thinking an Angel had ſpoken to him: I ſay, *Cæleſtine* returned again to his Eremitical life, which he could not long enjoy; for Pope *Boniface* put him in priſon upon jealouſie, where he died. Theſe Monks came into *England*, *Anno* 1414. The *Ieſuati* began at *Senæ* by *John Columbanus*, and *Francis Vincent*, *Anno*. 1365. they were called *Ieſuati* from uſing the name of *Ieſus* often in their mouthes. Pope *Vrban* the fifth, approved them and enjoyned them to wear a white garment, a white cover for their head, a leather girdle, and to go bare footed, uſing only wooden ſoles. Theſe Monks were afterward called *Apoſtolici*.

Monks, or Cæleſtini.

Monks, or Ieſuati.

See *Frankin Chron. Sabellicus Enne.* 9. *Cantzius, L.* 9. *Volaterranus L.* 21. *Polydor, L.* 7. *Surius Tom.* 3. *De Vit. Sanct.* &c.

Q. 20. *What was the order of Saint* Bridget?

A. Bridget not that of *Scotland*, who lived about the year, 530. but a Princes of *Sweden*, *Anno*. 1360. obtained a confirmation of her order (which ſhe received immediately from Chriſt, as ſhe ſaid) by Pope *Vrban* the fifth. Her rule was according to that of Saint *Baſils*. The Monks and Nuns may have their Covents contiguous, and the ſame Church, but the Brothers muſt officiate below, the Siſters above. Both Sexes muſt uſe gray cloaks and coats, with a red croſs thereon. They muſt have nothing in propriety, touch no money, muſt lie only upon ſtraw. The faſhion, colour, and meaſure of their cloaths are ſet down; on their Vail they muſt wear a white linnen Crown, on which are ſowed pieces of red cloath, repreſenting drops of blood, and ſo placed that they may reſemble the croſs. The Siſters are enjoyned how to officiate, and what prayers they ſhall uſe every day, to be ſilent,

Monks and Nuns of Saint Bridgets order.

to

to avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that only from nine till the evening. She that openeth not her window at all, shall have the greater reward in Heaven. Days of fasting are prescribed them; none must be admitted into the order, without a years probation: then she must be examined and consecrated by the Bishop, who is to bring her into the Church with a red Cross carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in mind of Patience, and chastity: two Tapers burning must be carried before the Cross; then the Bishop consecrates a Ring, and prayeth. She having testified her constant resolution to that kind of life, the Bishop by putting the ring on her finger, marrieth her to Christ, and prayeth; she comes to the altar and offers, then returns to her place again. Her new Cloaths are also consecrated, and she is called by the Priest to come bare-footed to the Altar, the Bishop prayeth again, and withall puts on her the coat of her profession, her shooes, hood, and cloak, which he ties with a wooden button, in memory of Christs wooden Cross, to which her mind should be fastned. Then her Vail was put on, the Bishop at every action, and parcel of her cloaths prayeth, and at last her Crown, the Bishop praying that she may be Crowned with joy. Shee returns to her place, and is called again to the Altar, where she falls on her face, the Bishop with his Priests read the *Letanie*, absolves her, and gives her the Eucharist; her Coffin which during the time of the Mass stood there, is carryed by four Sisters, sprinckling dust on it, into the Covent; at the gate whereof stands the Abbatess with her *Nuns*, the Bishop with two Tapers carried before him; and the Priests singing, brings the new Nun, and recommends her to the care of the *Abbatess*, which she receives, shuts the gate, and brings her into the Chapter. The first eight days she is tied to no discipline. At Table and in the Quire she sitteth last. The number of the Sisters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof Saint *Paul*

was

was one; four *Evangeliſts*, or Preachers; repreſenting the four Doctors of the Church, *Ambroſe*, *Auſtin*, *Gregory*, and *Hierom*; and eight Lay-men. All theſe together make up the number of the thirteen Apoſtles, and 72. Diſciples. The Prieſts Garments ſhall be of courſe gray, on which ſhall be worn a red Croſs, and in the middeſt a round piece of white cloth, to reſemble the hoſt which they daily offer. The four *Evangeliſts* ſhall carry on their Cloaks a white circle, to ſhew the incomprehenſible wiſdom of the four Doctors which they repreſent. Within theſe circles red pieces of cloath ſhall be inſerted like tongues cloven, to ſhew, their learning and eloquence. The Lay brothers ſhall wear on their cloaks a white Croſs, to ſhew Chriſts innocency, with five pieces of red cloth, in memory of Chriſts five wounds. The number of Brothers in the Covent, muſt not exceed five and twenty, who are to be bleſſed by the Biſhop, after the ſame manner that the Siſters were; but inſtead of a Ring, the Biſhop ſhall hold the Prieſt by the hand, and for a Vail, ſhall lay his hands on his head; and inſtead of a Crown, ſhall uſe the ſign of the Croſs. The Abbateſs ſhall be among the thirteen Prieſts, as *Mary* was among the Apoſtles; ſhe ſhall have for Confeſſor, him whom the Biſhop alloweth. Confeſſion muſt be made at leaſt three times yearly, and every day if need be, to ſuch Prieſts as the Confeſſor ſhall chuſe; the Prieſt ſhall be diligent in preaching, praying, and faſting. Every Thurſday ſhall be a Chapter held, wherein the delinquent Siſters may be puniſhed with faſting, ſtanding without doors in the Church-yard, whileſt the other Siſters are within at Divine Service, and with proſtrating her ſelf on the ground, till the Abbateſs take her up, and intercede for her abſolution. If a Siſter poſſeſs any thing in propriety, and dyeth before ſhe confeſſeth it, her body is layed on a Beer at the Church door, where they all ſay an *Ave-Mary* for her, and then is abſolved, and after Maſs is carried from the Quire to the Church door by the Siſters, where the Brothers receive her, and bury her. Neither the Abbateſs, nor any Siſter muſt receive gifts, or have

any

any thing in proper. Every one after the first foundation, must bring their yearly revenues to be imployed by the Abbatess, but after the number of Sisters is filled, and a revenue settled, they that come after need bring nothing. If any dye, her cloaths and allowance in dyet shall be given to the poor, till another be chosen. Every Year before the Feast of *All-Saints* let there be an audit of expences kept; if any thing remain over and above the expences, let it be reserved for the next years expences, or bestowed on the poor, on whom also the Nuns old cloathes must be conferred. Every Novice must bring a present or almes gift to the Covent, but nothing that hath been got by oppression, cheating, stealing, or any other sinistrous meanes; such gifts must be restored again, and so must gifts doubtfully got be rejected; and if the Covent stand not in need of any present, let it be given to the poor. In every Church must be thirteen Altars, on each of which one Chalice, but on the high Altar two Chalices, two pair of Flaggons, so many Candlesticks, one cross, three Censers, one for daily use, the other two for solemn Feasts, a *Ciborie* for the Host; let there be no Gold nor Silver in the Covent, except where the Holy Reliques are kept; Let every one have her office or service Book, and as many other Books as they will, for good arts; Let each Altar have two Altar-cloaths; Let no Sisters be admitted under eighteen, nor Priest or Brother under five and twenty yeares of age; Let the Sisters imploy their time in devotion, labouring with their hands, and about their own affairs, after the manner of Christ and his Mother; Let rich and poor have the same measure of meat and drink; and let not any afflict their body too much: for not their own correction, but gods mercy, must save them. Let the Sisters confess at the latteis of the windows, where they may be heard, but not seen; but in receiving the Eucharist, they may be heard and seen. But they must do nothing without the leave of the Abbatess, and some witnesses, except in time of confession. Priests must not enter the Nunnery, except to give the Sacrament in the agony of death, and that with some witnesses; all

the Priests and Brothers may enter to performe Fu-
al obsequies. The Bishop of the Diocess must be the
abet and Visitor of the Monasteries and Nunneries,
e Prince of the Territory shall be the Protector, and
e Pope the faithful Guardian; without whose will no
vent shall be made. Let there be a hole like a grave
ll open in the Covent, that the sisters may pray every
y there with the Abbatess (taking up a little dust be-
een her fingers) that God who preserved Christs bo-
y from the corruption of the grave, who would also pre-
ve both their bodies and souls from the corruption
sin. Let there be a Bier or Coffin at the Church door
ith some earth, that all commers in may remember
y are dust, and to dust shall return: to the observers
this rule Christ promiseth his aid, who revealed him-
lf to Saint *Bridges*, and councels her to convey it to
e Pope to be confirmed. *So goeth the Story, as it is set down by* Hospinian, *who translated it out of* German *into the* Latine *tongue: this order came* into England Anno 1414. *and was placed at* Rich-mond. *There be few of these elsewhere, except in* Sweden. See *Antoninus, Balæus, Nauclerus, Tithemius, Crantzius,* &c.

Q. 21. *What was the Order of S.* Katherine, *and of S.* Catina?

A. *Katherine* born in *Senæ* in *Tuscany* in her Child-hood vowed Virginity; and in a dream saw *Dominick* with a Lilly in his hand, and other Religious founders, biding her to profess some of their orders, she em-braced that of *Dominick*, in which she was so strict, that she abhorred the smell of flesh, drunk only water, and used no other cheer but bread and raw herbs. She lay upon boardes in her cloathes. She girt her self so close with an Iron Chain, that it cut her skin; she used to watch whole nights together, and once slept half an hour in two days, in imitation of S. *Dominick*. She used to chastise her self three times e-very day with that Iron Chain, for an hour and half at a time, so that the blood run from her shoul-ders to her feet. One chastisement was for her self, the other for the dead, and the third for those that were alive in the world. *Many strange stories are recorded of her, as that Christ appeared and marri-* *Saint Katherine of Senæ.*

ed

ried himself to her with a Ring; that he opened her side, took out her old heart, and put a new one in stead of the former; that he cloathed her with a bloody coloured garment, drawn out of the wound in his side; that she never felt any cold afterwards: and divers other tales to this purpose. Some say this order began

Nuns of Saint Katharine.

Monks of Saint Iustina.

Anno 1372. others, *Anno* 1455. The Nuns of this order wear a white garment, and over it a black Vail, with a head-coveting of the same colour. The order of Saint *Iustina*, was instituted by *Ludovicus Barbus*, a *Venetian*, *Anno* 1409. after the ancient discipline of *Benedict*. This rule was enlarged by *Eugenius* the fourth, and confirmed by *Iohn* 24. The Monks of this order are careful not to eat out of the Covent with seculars, and to wash the feet of strangers.

See *Frank* in Chron. *Polyd. Virg. Hospinian, Antoninus. Franc. Modius*, &c.

Q. 22. *What were the Eremites of Saint* Hierom, *Saint* Saviour, *the* Albati, Fratricelli, Turlupini, and Montolivetenses?

Eremites of S. Hierom.

A. St. *Hierom's* Eremites in *Spain*, under St. *Austins* rule was instituted about the year 1366. in *Vrbinum* a City of *Vmbria* in *Italy*, in the time of Pope *Gregory* the ninth, and was confirmed by *Gregory* the twelfth. Of this order there is in *Italy* five and twenty Covents. They differ in their habit, and other things, little or nothing from the other Monks of Saint *Hierom*.

Canons of Saint Saviour.

The Canons of Saint *Saviour* were instituted also in *Italy*, neer *Siena*, a place called *Scopetum*, whence they are named *Scopetini*. They follow St. *Austins* rule. Their Author was one *Francus* of *Bononia*, *An.* 1366. in the time of Pope *Vrban* the fifth. and were confirmed by his successor, *Gregory* the eleventh, *Anno* 1370. They wear a white cloak with a white hood above a white linnen gown.

Albati.

Albati were so called from the white linnen they wore; these in the time of Pope *Boniface* the ninth *Anno* 1399. came down from the *Alpes* into *Liguria*, *Flaminia*, *Hetruria*, *Pisa*, and other places of *Italy*, having for their guide a Priest cloathed in white, and carrying in his hand the Crucifix: he pretended so much zeal and religion, that he was held a Saint. *These people increased to such a vast body*, the

Boniface

niface the ninth grew jealous their Prieſt ed at the Popedom; therefore ſent out ſome ed men againſt them, apprehended their Prieſt, d put him to death; upon which the whole multi- fled, every man returning to his houſe. Theſe ble profeſſion of ſorrow, weeping for the ſins and mities of thoſe times; they eat together in the gh-ways, and ſlept all promiſcuouſly together like ſts: they are by moſt reckoned among the *Here-*, and not religious orders, and ſo are the *Fratri-*, or *Beghardi*, who would be counted the third or- of *Franciſcans*; they were called *Fratricellæ*, Bro- *Fratricelli*, s of the Cells and Caves where they dwelt. Their omen were named *Beghinæ*, and *Beguttæ*. Theſe ung up *Anno* 1208; they went with their faces co- ed, and their heads hanging down; their lives were ious, and their opinions heretical, as we have alrea- ſhewed among the Hereſies; therefore they are demned by *Boniface* the eight, *Clemens* the fifth, *John* the twenty ſecond: yet *Gregory* the eleventh, *Eugenius* the fourth, defended ſuch of them, againſt oſe life and faith, no juſt exceptions could be ta- *Gregory* about the year 1378, *Eugenius*, *Anno* 1431. *Turlupini*. *Turlupini* alſo, though they would have been ught a religious order, were heretical in their Te- , and therefore condemned and burned, *Anno* 1372. *Monks of Mount Olives*. *toliveteníes*, or Monks of Mount *Olivet* began *Anno* , when the Church was divided between three pes. In this diſtracted time many of *Senæ* betook mſelves to the next Hill, which they called *Mount vet*, and cloathed themſelves in white, profeſſing *Benners* rule. They were confirmed by Pope *Grego-* the twelfth. There were others of the ſame name before theſe, but *Boniface* the eight, *Anno* 1300, them down, and executed their Author at *Viter-*; he only wore a linnen cloth about his waſt, the of his body naked.

See *Frank Sabellicus*, and the other Authors already named.

Q. 23. *What were the Canons of St.* George, *the Men- nts of Saint* Hierom, *the Canons of* Laterane, *Order of Holy Ghoſt, of Saint* Ambroſe ad Nemus, *and of the nimi of* Ieſu Maria?

Canons Regular of Saint George,

A. The *Canons Regular* of Saint *George*, called alſo

Apo-

Apostolici, were instituted by *Laurence Iustinian*, Patriarch of *Venice*, *Anno* 1407. they were confirmed by *Gregor* the twelfth. They wear a linnen Surpless over their Garments, and a black hood, but out of the Cloyster they wear a black cloak, with a black hat. There be two orders more of this name; the one wear white, the other blew; they abstain from flesh, except in their sickness, and are not tyed by vow to their profession.

Mendicants of Saint Hierom. The Mendicants of Saint *Hierom* were instituted by *Carolus, Florentinus*, *Anno* 1407. and are confirmed by *Gregory* the twelfth: They profess Saint *Austins* rule; they wear dark-coloured cloathes, and over their coat a pleated cloak divided, they use a leathern girdle, and wooden shooes.

Canons of Lateran. The Canons of *Lateran* make Saint *Austin* their Author; these were expulsed Saint *Iohn Lateran*, by Pope *Calixtus*, after they had been seated there by *Eugenius* the fourth, who expelled the *Seculars* thence; but *Paul* the second, called back the *Regulars*, and by degrees expelled the *Seculars*. Their cloak, Scapulars, and hood are black.

Monks of the order of the Holy Ghost. The order of the *Holy Ghost* was instituted neer *Venice* by *Gabriel* of *Spoletum*, *Anno* 1407. They use the same habit that the *Canons Regular* do wear.

Of Saint Ambrose ad Nemus. The Brothers of Saint *Ambrose ad Nemus*, were instituted at *Milan* and confirmed, *Anno* 1433. They wear dark-coloured cloathes, and profess Saint *Austins* rule.

Monks or Minimi of Iesu-Maria. The *Minimi* of *Iesu Maria*, were instituted by one *Francis Paula* a *Cicilian*, *Anno* 1471. he made three rules; one for the Brothers, another for the Sisters, and the third for both Sexes called *Tertiarii*. He would have the Brothers to be called *Minimi*, and the sisters *Minimæ*, to teach them humility. They were enjoyned to keep the Ten Commandments, to observe the Church Lawes, to obey the Pope, and to persevere in their Vowes of Chastity, Poverty, Obedience, and Fasting. This was allowed by *Iulius* the second, *Innocent* the eight, *Sixtus* the fourth, *Alexander* the sixth, and *Leo* the tenth. They abstain altogether from flesh, they wear only coarse linnen, and wander up and down bare-headed, and bare foot.

See *Surius Tom.* 2. *de vit. Sanct.* with the other Authors already named.

Q. 24. *What Orders of Knighthood were there erected in Christendom after the year* 1400?

A. The Knights of the Annunciation of *Mary*, by *Amadeus* the fifth, Earl of *Savoy*, and first duke thereof, *Anno* 1420. of this Order we have already spoken. The Order of *Maurician* Knights was instituted by *Amadeus* the seventh, *Anno* 1490. to the honour of St. *Maurice*, whose Ring was delivered to *Peter* Earl of *Savoy*, that by him it might be conveyed to his successors, as a badge of their right to, and Soveraignty over that Countrey. The Knights of the Golden Fleece were instituted by *Philip* the good Duke of *Burgundy*, and Father to *Charles*, whom the *Switzers* defeated and slew. This *Philip* on his wedding-day, with *Isabel* the King of *Portugals* daughter, erected this Order, *Anno* 1429, which he called by the name of the Golden Fleece, in memory of *Iason*, and those other Worthies, who ventured their lives for that golden Fleece, to encourage Christians to venture their lives like courageous *Argonauts*, for the defence and honor of the Catholique Church. They were appointed thirty one Knights of this Order, the chief whereof was the duke of that Dukedom. "Of these Knights we have spoken "already in the History of the World; in the Im-"pression by me owned, as before is mentioned. The Knights of the *Moon* were instituted by *Reiner*, Duke of *Anjou*, when he obtained the Kingdom of *Sicily*, *Anno* 1464. These Knights wore a silver half Moon on their Arm, and were bound to defend one another in all dangers, and never to fall at variance among themselves. The Knights of Saint *Michael* the Arch-Angel were instituted by *Lewis* the French King, *Anno* 1469. These wear a Golden Chain, at which hanged the image of Saint *Michael* treading on the infernal Dragon. This picture his Father, *Charles* the seventh, wore in his Banners; and it is worn by his posterity in memory of Saint *Michael*, who was seen in the Battel at the bridge of *Orleans*, fighting against the English, whom he forced to raise their siege. The King appointed there should be of this Order 36. Knights, whereof himself should be the first. They are tied to hear Mass every day. The Knights of Saint *Stephen* were instituted by *Cosmo* Duke of *Florence*, and con-

Knights of the Annunciation.

Of S. Maurice

Of the Golden Fleece.

Of the Moon.

Of S. Michael.

Of St. Stephen.

firmed by Pope *Pius* the fourth, *Anno* 1561. in imitation of the Knights of *Malta*. They differ from the *Iohannites*, that inſtead of a white, they wear a red Croſs ſet in Gold. They may alſo marry once, which the *Iohannites* could not do. Their ſeat is in *Ilua* an Iſland in the *Liguſtick* Sea. They are called Saint *Stephens* Knights, not from *Stephen* the firſt Martyr, but from *Stephen* Biſhop of *Florence*, who was Canonized, or from Pope *Stephen*. The Knights of the *Holy Spirit* were inſtituted by *Henry* the French King, *Anno* 1579. Of the Knights of Saint *George* in *England*, or of the *Garter* inſtituted by King *Edward* the Third, *Anno*. 1351 And of the Knights of the *Star*, ſet up by King *Iohn* the Firſt of *France*, in memory of that Star which appeared at Chriſts Nativity, the Knights alſo of *Ieſus Chriſt* in *Portugal*, and of the Knights of *Alcanthara* in *Caſtile*, we have already ſpoken. He that will ſee more, let him read *Panuinius in Chron. Sabellicus*, *Enne.* 9. *Crantzius. L.* 9. *Frank in Chron. Polyd. L.* 7. *Volaterran L.* 21. *Girard. Hiſt. Lib.* 15. *Balæus Cent.* 5. *Heutereus L.* 4. *rer. Burgund. Tilius*, *Hiſt. Franc. Genebrard. in Chron. Hoſpinian de orig. Monach.* and the Continuation of Sir *Walter Raleighs* Hiſtory of the World, *in the Edition by me owned.*

Of the Holy Spirit.

The

The Contents of the Eleventh Section.

Of Religious Orders and Opinions from the Year 1500. till this day. 2. *The Order of* Jesuites. 3. *Of their general rules,* 4. *Of their other Rules.* 5. *Of their Rules for Provosts of Houses, Rectors of Colledges,* &c. 6. *Of their Rules for Travellers, Ministers, Admonitors,* &c. 7. *Of their priviledges granted by Popes.* 8. *of other Orders in the Church of* Rome. 9. *How Abbots are consecrated at this time.* 10. *Wherein the Christian Orders of Knight-hood differ.* 11. *Of other Orders of Knight-hood besides the French.* 12. *Of the Orders of Knight-hood in* Germany, Hungary, Bohemia, Poland, &c. 13. *The Orders Of Knight-hood in* Italy. 14. *Of the Christian Military Orders in the East.*

SECT. XI.

Queſt. I.

WHat Religious Orders and Opinions in Religion are there ſprung up in theſe latter times, that is, from the Year 1500 till this day, in the Chriſtian World?

A. In the Year 1500 ſtarted up a new Order, called *Poor Pilgrims*; theſe came out *of Italy* into *Germany* bare-foot, and bare-headed; ſome covered their bodies with linnen, others with gray cloth, carrying every one in his hand a wooden Croſs, but without ſcrip or bag, ſtaff or money; drinking neither wine nor beer; feeding all the week, *Order of Poor Pilgrims.*

except on Sunday, upon Herbs and Roots ſprinkled with ſalt: They abſtained altogether from Eggs, Butter, Milk, cheeſe, fiſh, and fleſh. In the Church they ſtretch out their Arms in manner of a croſs, and praying fell flat on the ground. They ſtayed not above four and twenty hours in any place, they went by couples begging from door to door. Among them were divers Prieſts, Deacons, and Sub deacons: this pennance they undertook voluntarily, ſome for three years, others for five or ſeven; as they pleaſed, and at the end of their years returned home, and betook themſelves again to their callings: They excluded from their Pilgrimage only Monks and Women.

Of Indians. About ſix years after, was inſtituted the Order of *Indians*, under Pope *Julius* the ſecond, and *Maximilian* the firſt Emperour. "Theſe were of the *Catmalian* "race; and were called *Indians* as I ſuppoſe from "their intention to convert the *Indians* then diſ-"covered: they wore black cloaks, and over them white gowns, as appears by that verſe of *Franc. Modius*: *Qui regimus pura pallia nulla toga.* Under Pope *Clement* the ſeventh was inſtituted the Order of

Of Divine Love, or Theatini. *The ſociety of Divine Love*; theſe were devout people, who met in retired places, remote from the company of the vulgar: here they prayed, ſung, adminiſtred the Sacraments, and did other acts of devotion; they were called alſo *Theatini* from *Theatinum*; the biſhoprick of which place was rejected by *John Peter Carraſa*, that he might the more freely enjoy that Devout life, and give himſelf the more ſeriouſly to contemplate Divine Myſteries, and to regain the honor of the Clergy, ſo much degenerated from their former integrity. He refuſed alſo the Biſhoprick of *Brundu-ſium*, which *Charles* the fifth would have conferred upon him, yet afterward he was content to change his name from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this Society alſo were *Caietan* the *Apoſtolical Protonotarie*, *Boniface* a Noble man of *Piemont*, and one *Paul* a *Roman*. In the Year 1537 was inſtituted the order of *Pau-*

Of Paulini. *lini*, by a certain counteſs called *Gaſtalia* at *Man-tua*, hence her Diſciples were named *Gaſtalini*. The

Brothers

Brothers and Sisters of this Sect were by their own strength thus to tame their flesh; they were to lie two and two together in one bed, but with a cross laid between the Man and the Woman, that they might not touch one the other. This course they were to use so long, till they had quite subdued the tickling of the flesh. But this order lasted not long; for the inconveniences found in it occasioned the extirpation thereof. *See Hospinian Franc. Modius, Naucleras, and others.*

Q. *What is the Order of the* Jesuites?

Of Jesuites:

A. This Order which is called the *Society* of *Jesus*, (because they take upon them to advance the Name, Doctrin, and Honor of *Jesus* more then other Orders heretofore,) was instituted about the year 1540. by *Ignatius Loyola of Cantabria*, who being at first a Souldier, and receiving some wounds in the *French* War, of which he lay sick above a year, resolved upon recovery of his health, to renounce the world; and wholly to addict himself to the advancing of the name of *Jesus*: for this cause being six and twenty years of age, he forsakes all, and travels to *Jerusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Complutum* and *Salamantica*, he gives himself to study; in the interim he took upon him to preach mortification, both by his Doctrin and mean habit, *though as yet he was furnished neither with sufficient learning, nor was he called; wherefore he was imprisoned, and examined by the Inquisitors, and being found zealous for the* Roman *Faith, was dismissed, and thence goeth to* Paris, *where he studied ten years in great poverty and weakness of body, and was at last made Master of Arts.* In the year 1536. he returns to *Spain* with ten more of his profession, and from thence to *Rome*, to have leave of the Pope to travel to *Jerusalem*; but finding the peace broken between the *Turk* and *Venetian*, they go to *Venice*, and there did dress the wounds and sores of poor people in Hospitals. Seven of these ten companions of *Ignatius* took the Priest-hood upon them, and preached up and down the territories of *Venice*, having neither temporal nor ecclesiastical *Ignatius Loyola.*

means to sustain them. After this they all go to Rome where they are hated and molested by the Clergy, yet their Society increased daily, and procured a confirmation of their Order from Pope *Paul* the third which since was ratified by *Julius* the third, *Paul* the fourth, *Pius* the fourth, and the Councel of *Trent*. "At first they were not to have above sixty of their "Society; but afterward the Pope perceiving how "needfull this Order was to the decaying *Roman* Re- "ligion, permitted all that were fit to enter into the "same. They have their Chief or General, their Coad- jutors in Spiritual things, such are their Priests, and professors of Divinity, Philosophy, and inferiour Arts. Their Coadjutors in Temporals, who look to their clothing dyet, and domestick affairs; their Scholars and Novices are maintained, lest this Order or Society might fail, who are bound to obey their superiours without doubting or inquiring into the na- ture of the thing enjoyned them. "This Order differs "from others, in that besides the three ordinary Vows "of Chastity, Poverty and Obedience, they binde "themselves to the Pope, in undertaking cheerfully, "readily, and without charging them, any journey "he shall command for propagating the *Roman* Faith. The title also of Professor among them is more ho- nourable then of Priest; for one may be a Priest many years, before he be admitted Professor. The *Jesuites* instead of a hood, wear a philosophical cloak, that is long and black; their Cap resembling a Crosier called *Bareta*; this they do not wear abroad; their cassocks they call *Solannas*, which they tie with silk girdles & they spread so fast over the world, that about sixty years ago they had 256. Colledges.

See *Christianus Frankenin Colloq. Jesuit. Surius, Hospinian, &c.*

Q. 3. *What be the general Rules to which the* Jesuites *are tied?*

Jesuites, their Rules.

A. To examine their Conscience twice daily; to be diligent in Prayer, Meditation, and Reading; to be daily at Divine service, at the times appointed; to confess their sins; to renew their vowes every year twice; to be abstinent on Fridays, not to preach without the Superiors leave; nor to keep money by them

them, nor to have any thing in proper; To read no Books without leave, nor to meddle with any thing that is not theirs; To learn the language of the country where they live; not to lock their Chests, or Chamber doors; Not to sleep in the night with the window open, or naked, or to goe out of their chamber without their clothes; Not to teach or learn without the Superiors leave; Not to drink between meals, or to eat abroad without leave, or to take Physick, or to consult with the Physician, till they be permitted by the Superiour; To harken to the bell when it rings; to keep their beds neat, and chambers clean; To accquaint the Superior, when any is grievously tempted; To be obedient, humble, and reverent in uncovering the head to their Superiors, not to complain of one Superiot to another; To be silent, or else to speak briefly, with moderation and submission; To avoid contentions, contradictions, or speaking evil of one anothers native country; let him only reprove & command who is authorized so to do. Let none enter into another mans place, office, or chamber, without leave; whilest two are in one chamber, let the door stand open: Let no man mock another, Let no man at table put off his hat, except to his Superior; No talk with strangers, or commerce by letters without leave; Let no man report idle rumors, nor divulge abroad what is done at home. None without leave may write any thing of instruction or consolation, nor meddle at all with secular affairs. Every one ought to instruct and exhort his Brother to confesse; Let none go abroad without leave, and he must shew the cause of his going abroad, and what effect it took, when he doth return; he must also write down his name, and acquaint the Porter whither he goeth, and must return before night. That when any travelleth he shall lodge no where but in a *Jesuites* Colledge, if there be any in that place; and shall be as obedient to the Superior there, as to his own. Let every one have these rules by him, that he may read, or hear them read, once every moneth. but the Coadjutors must read their rules

every week. They have also their constitutions, wherein is shewed that the end of their Society is to do good to their own souls and the souls of their neighbours, and that therefore they are bound to travel to and fro in the world; to confess their sinnes to the Priest every Sixth moneth, and then to receive the body of Christ; to cast off all inordinate affections of Kindred, Friends, and worldly things, to deny themselves, to take up the cross of Christ, and to follow him; to study humility, to aim at perfection and all other vertues, chiefly charity; to have a special care of the inward man; to imbrace poverty with cheerfulness, to give freely of their spiritual things, as they have received freely; to study purity and chastity; and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent and devout in all things, chiefly at table. To labour diligently for obedience, and to refuse nothing that the Superior shall command. In confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgements, and affections. To avoid idleness and secular affairs. To be careful to preserve health, and to avoid all excess that may impare it, as too much watching, fasting, labouring, or any other outward penance and in sickness to be humble, patient, and devout. To desire the superior once every year that he would enjoyn them some pennance for their failings in the observation of their rules & constitutions, which ought to be heard or read, every moneth.

Of these passages see the *Jesuites* rules printed together in one Book at *Lyons*, *Anno* 1607.

Q. 4. *What other rules have they besides these common rules and constitutions?*

Jesuites, their constitutions and rules for Provincials

A. They have rules for every particular Officer amongst them. As the Provincials rule is to use diligence, fidelity, mildness, bounty tempered with severity in his government, to alter or adde nothing in the rules and customes of the Province, without the consent of the General; in his absence or sickness, he may name (if the General do not) a Subprovincial; he must alwayes have with him four Counsellors, with whom he may advise in matters of weight. He hath power

power to chuſe divers Officers, ſuch as Maſters of the Novices, the Governours in ſpiritual things, Confeſſors, Preachers, and Readers, &c. He may diſpenſe in divers things, and admit ſuch as he thinks fit for probation; and may diſmiſs alſo in ſome caſes, if the General hinder not: none muſt be admitted, who have forſaken the Society, or diſmiſſed, without a new examination and probation; he is to take care of the Maſters and teachers in Schools and Colledges, what proficiency there is, what books are read, who are to ſtudy Divinity, and the learned tongues, that no Stage-playes be acted, but in Latine, and ſuch as are modeſt, &c. He muſt confer no degrees in Divinity or Philoſophy without the Generals leave. The degree or title of Maſter and Doctor, muſt not be uſed among them. He may chuſe Coadjutors in ſpiritual and temporal affairs. He muſt look to the Edifices, Revenues, and Lands of the ſociety within his Province; to avoid Sutes in Law, yet to maintain their rights by Law, if need be; to look to all expenſes and accounts, to avoid runing in debt, and to have a care of the Wardrob, and all the utenſils; that if any Lands or Goods be given to the Society, the General be acquainted there with, and ſome ſhare thereof be given to the poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his General; to call Provincial aſſemblies at fit times, and to help other provinces when need requires. To ſee that Maſſes be had, and Sacraments adminiſtred according to the cuſtom of the *Roman* Church; That Preachers and Confeſſors do their duties; That none be made Confeſſors, chiefly to Women, but ſuch as are well ſtruck in years; That in time of infection he appoint ſuch as may look to the ſick; That he depart not out of his Province without the Generals leave; nor the Provoſt or Rector from his Houſe, or Colledge without leave from the Provincial. That he be careful what labourers he ſends abroad into the Lords Vineyard; that he give them full inſtructions; that they travel on foot, rather then ride. He muſt viſit every place within his Province once a year, and firſt the Church, the place where the Euchariſt is kept, the holy

holy Oyl, the Reliques, *Altars*, Seats of the Confessors &c. then the persons, with whom he must deal prudently: and lastly the Superior of the House or Colledge.

Of these passages see more fully in the fore-named Book.

Q. 5 *What rules have they for the Provosts of Houses, Rectors of Colledges, Masters of Novices and Counsellors, &c.*

Iesuites, their rules for Provosts.

A. The Provost is bound to observe the common & particular rules; as also, all customes approved by the General or Provincial; to be careful of his Underofficers, & Confessors; to impose ordinary pennance, such as publick reproof, to eat under the table, to kiss the feet of others, to pray in the refectory, to impose fasting, &c. He must have a Book, in which he must record what concerns the good of his house. He must see rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars & Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience, pennance, patience, charity humility, and other vertues. That he carry himself sweetly and wisely to his inferiors, moderate in reproving & punishing; to send (if occasion be) one whom may beg alms from door to door, for the Hospital, or who may accompany the Caterer, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent to, or from any under his charge, & must suffer none to have a seal, without the Provincials leave; let there be no arms nor musical instruments, nor wanton Books, nor idle recreations within his house. The Provost may, if need be, preach and hear confessions, but must not suffer Priests of the Society to preach, & hear the Nuns confessions, except upon extraordinary occasion. He must take care that all spiritual exercises be duely performed, and divine service every day. Let there be seven houres allotted for sleep; and eight hours between dinner and supper. Let the Table be blessed, and thanks given according to the *Roman Breviary*; Let an hour be allowed for recreation after dinner and supper, and on Friday after evening collation half an hour. Let there be conferences touching cases of conscience

ence held twice a week, at which all the priests should be present. Let there be an account taken every Moneth of what is received and expended in the House. Special care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the House, let the provincial be acquainted therewith. Let no man keep a Horse, except upon urgent occasion, and with the Generals leave. Women must not be permited to enter into the House. Lands given by Will must be sold for the use of the Society, but not without the Generals leave. Let no man walk abroad without a companion; let Travellers of the Society be entertained kindely, &c. The Rectors of Colledges also have their Rules, which are in a manner the same with those of the Provosts. Which Rules and Constitutions, must be read twice or thrice a year in the Refectory. The Examiner also of those that desire admission, hath his Rules; he must be a man skilful and discreet, who must signifie to his Superior how he findes the party affected and qualified. If unfit, he must be chearfully dismissed; if fit he must ask him if he be resolved to forsake the world? and why? and what induced him to be of this Society; if he be in debt, or subject to any infirmity; what is his age, his country, his parents, and their condition; if he be born in Marriage, of Christian parents, or of Hereticks; if he be a Scholar, where, and how long he hath studied; if he will be a coadjutor, and content with *Martha's* lot? then he must be well instructed in the constitutions and rules of the Society. The Master of the Novices by his Rules is tied to be courteous and loving to his Novices, to help comfort and instruct them upon all occasions; he hath power in some cases to enjoyn pennance on them, and in some cases to absolve them. He must also be well exercized in *Basils* Rules, *Gregories* Morals, *Austins* Confessions and Meditations, in *Bernard*, *Bonaventure*, *Cassian*, *Dorotheus* his Homilies, *Cæsarius*, *Ephraim*, *Hugo* and *Richard de S. Victore*, *Vmbertus de Eruditione Religiosorum*, *Innocentius* of contempt of the world, *Thomas*

The Rules for Rectors of Colledges, and the Examiner.

Their Rules for Masters of the Novices.

mas de Kempis of the Imitation of Christ, and such like Books; for Histories he must read *Gregories Dialogues*, *Gregory Turonensis* of the Glory of confessors, and life of Saint *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select lives of the Fathers, the lives of *Lippoman*, and *Surius*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the *Indian* Letters, and the life of *Ignatius*. The Probationer for the first three weeks is to be used as a guest: in which time he is to be instructed in the rules and constitutions of the house: Then must be examined, and must promise that in a years space after his entrance he shall part with all his estate: If he be a Scholar, he must read some lectures; if no Scholar, he shall do some handy-work. A General confession must be also made; what he brings with him into the house must be inventoried in a Book, where the Day and year of his entrance, with his Country, must be registred, and subscribed with his own hand; he must also perform some spiritual exercises in his second probation, and he must be tried how he can serve for a moneth; and then for another moneth, he must be imployed in begging from door to door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth experiment, he must be exercised in some base employments, about the house. After this he shall be imployed in teaching the Ignorant and Children the doctrin of Christianity, and must be tried with mean cloathes and diet, and with moderate pennance also: and must be instructed in the practise of devotion and mortification, and modesty, & must be made a chamber-fellow to one by whom he may profit. He must not speak with his kindred without leave and witnesses, and therefore must not be in any such office as hath relation to strangers, as Carers, Porter, *&c.* The Novices once a week must have a day of recreation. The Coadjutors must be taught the Rosary. After all this, the Novices must be asked if they are able to undergo the burthens of that Society; if they be, let it be recorded, and then let them confess to the Priest.

Prieſt. In the morning after the ringing of the bell, they muſt by their private Devotion, prepare themſelves for publick prayer. Half an hour is allowed them for dreſſing up their Beds and Chambers, then they muſt hear *Maſs*, and Exhortations, which are made to them twice a week for half an hour, the other half hour they ſhall repeat and conſer. Then the next day their Maſter ſhall propoſe them wayes to overcome tentations and difficulties, the reſt of the time till Examination before dinner, ſhall be imployed in ſome exerciſe. Having recreated themſelves an hour after dinner, at the ringing of the bell, they ſhall repair to their Chambers to ſtudy; an hour after they ſhall repeat ſomething to their Maſter, and twice a week they ſhall ask one another the Grounds of Chriſtianity; they muſt be ſilent, except in times of Exerciſe and Recreation: before ſupper they ſhall pray, and ſo before they go to bed. After two years of probation, they are examined again, touching their Reſolution and conſtancy in that Order, and then certain Rules of *Modeſty* and Behaviour are preſcribed them. The Rules for Counſellors are, That they be ſincere, judicious, faithful, intelligent, free from partiality, conſiderate, and not raſh in giving ſentence, to uſe few words, to ſubmit to the judgements of the ſuperior, to divulge nothing without him, to maintain his Dignity, and with ſubmiſſion to give him their beſt adviſe, &c. *Their Counſellors Rules.* Of theſe things ſee the *Jeſuites* Book aforenamed.

Q. 6. *What rules have they for Travellers, or Pilgrims, for the Miniſter, for the Admoniſer, and other Officers?*

A. Travellers muſt eaſe the wearisomneſs of their journey with Spiritual fruits; every day when they begin their journey, they muſt ſay all the *Letanies*, and other prayers; their talk muſt be of heavenly things, that Chriſt may be their fellow-traveller. They muſt beg Alms for the love of Chriſt, who was poor himſelf. Let them accuſtom themſelves to patience in bearing all injuries; let the ſtronger follow the weaker, and not go before; if any fall ſick by the way, let one ſtay with him, to look carefully to him, to edifie in the Lord all ſuch as give them entertainment. Let them *Their Rules for Travellers.*

them in all places ſhew good examples of holineſs and modeſty. If they travel near any Houſe or Colledge of the Society, they muſt not beg of ſtrangers without leave from the Superior of that Houſe or Colledge. Let none travel without his Superiors Letters Patents. The *Miniſter* or *controller* of the Houſe, is bound by his rules, to be aſſiſtant to the *Provoſt* or *Rector*, to be exact in all their rules, conſtitutions, and cuſtoms of the Houſe, to viſit every other day all the offices and chambers in the Houſe or Colledge. In the *Spring* and *Autumn* he muſt acquaint the Superior that the dyet and clothes of the Society muſt be changed. Let him be preſent with the phiſician when he viſits the ſick; every day he muſt know the Superiors mind touching the Houſhold affairs; and muſt acquaint him with what is fit to be done, and what is amiſs. He muſt ſee that all things be in good order, and clean, that the Gates be ſhut every night, to look to the windows, candles, fires, and linnen. Let him ſee there be no diſorders or quarrelling; he may ſupply the Superiors place in his abſence, and may have an under-Miniſter. The *Admonitor* is tied by his Rules, to put the Superior in mind wherein he faileth in his office. But this he muſt do with reverence and ſubmiſſion; and with advice of the Counſellers; and muſt not acquaint others what is done in this caſe. If the Superior be incorrigible after divers warnings, he muſt acquaint the higher powers, he muſt have a ſeal for thoſe Letters which are ſent to the Superiors. The *Jeſuites* have alſo Rules in writing of Letters. The Superior or Rector of Houſe or Colledge, is to write every week to the Provincial, and ſo is he that is ſent abroad to preach or convert, of all matters of moment concerning their Society; the Provincials are to write once a moneth to the General; but the Superiors and Rectors of Houſes and Colledges once in three moneths; the Provincials muſt write once a moneth to Provoſts, Rectors, and thoſe that are ſent abroad in Meſſages; the Generall ſhall write to the provincials once in two moneths, but to Rectors once in ſix moneths, except there be

Their Miniſter or controllers Rules.

Admonitor his Rules.

urgent occaſion to write oftner: Leſt letters be loſt or intercepted, they muſt be written divers times: and the copies thereof, if they be to the General, muſt be recorded in a Book: ſecrets muſt be written in characters or myſtical terms. The letters written at *Rome*, by the General, ſhall be read in the Houſes and Colledges, and there ſafely laid up: He that hath the charge of ſpiritual things, is tied by his Rules, to be careful over the Souls commited to him, in admoniſhing, inſtructing, exhorting, and examining. *Overſeer of the Church his Rules.* The Overſeer of the Church, is by his Rules both to acquaint the Provoſt every Saturday of the next Feaſts and Faſts, that warning may be given on Sunday in the *Refectory* at ſupper-time: he muſt every Saturday ſet down in writing, what Ceremonies are to be uſed the next week at the high Altar. He muſt take care of the Maſſes and Prayers be uſed for their deceaſed Founders & Benefactors, as alſo for the defunct of their Society. He muſt ſee that the Prieſts be ſhaved, and that they obſerve their Rules. He muſt ſuffer no Alms to be given for hearing of Confeſſions, or ſaying Divine ſervice. He muſt have ſpecial care of the Hoſt, of the holy Oyl, Croſſes, Chaliſes, Reliques, &c. When the Reliques are to be ſhewed, two Wax candles muſt be lighted. He muſt look to the Fabrick of the Church, and muſt admoniſh the Superior to nominate preachers for the next day. He muſt take care over all the Church Moveables, and keep an inventory of them. He muſt alſo take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and uſeleſs, let it be burned, and the aſhes thereof caſt into the holy pond or lake. A catalogue alſo muſt be kept of all the Maſſes that are to be celebrated by the Prieſts, and the prayers to be ſaid by thoſe that are not Prieſts, yearly, monethly, and weekly, beſides extraordinary times. The Prieſts are tied by their rules, to be devout, holy and reverent in the exerciſe of their Function; to obſerve all the *Roman* rites, uniformity, and decency; to be expert in caſes of conſcience, and diligent in hearing confeſſions; but the Confeſſor and Penitent muſt not ſee one another in time of confeſſion; and *Prieſts, their Rules.*

there

there must be an eye-witnes present, though not an ear-witness, if the Penitent be a Woman. Confessions must be heard from the morning until noon. The Priests may exhort the sick to make their Wills, but not to assist them in making thereof. Preachers are tied by their Rules to teach sound and wholsom Doctrin; tending not to curiosity, but edification; to be diligent in reading the Scripture, & Fathers, to be exemplary in their conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any Expressions that may move laughter, or contempt. Let them beware of pride, arrogance, vain glory, or affected eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of confession, of the Eucharist, of Good Works, of Obedience, of the Church Ceremonies, of Pennance, Prayer, &c. and let not their Sermons be extemporary, or exceed an hour. They that are sent to preach abroad in remote places, are tied by their Rules to walk on foot, to live upon Almes, to lodge in Hospitals, to ask leave of the Ordinary to preach, to take notice of the most devout people in every place where they come. They shall not only preach, but likewise confer, catechize, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, & to pray for their persecutors, & bear their burthens patiently. Let them write every week to their superiors, what progress they make in their preaching, and other spiritual exercises; to preach to themselves as well as to others; and to do nothing but what they are joyned to by their Superiors. The Generals Proctor is tied by his rules, to entertain no Suits in Law, if he can otherwise avoid them: to give an account of all his actions to the provost General, to keep in Books all Accounts of Expences and Receivings; to keep a list of all Church Benefices united to their Colledges; to have a great care of all the Writings, Popes Bulls, Records, and other papers committed to his charge, &c. The Protector of the House is tied by his Rules, chiefly to have care of the Houses,

Preachers, their rules.

Generals Proctors, his rules

Houſes, Records, and Money, how it is expended; and to give an account thereof to his Superiours. The Protector of the Colledge and Houſe of probation is tied by the ſame Rules to be careful of the Records and Moneys; to keep a good account of what is laid out and received; and to write down all in his Book. He that hath charge of the Readers at Table is bound by his Rules, to take care that they have a loud, clear, and diſtinct voice; that they be perfect in what they read; that firſt they read a Chapter in the Bible; except in chief Feſtivals, for then Homilies muſt be read concerning the Day. Letters alſo from the *Indies* are to be read yearly. In the begining of every Moneth their Conſtitutions and Common Rules, with *Ignatius* his Epiſtle of Obedience, muſt be read. In the evening after the leſſon, muſt be read the *Martyrology* of the next day. *Leviticus* and the *Canticles*, with ſome obſcure Chapters in the Prophets, are not to be read at all. *Euſebius* his Hiſtory, *Nicephorus*, *Gregories* Dialogues, *Ambroſe*, *Auſtin*, *Bernard*, with ſuch like books (whereof the Catalogue is ſet down in the Rules) are to be read. The Superiour is to appoint what is to be read every day. He that hath the overſeeing of the ſick, is tied by his Rules to be careful of them, of their dyet, Phyſician, and all things elſe that may concern them; that his ſubſtitute called by them *Infirmarius*, have all kinde of phyſical Drugs; that he acquaint the Superiour with the ſickneſs and quality of it; that every eighth day the ſick receive the Euchariſt, that Prayers be made for him, and all things performed which may tend to his comfort and recovery; if he dye, that the corps (if without offence) be kept above ground foure and twenty Houres, and then decently inter'd. The Library Keeper by his Rules, muſt have ſtill by him *Index Expurgatorius*, and that he keep no prohibited Books, to keep the library locked, except to thoſe who are permitted to be in it, to keep the Books clean, to write down their Titles, to have a catalogue of them, to lend no Book without the Superiours leave, &c. The under Miniſter of the Houſe is to look to the Chambers, Refectory,

Readers, their Rules.

Infirmarius.

Librarii

Kitchin, Buttery, and other places, that all things be fit and in order. The *Ædituus* or Sexton must be subject to the *Præfectus*, or him that hath the charge of the Church, to have a care of the sacred Vestiments, of the Linnen, of the Hoſt and Wine; he must in Divine Service light two candles, and at the Elevation of the Hoſt a wax Torch or Taper, and then ſhall ring the Bell; he muſt keep clean the Church Plate; before Maſs or Sermon let him ring the Bell, and the Virgins ſalutation Bell, in the morning, at noon, and in the evening, and to ring the paſſing Bell when any of the Society is departing: He must have a Light continually burning before the Hoſt, and there muſt never be wanting Holy Water; he ſhall deliver to the *Præfectus* all Oblations that he ſhall finde; he muſt be careful of the Church doors, to ſhut them at noon, and at Sun-ſet: and whileſt they ſtand open, he, or one for him, muſt not be wanting; he muſt ſuffer none to walk up and down, to make any noiſe, and let all things be kept clean. The Porter muſt have a Liſt of all the Domeſticks Names, he muſt ſuffer none to goe out without the Superiors leave; all Letters he ſhall deliver to the Superior; none that returns from the Country, muſt be let in till the Superior know it; if Biſhops or great men come in, let a Prieſt attend them, whileſt he acquaints the Superior. Let the Keyes of the Gate be delivered every night to the Provoſt or Rector: he muſt acquaint the ſuperior if any Poor be at the Gate, or if any Alms be given there, &c. The keeper of the wardrobe muſt have an Inventory of all the Cloathes in the Houſe, and Linnen thereof, of which he muſt be careful; he muſt every Saturday night furniſh each chamber with cleane Linnen, and carry away the foul every Sunday morning to the waſher. In Summer every fifteenth day he muſt give out clean ſheets; & in Winter every three weeks, &c. The Steward of the houſe muſt be careful of the Wine & Water, and Dyet of the Society; and to have the Wine-casks kept clean. He that hath the charge of the Hall or Refectory, muſt look there be not wanting Water, Towels

Towels, Napkins, Table-cloaths, which muſt be changed once or twice a week; that the due hours of refection be obſerved by ringing the Bell; that he have a liſt of all their names who are in commons; that the remainders of the meat be reſerved for the poor; and that he have the names of the Waiters at Table every week, and of the Readers, &c. The Cook hath his rules, to be cleanly, frugal, diligent, to touch no meat in cutting or dividing with his hands, but with a fork; to cut as he is directed by the Superior; to dreſs nothing for any particular man, except he be ſick, not to be waſtful of the Woods, to keep a liſt of all things belonging to the Kitchin. The *Excitator* who wakeneth the *Jeſuites* in the morning, muſt go to reſt half an hour before others, that he may riſe ſo much the ſooner, ring the bell, and carry lights to every chamber: a quarter of an hour after, he muſt viſit each chamber again, and if he find ſome in bed yet, he muſt tell the Superior: another quarter of an hour after, he muſt ring to prayers; he that viſits the chambers at night, muſt ring or knock, that every one may examine his conſcience: about a quarter of an hour after, he muſt ring to bed: and a quarter after that, he muſt ſee if every one be in bed and the candles put out, if not, to acquaint the Superior. Each Houſe or Colledge hath one who buyeth all things neceſſary for the houſe; his rule is to be diligent and faithful in buying and employing the money delivered to him, that he may give a juſt account thereof. *Theſe are the principal rules to which every Officer and Member of the Society is bound. Some of leſſer note I have omitted for brevities ſake, which may be ſeen at large in the* Jeſuites *own rules, ſet out by themſelves in one Book at* Lyons, *by their Superiors permiſſion,* Anno 1607.

Q. 7. *What Priviledges have been granted to this Society from the Pope?*

Priviledges granted by diverſ Popes to the Jeſuits.

A. Pope *Paul* the third, gave them power to make what, and how many rules and conſtitutions they pleaſed, towards the advancement of their Society:

to admit as many into their Order, as their General ſhall pleaſe, whereas in the beginning they were ſtinted to ſixty only: he alſo excommunicates all ſuch as ſhall either hinder, or not aid this Society. He gave them alſo power to preach, adminiſter the Sacraments, hear Confeſſions, Abſolve, &c. in any place where they pleaſe, and to have their Coadjutors, both Spiritual, as Prieſts, and temporal, as Cooks, Bakers, Carereis, Butlers, &c. on whom the *Jeſuites* profeſſed can confer ſacred Orders. The *Jeſuites* have this priviledge alſo to change their General, and he power to ſend them whither he pleaſeth, and call them back again without asking leave of the Pope. They may alſo abſolve all Heretiques confeſſing, and the General may excommunicate and impriſon Delinquents. They are exempted from the ſecular power, and from all Taxes and Tythes; they may carry with them moveable Altars when they travel, and may diſguiſe themſelves into any habit; he that viſits a *Jeſuites* houſe or Colledge, ſhall have a plenary indulgence. They have alſo power to exerciſe all Epiſcopal Functions; namely to ordain, anoint, exerciſe, confirm, conſecrate, diſpenſe, &c. All theſe priviledges were given to them by *Paul* the third, in ſeveral Bulls. Pope *Julius* the third, *Paul* ſucceſſor, gave them a priviledge to erect Univerſities where they pleaſed, and to confer what degrees they will; to diſpenſe alſo with faſting, and prohibited meats. Pope *Pius* the fourth, confirmeth all the former priviledges. *Pius* the fifth, grants that ſuch *Jeſuites* as forſook their Order by leave from the Pope or General, ſhall enter into no other Order except the *Carthuſian*; if they apoſtatize without leave, they ſhall be excommunicate; he gives them alſo power to read publiquely in any Univerſity they come to, without asking leave, and that none muſt hinder them, but all are bound to hear them. *Gregory* the thirteenth gave them power to have their *Conſervators*, *Judges* and *Advocates*, and to recite their Canonical hours without the Quire, and to correct, change, interpret, expunge, and burn ſuch Books as they diſlike, and to be the Popes Library keepers, and exempteth them from

from being necessarily present at Processions or Funerals. By reason of these and other priviledges granted to this order, besides their own industry, they grew so numerous in the space of 75 years, that they had *Anno* 1608. as *Ribadeneira* sheweth, 293 Colledges besides 12; Houses, and of their Society were reckoned 10581. Out of their Colledges they raise a revenue of twenty hundred thousand Crowns yearly.

Of all their priviledges see the Popes Bulls and Apostolical Letters, printed at *Rome* by their Superiors leave, in the *Ie suites* Colledg *Anno* 1, c. 8.

Q. 8. *Are there no other orders in the Church of* Rome?

A. There are divers more, but of less note, whose original is uncertain, both in respect of their Author and time, besides there be many subdivisions of one and the same order, as the *Franciscani* are subdivided into *Observantes, Conventuales, Minimi, Capucini, Collectanei*, whose charge was to receive the money that is given them. *Amadeani, Reformati de Evangelio, Chiricini cum barba, de Portiuncula, Paulini, Bestani, Gaudentes, de Augustinis* with their open shooes, *Servientes*. All these differ little except in some small matters. There be also some monks called *Ambrosiani*, who wear red cloaks over white coats. Others are called *Capellani*, whose Garments are partly black and partly blew, *Chalomeriani* wear a white crosse upon a white cloak. *Cellarii*, from their cells are so called, and *Brothers of mercy* from visiting the sick, and carrying the dead to the grave; in the inside they wear black linnen, on the outside a sooty colour garment. *Clavigeri* wear upon a black cowl two keyes, intimating by this, that they have power to open and shut Heaven. They make Saint *Peter* the Author of their order. *Crucigeri*, these bow their bodies and their heads as they walk, go barefoot, and wear a white cloack girt with a rope, they carry always in their hands a little wooden Crosse. The *Brothers* of the *Crosse* wear a black cloak without a hood and bear the Crosse before their breast. *Forficifei*, so called from wearing a pair of sheers on their cloak, by which they shew that the clip off all carnal lusts, as it were with a pair of sheers. They were a black cloak & hood, these we may call *Sheer-Brothers*. The *Brothers*

Franciscans subdivided into divers Orders.

Observantes.

Ambrosiani.

Capellani.

Cellarii.

Clavigeri.

Crucigeri.

Forficiferi.

of *Helen*, brag that they were instituted by *Helen*, *Constantine's* Mother, after she had found out the Crosse, they wear a white garment, and on it a yellow Crosse. *Hospitalarii*, so called from looking to *Hospitals*, they wear black; they differ from the former of this name, and so do the *Crucigeri*. The *Brothers* of Saint *James* wear a sandy coloured garment; and shells hanging at it; they make Saint *James* their Patron. The Order of *Ignorance*: These monks think it mans chief happinesse to know nothing "*This Order of* Ignorance *is now the greatest in the world, and is like to swallow up all the Orders and Degrees of Learning, as* Pharoh's *lean Kine did devour the fat. So much the more happy will this Order be, when it is fed with Tythes and Colledges.* There is an Order of *Ioannites* differing from the former; these wear a red garment to represent Christs blood, and on the breast thereof is woven a Chalice, to shew that in his Blood our sins are washed; they also hold a Book still in their hand. The order of the Valley of *Iosaphat* goeth in a purple Garment; these appoint Judges to decide controversies of marriage. The order of *Ioseph* was erected in honour of *Maries* supposed Husband: These wear ash-coloured cloathes, and a white hood. The order of *Lazarus* or *Magdalen* wear a green Crosse upon a black cloak with a hood: there be two sorts of them, some contemplative, who are black within, and white without, using ordinary food, the others wear a brown or tawny colour, & are active, their food is only herbs and roots. The order of *Nuns* of Saint *Mary de decem virtutibus*, that is, *Of the ten vertues*, which consist only in repeating the *Ave Mary* ten times: They wear a black Vail, a white Coat, a red Scapular, and an ash-coloured cloak. There be two other orders of Saint *Mary*, the one wears a white Coat, and a black Cloak like *Carmelites*, the other are all white; there is also the order of *Maries* Conception. The order called *Reclusi*, shut themselves up between two walls, or in narrow cells, whence they never goe out so long as they live. The order of Saint *Ruffus*, instituted by him; these go like the *Canon Regulars*, wearing a Scapular over

Hospitalarii.

over a linnen Surpleſſe, and a black coloured hood. There is an order of free Nuns, who maintain themſelves, and may marry when they will. The order of *Specularii* are ſo called from their looking-glaſſes which they alwayes carry; their inward garment is black, their outward white; They wear on their breaſt a black croſs. "*Among the* Romans *it was accounted an Effeminate trick for men to carry about a* "*looking glaſs*; *therefore* Otho *is mocked by* Juvenal, "*who ſpeaking of the Looking-glaſs, calls it*, *Pathici* "*geſtamen Othonis*. The order of the *Stellati*, wore Stars on their cloathes, ſome of them have black gowns and black hoods, ſome have cloaks without hoods. Some other petty orders there are of ſmall account. of which ſee *Seb. Frank* in *Chron. Franc.* *Hen. Stero de reb. Burgund.* *Heſpinian*, &c.

Q. 9. *How are the Abbots conſecrated at this time?* *Abbots, how conſecrated.*

A. If the Abbot be not a Monk, he is thus conſecrated: On the conſecration day, which is ſome Feſtival, or the Lords day, both the Biſhop, and the Abbot elect, confeſs, and faſt the day before. In the Church two Chappels are trimmed up, the bigger for the Biſhop, the leſſer for the Abbot. On the Altar of the greater Chappel, ſtands a Croſs and four candleſticks. At the foot of the Altar the ground is covered with Turky carpets, or Tapeſtry: there is alſo in the Chappel a Table placed for the Biſhop, on which is clean linnen, two candleſticks, baſons with towels, the holy water-pot, with the *Aſperſory*, the cenſer, *&c.* Likewiſe the Biſhops Maſſe-Ornaments; there be alſo three chairs, one for the Elect Abbot, the other two for the two aſſiſtant Abbots. The Biſhop hath three Chaplins. In the leſſer Chappel for the Abbot, is an Altar with the croſs and two candleſticks, with the Pontifical and Miſſal; There is alſo a Table covered with clean linnen, with baſons, and two candleſticks, and the Ring which is to be conſecrated, *&c.* The Biſhop having prayed at the Altar, aſcendeth his Chair of State over againſt the Altar, with his Mitre on his head; the Elect Abbot ſits in his ordinary cloathes, between two Mitred Abbots his aſſiſtants; then the Elect boweth himſelf to the Biſhop, who riſeth, taketh off his

his Myrre, and ſaith ſome prayers: after this the Biſhop without his Myrre bleſſeth the Elects new cloathes, and beſprinkles them with holy water, then he ſits down, puts on his Myrre, and takes off the Elects ſecular garment; ſaying, *The Lord take off from thee the old man*, &c. and then cloathes him in a Monaſtical habit; ſaying, *The Lord cloath thee with the new man*, &c. This done the Biſhop laying aſide his Myrre, riſeth and prayeth, and ſits down again. Then the Elect riſeth, and beſeeching him with bended knees, and his hand on his breaſt, that he would receive him, the Biſhop riſeth and prayeth over him; then the Elect being now made a Monk, promiſeth Canonical obedience to the Biſhop and his ſucceſſors, fidelity to the Covent, continency and renunciation to his own Eſtate; with this the Biſhop receiveth him into the Society of the Monks, and withall into the kiſs of peace. After this the Elect Abbot goeth into his chappel, where he is habited like a prieſt, and thence brought between the two Abbots aſſiſtants to the Biſhop, who uncovering their heads, bow to him; and the elder of the two preſents him to the Biſhop deſiring he would ordain him Abbot of ſuch a monaſtery, according to the Apoſtolical authority committed to him. Then the Popes mandate is read, the Elect ſweareth upon the Goſpel, the Biſhop asketh if he will be faithful over the Flock committed to him, if he will reform his life, be ſober, humble, chaſte, and patient; if he will be ſubject, obedient, and reverent to the Pope and his ſucceſſors, if he anſwereth *I will*, then the Biſhop prayeth that God will keep and ſtrengthen him; if the Abbot be not exempted from Epiſcopal Juriſdiction, he is to promiſe obedience to the Dioceſan and his ſucceſſors. This done, the Elect kiſſeth the Biſhops hand, who ſtanding before the Altar makes confeſſion, kiſſeth the Goſpel and the Altar, which he doth alſo incenſe, and ſayeth Maſſe. After this the Elect goeth to his Chappel where he is trimmed in the Abbots ornaments; and is brought again before the Biſhop, to whom he boweth himſelf, and then the Muſick begins: the Biſhop after this takes the Paſtoral

storal staff, bleſſeth it and prayeth for the Elect Abbot, who all the while is on his knees, then the Biſhop layeth both his hands on the Abbots head, prayeth and giveth to him the rule of the order, whereof he is to be head, and with an exhortation to be careful over them. After the Biſhop hath bleſſed the Staff he beſprinkleth the Elect with Holy Water, delivereth him the Staff, with an exhortation to uſe it with diſcretion. Then he bleſſeth the Ring and caſts Holy Water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiſs of peace, then retireth to his Chappel, thence returneth with his two aſſiſtants, and preſenteth to the Biſhop two burning Tapers, two Breads, two Veſſels of wine, and kiſſeth his hand. Then Maſs is ſaid, the Sacrament adminiſtred, and the Abbot is ſolemnly bleſſed, at length the Myrre is bleſſed, and waſhed with holy water, which the Biſhop puts on the head of the Abbot; ſaying, *Lord we put on the head of of this thy ſervant the Helmet of Salvation, that he having his head armed, may with the horns of both Teſtaments appear terrible to the adverſaries of the Truth*, &c. At laſt the Gloves are bleſſed and waſhed, and put on the Abbots hands, who with his Myrre on his head, is by the Biſhop brought to the Quire and ſet in his predeceſſors chair; whence he riſeth, bleſſeth the people preſent, and thanks the Biſhop. The reſt of the day is ſpent in good cheer. The conſecration of the Abbateſs and Nuns is much after this manner.

See *Albertus Caſtellanus* in *Pontificali.* and *Hoſpinian* out of him.

Q. 10. *Wherein do the Chriſtian Orders of Knighthood differ from one another?*

A. In the times, Authors, Occaſions, Habits, Ends, Ornaments and Ceremonies of their inſtitution. The firſt order of Knighthood in *France*, was that of the *Gennet*, inſtituted by *Charls Martel*, in memory of the great Victory he obtained againſt *Abdiramo*, in whoſe camp were found good ſtore of *Gennets*, which are beaſts like *Spaniſh* Cats in bigneſs, with long and ſlender ſnowts, their furres (whereof good ſtore were found in the enemies camp, and preſented to *Charls Martel*) do ſmell like thoſe of *Civit*

Knights of the Gennet.

Civit Cats. From this beast the order is so called, consisting of sixteen Knights only, who wore collars of Gold made of three chains, linked with red Roses enamelled; at the end of this collar hung a Golden *Gennet.*

Of the Crown Royal.

The order of the *Crown Royal*, (instituted by *Charlemaigne*, in favour of the *Frisons*, who had done him good service in his wars against the *Saxons* or ancient *Saxons*) wore on their breasts a Crown Royal in embroydery of gold, wherefore this was called *L' Ordre de la Coronne Royal.*

Of the Star.

The order of the Star instituted by King *Robert* of *France*, *Anno* 1022. was composed of thirty Knights, whereof the King was chief. Those wore cloaks of white Damask; on the left side of the breast, was embroydered a Star wrought in gold, with five pointed beams. Their Oath was to say in honor of the Virgin *Mary*, (whom they called Star of the Sea, and Lady of the Star) a *Corona* or *Chaplet* made up of five tenns of *Ave Maries*, and five *Pater Nosters*, with an Antheme.

Of the Broom flower.

The order of the Broom Flower, instituted by Saint *Lewis* the French King, did wear a collar composed of broom husks, or codds, interlaced with flowers *de Lys.* King *Lewis* chose this broom for his emblem, adding these words, *Exaltat humiles*, intimating that God had exalted him for his humility to the Royal Throne of *France*, instead of his Elder, *Philip* of *France.* The Knights of this order wore cassocks of white Damask.

Of the Ship.

The order of the Ship, instituted also by Saint *Lewis*, for incouraging the French Nobility to attempt the Seas with him against the *Saracens*, wore a collar interlaced with double *Scallops* (signifying the sandy shore) and double crescents or half moons, which with the Ship hanging thereat declared his enterprise was to fight with *Infidels* and *Mahumetans*, and to plant the Christian faith; Therefore these Knights were tied by their order to hear daily the office of our Saviours passion, to defend the Catholick Faith, Church, & Ministers thereof, & to protect Widows, Orphans & other afflicted people.

Of S. Michael.

The order of Saint *Michael* was instituted by *Lewis* the eleventh, Son to *Charls* the seventh, in honor of Saint *Michael* the French tutelar Angel, who

who commanded *Aubert* Bishop of *Auranches* to erect a Church to him on that Hill, which ever since hath been called *Mount Saint Michael*, frequented yearly with Pilgrims from all parts of *France*: to whom also is dedicated the nine and twentieth day of September, in memory of this Angel who fought against the English at *Orleans*; hereupon *Charls* the seventh took for his *Oriflamb* the Image of Saint *Michael*, which was always carryed before the King when he went to wars. They wear a collar of gold made of Scallops fastned in small chaines, from which hangeth the Image of *Michael* treading on the Dragon. As often as any Knight misseth the wearing of this collar, he is to cause a Mass to be said, and to pay seven *Sols* and six *Deniers Tournois*. All the Knights are bound on the Vigil of Saint *Michael* to wait in their habits on the King from his Palace to the Church. On Saint *Michaels* day, they are to wait on the King in the same ornaments to Mass, , and to offer each man a piece of gold; that day the King is to entertain them at his Table; The next day they offer (being cloathed in black) wax candles for the dead, for whom Masse & Prayers are said. Their oath is to maintaintain the dignity of the French Crown, and the Church. The order of the Holy Ghost was instituted by *Henry* the third of *France anno* 1579. in memory of his Nativity, election to the Crown of *Poland*, & his coming to the Crown of *France*, all which happened upon Whit-Sunday, when the Holy Ghost descended on the Apostles. The Knights of this order wear a collar made of Flowers *de luce* of Gold, cornered with flames of fire interwoven with some Letters, the first whereof is *H*. the first letter of *Henries* name. From the collar hangs the Image of a Dove in the middest of a Cross like that of *Malta* all beset with beams and four Flowers *de luce*. The King is chief of the order, whose oath is to maintain the Catholick Religion, and unity amongst his Subjects. The Knights are all bound to communicate every first day of the year, and on the day of Pentecost, and to swear their zeal to the Catholick Faith, and their fidelity

Of the Holy Ghost.

to

to the King and his Successors. This order consisteth of the king, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancelour, Provost, Master of the Ceremonies, the High Treasurer and Register. All the Knights are bound to wear the cross on their garment. The feast of this order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Mass are feasted by him at the Palace. At Evensong; they for the deceased Knights wear black, and the next day offer wax candles for their souls, and then dine with the King again.

Of Christian Charity.

The order of *Christian Charity* was instituted by the same *Henry*, for the benefit of poor Captains and maimed Souldiers, to whom Rents and Hospitals were by him assigned. They wear on their cloaks an anchored Crosse, embroydered with white Sattin.

Of Saint Lazarus.

The Knights of Saint *Lazarus* had their original at *Jerusalem*, but being expelled thence, were by Saint *Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprous and other infected persons; but when these Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of Saint *John* of *Jerusalem*. By *Gregory* the thirteenth *Emanuel Philbert* Duke of *Savoy* was chosen great Master of this order of Saint *Lazarus*, to whom he gave the command of all spittles for Lepers.

Of the Virgin Mary in Mount Carmel.

The order of the Virgin *Mary* in Mount *Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of *France*, and confirmed by Pope *Paul* the fifth, *Anno* 1607. They are tied to keep a feast every year the sixteenth of May, to the Virgin *Mary* of mount *Carmel*, to wear on their cloaks a Crosse of tawny velvet, in the middest whereof shall be the Image of the Virgin Mary, entowered with beams of Gold; about their necks they shall wear an anchored crosse of Gold, in the middest whereof shall be the Virgins Image enamelled. They may not marry above twice. They must fight for the Catholick faith.

Of Orleans or Porcupine.

The order of *Orleans* was instituted by *Monsieur Lewis* of *France* Duke of *Orleans*, *An.* 1393; it is called also

also the Order of the *Porcupine*, because there hangs the picture of the beast from three chains of Gold, which *Monsieur* took for his Device, to let *John* of *Burgongne* his mortall Enemy know, that he wanted not Arms and Courage to be revenged on him, for his wicked and bloody intentions. The Order of the *Golden Shield* was instituted by *Lewis* the second, third Duke of *Burbon*, surnamed the Good Duke; in the Golden Shield was a bend of Pearls, whereon was written *Allon*, which is as much as *Allons* in French, that is, *Let us go all together to the service of God, and defence of our Country*. He instituted also the Order of the *Thistle*, called also the order of *Burbon*, in honour of the Virgin *Mary Anno* 1370. consisting of six and twenty Knights, who wore a Belt, in which was embroidered the word *Esperance* in capital Letters; it had a Buckle of Gold, at which hung a tuft like a Thistle; on the Collar also was embroidered the same word *Esperance* with Flowers *de luce* of Gold, from which hung an Oval, wherein was the Image of the Virgin *Mary*, enrowered with a Golden Sun, crowned with twelve Stars of Silver, and a Silver Crescent under her Feet; at the end of the Oval was the head of a Thistle. The Order of *Anjou*, or of the Crescent or half Moon, was instituted by the good King *Rene*, being Duke of *Anjou*, and King of *Sicily*: The Symbol of the Order was a Crescent of Gold, whereon was engraven this word *Loz*, which signifies Praise; this the Knights wore on their Cloaks or Gowns; there were of this order six and thirty Knights. The Order of St. *Magdalen*, was instituted by *John Chesnel*, a Noble Gentleman of *France*, *An.* 1614 out of a Godly Zeal to reclaim the French from their Quarrels, Duels, & other sins; that by remembring the Repentance of *Mary Magdalen* they might with her learn to repent. The Cross which might serve to wear on the cloak, or about the neck, had at three ends three Flowers *de Luce*; the foot stood in a Crescent, in the middest was the shape of *Magdalen*; the Cross is beset with Palms, to shew this Order was instituted to encourage Voyages to the Holy Land; within the Palms are Sun beams, and four

Of the Golden Shield.

Of the Thistle

Of Anjou.

Of Saint Magdalen.

Flowers

Flowers de *luce*, to shew the glory of the *French* Nation. The Knights are tied by their vow to abandon all hazardous gaming, blasphemy, reading of prohibited and vicious Books, &c. Their habit is of skie colour. Their collar is made up of the letters *M.* doubled With *L.* and *A.* to express *Mary Magdalen*, King *Lewis*, and Queen *Anne*, interlaced with double hearts, wounded with darts of Gold crossed; the Ribband is Crimson, from which hangs an Oval, having *Mary Magdalen* on the one side, and Saint *Lewis* on the other. The device about the Oval on the cloack is, *L'amour de dieu est pacifique*. They had a house allotted them neer *Paris*, wherein were ordinarily five hundred Knights, bound to stay there during two years probation; at the end of which, they shall take the oath of the order, of charity, obedience, and conjugal chastity; they must also abjure all duels, quarrels, and assasinates. The Knights that live abroad shall meet every year at their house called the lodging Royal on *Mary Magdalens* Festival day, to communicate and to give an account of their actions to the great Master. The Knights that live in the house, must on all Sundays and Festivals be assistant at Divine Service, the Knights have their Academy for all kinde of exercise. But this order as it began, so it ended in the person of *Chesnel*.

Of Bretaigne or Hermine.

The order of *Bretaigne*, or of the *Hermine*, and *Ears* of *Corn*, was instituted by *Francis* Duke of *Bretaigne*, *Anno* 1450. it was called of the *Ears* of *Corn*, because the Golden Collar was made in the form of Ears of Corn, at the end of which hung by three small golden chains a litle white beast, called an *Hermine*; his word or Motto was, *A Ma Vie*, intimating, that whilest he lived he would preserve his courage, purity & integrity, resembled by the *Ermine*, which is so loth to defile his white skin by running through dirty and boggy places when he is hunted, that he will rather suffer himself to be caught; whose skin is in great request for Furs. This order consisteth of five and twenty Knights of the *Ears of Corn*, so called, to signifie, that Princes should be careful to preserve Husbandry.

They that would see these orders described at large, let them read the History of *Andrew Favine*, *Parisian*, and *Advocate* in the Court of Parliament;

Q. 11. *What*

Q. 11. *What other orders of Knighthood were there in Chriſtendom, beſides thoſe of the French.*

A In *Flanders* was inſtituted the order of the Golden Fleece by Duke *Philip*, in the city of *Bruges*, *Anno* 1429, in memory of the great Revenues which he raiſed by Traffique of Wools, or elſe in memory of *Gideons* Fleece, or of the Golden Fleece at *Colchos*. This Order conſiſted of thirty Knights, the Duke being chief. The great Collar was made of double ſuſiles enterwoven with Stones and Flints, ſparkling flames of fire The Flints were the Arms of the ancient Kings of *Burgundy*; the Flames did ſignifie the Swiftneſs, Fierceneſs, and Terror theſe Knights ſhould ſhew to their enemies, to this purpoſe was this Motto, *Ante ferit quam flamma micet.* From the Collar hung a golden fleece. The Patron of this Order was St. *Andrew*: The Knights were to keep three Feſtivals: on the firſt day they wore Scarlet, to ſhew that Heaven and Glory is got by martyrdom and effuſion of Blood. On the ſecond day black, to ſhew their grief for the Dead. The third day white Damask, to ſhew their purity. The Order of the GARTER was inſtituted in *England*, *Anno* 1347. by King *Edward* the third, conſiſting of five and twenty Knights, under the patronage of Saint *George*. The great Collar was of Gold, compoſed of white and red Croſſes knit in manner of true Love knots; inſtead of which Knots, the Thiſtles of *Scotlands* Order were combined by King *James*, who united the two orders as he did the Kingdoms. From the Collar hangeth Saint *George* on horſe back with the Dragon at his feet. In *England* were inſtituted the Knights of the BATH by King *Henry* the fourth, as ſome write, who made ſix and forty Knights, who having their ſeveral chambers in the Tower, watched and bathed themſelves on Saturday night, and on Sunday they were made Knights; At high Maſs in the Evening before the Ceremony, they were cloathed with Gray cloth like *Eremites*, to ſhew they were willing to renounce the World for Chriſt, the next day they ſwear, *To love God, defend the Church, honour the King, and to protect the oppreſſed*: and then they lay aſide their

Of the Golden Fleece.

Of the Garter.

Of the Bath.

Monks

Monks habit, and are richly cloathed; then they mount on Horſe back, having on the Front-ſtale the ſign of the Croſs, and ſo they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two ancient Knights to put on their gilded Spurs. At dinner they wait on the King, after which they preſent their Swords to God on the high Altar and redeem them again with money. Theſe and other Ceremonies of the Knights Batchelors, or of the Bath, may be ſeen at large in our own Hiſtories.

Of Saint Andrew, or the Thiſtle.

The order of the Thiſtle, or of Saint *Andrew* in *Scotland* was inſtituted by King *Achaius*, who made a League offenſive and defenſive with *Charles* the Great, *Anno* 809. The Collar is made up of Thiſtles and Rue, the one being ful of prickles, and not to be touched without hurting the skin, the other is good againſt ſerpents and poiſon. The Motto is *Nemo me impune lacesſit*, intimating that he wanted not power to defend himſelf, and offend his enemies. At the Collar hangeth the picture of Saint *Andrew* with his Croſs.

Of the Lilly, or of Navarre.

The Order of the *Lilly* or of *Navarre*, was inſtituted by Prince *Garcia* the ſixth of that name, in the city of *Nagera Anno* 1048 where the Image of the Virgin *Mary* iſſuing out of a Lilly, was diſcovered in the time of the Kings ſickneſs, who thereupon ſuddenly recovered his health; and in token of Gratitude, inſtituted the Order of Knights of Saint *Mary* of the Lilly, conſiſting of eight and thirty Knights; whereof he was chief. They ſware to expoſe Goods and Fortunes to preſerve the Kingdom of *Navarre*, and to expell the *Moors*. Each of theſe weareth a Lilly on his breaſt, made of ſilver, and a double chain of gold, enterlaced with this *Gothiſh* letter ℳ which ſtands for *Mary*. At the end of the chain hangeth a Flowe *de luce*, carrying the ſame Letter crowned. The Knights are tied to divers ſervices and prayers, to confeſs alſo and to communicate.

Of St. Iames of the Sword.

The Order of Saint *Iames* of the Sword was inſtituted *Anno* 1158. under the reigns of *Alphonſo* the ninth King of *Caſtile*, and of *Ferdinand* King of *Leon*. The Knights wear on their breaſts, and on the left ſide a Scallop-ſhell,

ſhell. About their neck they wear three chains of Gold, from which hangs the form of a ſword, being of red Sattin embroidered, and a Scallop ſhell upon the ſame ſword. The red ſword ſignified their Victory over the *Arabians*, with whoſe Blood their ſwords were dyed. The Scallop ſhell was a mark of their Pilgrimage to the holy Sepulchre of Saint *Iames*; theſe they gather on the Sea ſhore, and faſten them to their hats or hoods, who go on Pilgrimage. This order took firſt beginning in *Galicia* under the homage then of *Leon*; at firſt theſe Knights lived in common with the Monks of Saint *Helie*, and ſhaved their Crowns, vowing chaſtity, poverty, but afterwards they married; they both were of Saint *Auſtins* rule. This order was alſo eſtabliſhed in *Portugal*; above ſix hundred Knights were of this order. Many Lords of *Spain* hold it an honour to wear the habit of Saint *Iames*. The great Maſterſhip of this order was incorporated to the Crown of *Caſtile*, *Anno* 1493. by Pope *Adrian* the ſixth. The order of Saint *Iulian* called of the *Pear Tree*, was inſtituted in the Kingdom of *Leon*, *Anno* 1179. and was approved by Pope *Alexander* the third, *Lucius* the third, and *Innocent* the third; the Knights have the Pear Tree for their Arms. But after *Alphonſo* the ninth King of *Leon*, became Maſter of the City *Alcantara*, which he took from the *Moors*, and beſtowed it on the Great Maſter of *Calatrava*, and this gave it to the Maſter of the Pear Tree; Theſe Knights of the Pear Tree ſtiled themſelves Knights of *Alcantara*, and forſaking their former Armes, wore the *Green Croſs Flower de luced* on their breaſts; they live under the order of *Benedict*. They firſt profeſſed Chaſtity, but Pope *Paul* the fourth permitted them to marry. The Great Maſterſhip of this order was by Pope *Alexander* the ſixth a *Spaniard* united to the Crown of *Caſtile*, in favour of King *Ferdinand* of *Arragon*, and Queen *Iſabel* his Wife. The order of *Calatrava* was founded in the Kingdom of *Caſtile* *Anno* 1158, under the Reign of *Sancio* the third, and ſixth King of *Caſtile*. They were called *Calatrava* from a Caſtle of that name taken from the *Moors*, and given to the Knights *Templars*, but they ſeating their

Of Saint Iulian, or the Pear-tree, or Alcantara.

own weakneſs, ſurrendered it to the King *Sancio* of *Caſtile*, who gave it to certain Monks of the *Ciſtertian* order, who offered themſelves to keep this frontiered Caſtle; *Hence aroſe the order of* Calatrava. They wear a red Croſs Flower deluced. Pope *Alexander* the third approved this order; at firſt theſe Knights wore Scapularies and robes of white, but Pope *Benedict* the third diſpenſed with them for that Mor kiſh habit, and they were permitted by Pope *Paul* the third, to marry once only. At laſt the Maſterſhips of Saint *James*, of *Calatrava*, and of *Alcantara* were annexed to the Crown of *Spain* in favour of *Charles* the fifth Emperour and King of *Spain*, who enjoy the revenues of theſe three great Maſters.

Of the Band or Red Scarfe. The order of the *Band*, or *red Scarfe*, was inſtituted in *Caſtile* by *Alphonſo* the 11th, *Anno* 1330, King of *Leon* and *Caſtile*. The Knights wore a broad ribband of red *Silk*, and are bound to accompany the King in his Wars, to be valiant, ſober, courteous, diſcreet, &c.

Of the Dove. The order of the *Dove*, or *Holy Ghoſt*, was inſtituted in *Segobia* in *Caſtile*, *Anno* 1379, by *John* the firſt of *Caſtile*. They wore a collar linked with Sun-beams, whereat hung a Dove of Gold, enamelled with white, as if it were flying down from Heaven. But this order ended with the inſtitutors life, to wit, the ſame year of his inſtitution.

Knights of S. Saviour of Montreal, The order of Saint *Saviour* of *Montreal*, called the order of *Arragon* was inſtituted in *Arragon*, *Anno* 1120. by *Alphonſo* the eighteenth King of *Navarre*, and firſt of *Arragon*. The Knights wore a white robe, and on the breaſt an anchored red croſſe; their rule was like that of the *Templars*, to whom they ſucceeded in *Montreal*, but only that they had power to marry.

Of Montesia. The order of our Lady of *Monteſia*, or of *Valencia*, was inſtituted in the Kingdom of *Valencia*, *Anno* 1317, by *James* the ſecond King of *Arragon*, upon the extirmination of the *Templars*. The Statutes of this order were anſwerable to that of *Calatrava*, under the rule of the *Ciſtertians*, whoſe cloathing they wear diſpenſed withall to wear. Their Croſſe was that of Saint *George*, a full red Croſſe which they wore on their breaſt.

Of the Looking Glaſſe. The order of the *Looking-glaſſe* of the Virgin *Mary* was inſtituted by *Ferdinand* the Infant of *Caſtile*, *Anno* 1410

upon a memorable Victory he had over the *Moores*. The Collar of this order was compoſed of Bough-pots full of Lillies, interlaced with Griffons. The order of *Ieſus Chriſt* was inſtituted in *Portugal Anno* 1320. by *Dionyſius* the ſixth King of *Portugal*: the Knights wear black, and upon their breaſts a red Croſſe, and another white over the red. Pope *John* the twenty ſecond confirmed this order *Anno* 1320. gave them the rule of Saint *Bennet*. Pope *Alexander* the ſixth gave them leave to marry. This order as that of D. *Avis* was annexed to the Crown of *Portugal*. This order D. *Avis* was inſtituted in *Portugal* under the firſt King *Alphonſo Henriquez Anno* 1147. under the rule of Saint *Bennet*. They bear for their Armes the croſs like that of *Alcantara*, with two black birds like Ravens. *Of Ieſus Chriſt* *Of D. Avis* *See Favine, &c.*

Q. 12. *What were the orders of Knight-hood in* Germany, Hungary, Bohemia, Poland, *&c.*

A. The order of the *Dragon* was inſtituted in *Germany*, by the Emperor *Sigiſmund*, *Anno* 1418. upon the condemnation of *Huſſe*, and *Hierom* of *Prague*. The Knights did wear on high days a Scarlet cloak, a double Golden chaine, at the end whereof hung a Dragon overthrown, her wings ſeeming broken; and daily they wear a Croſſe Flower de luced with green. This order was famous throughout *Germany* and *Hungary*. The order of *Auſtria* and *Carinthia*, or of Saint *George*, was inſtituted by the Emperor *Frederick* the third, firſt Arch-Duke of *Auſtria Anno* 1470. The Knights wear a white coat, and a red Croſſe; they were bound to guard the *Frontiers* of *Germany*, *Hungary*, *Auſtria*, *Styria*, and *Carinthia*, againſt the *Turks*. The order of *Poland*, or of the white Eagle, was inſtituted by King *Ladiſlaus* the fifth, *Anno* 1325. The Kings wear a triple chaine of Gold, whereat hangs an *Eagle* Crowned. The order of *Denmark*, or of the *Elephant*, was inſtituted by *Chriſtierne* the firſt, King of *Denmark*, *Anno* 1478. The Collar which the Knights wear, is compoſed of Elephants, with ſilver Caſtles on their backs, at the end whereof hangeth the picture of the Virgin *Mary*, beſet with Sun beams, and a Creſcent under her feet. The order of *Sweden*, *Of the Dragon.* *Of S. George.* *Of the white Eagle.* *Of the Elephant*

Of the Seraphims.

or of *Iesus*, or of the *Seraphims*, was instituted by *Magnus* the fourth, King of *Sweden*, *Anno* 1334. The Collar of this order is composed of Cherubins, and Patriarchal Crosses, in memory of the siege laied to the chief City of *Vpsala*. At the end of the Collar hung an Oval, bearing these three letters, *I H S*, that is *Iesus Hominum Salvator*, with four nails enamelled white and black to shew our Saviours Passion. The order of *Cleve*,

Of the Swan.

or of the *Swan*, is at this day held up by the Princes descended of the House of *Cleve*, who do bear the *Swan* for their order, Cresis, and Supporters of their Arms. Of the order of *Prussia*, called the *Marian*, or *Teutonick*, we have spoken already. The order of *Livonia*,

Of the Sword-Bearers.

or of the sword-bearers, was instituted *Anno* 1203. by *Albert* a Monk of *Breme*, with some rich Merchants, who out of zeal to fight against the Infidels of *Livonia*, renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habit of the *Cistertians*, a long white Cassock, with a black hood, having on the left side, near to the shoulder, a red Sword, and on the breast two Swords across, with the points downward. This order was confirmed by Pope *Innocent* the third. The

Of Saint Gall.

order of St. *Gall* in *Switzerland*, was instituted by *Frederick* the second, Emperour *Anno* 1213. when he came on Pilgrimage to the Abby of Saint *Gall*, & instituted that order which he called the order of the *Bear*, giving to the chief Lords thereof Collars, & Chains of Gold, at the end whereof hung the form of a Bear of Gold enamelled with black. The Abbot was to confer this order every sixteenth day of *October*, being the Feast day of Saint *Gall*, the Apostle of the *Germans*. This order

See the Histories of these places.

was instituted to the memory of Saint *Vrsus*, Martyred before the Temple of the Sun at *Soleuerre*. The Cantons of the *Switzers* honored this order, till they fell off from the House of *Austria*; now it is quite lost.

Q. 13. *What are the Orders of Knighthood in* Italy?

Divers orders of Knights at Rome.

A. The Popes have been founders of divers orders. Pope *Iohn* the twenty second at *Avignon*, instituted the order of *Iesus Christ*, *Anno* 1320. They did

wear

wear a Croſs of Gold enamelled with red, and incloſed with another Croſſe. Pope *Paul* the ſecond inſtituted at *Rome* the order of the *Holy Ghoſt*, Anno, 1468. The Knights wear a white Croſs. Pope *Alexander* the ſixth, inſtituted the order of Saint *George*, *Anno*, 1498. They carried a Croſs of Gold, entowered with a wreath made in form of a Crown. *Leo* the tenth inſtituted the order of Saint *Peter*, *Anno* 1520. Theſe wore within an Oval of Gold the effigies of Saint *Peter*, at the end of a Tortis of Chaines of Gold. Theſe were to guard the Sea Coaſts againſt the *Turke*. *Paul* the third eſtabliſhed the order of St. *Paul*, *Anno*, 1540. Pope *Pius* the fourth, erected the order of the *Pies* *Anno*, 1560. Their charge was to carry the Pope when he went abroad in publick. He would have them to take place of the Knights of *Malta*, and of the Empire. *Sixtus Quintus* ordained the Knighthood of *Lauretto*, *Anno*, 1587. to whom he erected our Lady Church at *Lauretto*, for a Cathedral. At *Rome* alſo, there be ſome Church men of the order of Knight-hood, as the Knights *Hoſpitallers* of Saint *Anthony*. The General of this order is called Abbot of Saint *Anthony* of *Vienna*; the principals of this order do wear on their black Caſſocks, Cloaks, and Gownes, a double Saint *Anthonies* Croſs, that is, two *T. T.* of blew Sattin; the meanner ſort wear but one. The Knights of the Virgin *Mary*, were inſtituted by Brother *Barthol mew*, Biſhop of *Vicenca*, a *Dominican*, *Anno*, 1233. and confirmed by Pope *Vrban* the fourth. the Knights follow Saint *Dominick*'s rule, wearing a white Caſſock, with a red Croſs on the breaſt, with two Stars: Their cloak is of gray colour. Their charge is to take care of Widowes and Orphans, and to reconcile differences between Man and Wife. They lived at home with their Wives and Families, and not in Covents. Hence they were named *Fratres Gaudentes*, Brethren of joy. The order of the *Glorious Virgin Mary* was inſtituted at *Rome*, *Anno* 1618. by three Brothers, *Pedro*, *Iohn Baptiſta*, and *Bernardo*. They were confirmed by Pope *Paul* the fifth, who with

his ſucceſſors were to be great Maſters thereof. Their Covent is in the Palace of *Lateran*. They are bound to defend the Chriſtian Faith, the Catholick Church, to ſuppreſs, the *Turkes*, to be Nobly exacted. The Knights *Layicks* of this order, and *Knights Prieſts* that are beneficed, are to wear about their necks a Ribband of blew Silk, and a golden Croſs enamelled with blew, and on the Cloak a Croſs of blew Sattin to ſhew the colour of the Virgins garment which ſhe wore, to wit, of a blew Skie-colour; but the Knights *Chaplins* are to wear the blew Croſſe on their Cloaks, but not about their necks. Within the Croſs is a round circle, wherein is *M. S.* ſtanding for *Maria Sancta*, with a Crown. About the circle are twelve ſilver beams, repreſenting the twelve Apoſtles; each branch of the Croſſe hath nine Tracts, demonſtrating the nine Orders of Angels; the four ends of the Croſſe are four Lillies, to ſhew that the Virgin is the Lilly of the Valleys; at the ends of the Croſſe are four Stars, figuring the four Evangeliſts. At *Venice* there is the order of Saint *Marks* Knights, inſtituted when Saint *Marks* Body was brought thither from *Alexandria*. At *Genoa* are the Knights of Saint *George*, and ſo divers Cities of *Italy* have their peculiar orders of Knight-hood: In *Savoy* there is the order of the *Annunciation*, of which we have already ſpoken. The Collar of this order is compoſed of Roſes and Love knots, whereunto hangs an Oval, containing the Angel, holding a Scepter, and ſaluting the Virgin, over whom hovereth a Dove. We have alſo ſpoken of the orders of Saint *Maurice*, and Saint *Lazarus*. The former of theſe two began *Anno* 1440. when *Amadis* the ſeventh, firſt Duke of *Savoy*, retired to the Deſart of *Ripaille*, to preſerve the memory of that valiant Knight, as of his Lance and Ring. They follow Saint *Auſtins* rule. The order of Saint *Lazarus* was united by *Gregory* the thirteenth, to that of Saint *Maurice*; theſe are *Ciſtertians*, and have divers priviledges and immunities. The order of *Florence*, or of Saint *Stephen* Pope, was inſtituted by *Coſmo de Medicis*, firſt Duke of *Florence*, *Anno* 1561. in honour

Knights of Venice.

Of Genoa.

Of Savoy.

Of Florence.

of

of Pope *Stephen* the ninth Patron of *Florence*. They follow Saint *Bennets* rule, and have the same Priviledges with the Knights of *Malta*. They wear a long gown of White Chamblet, on the breasts a red Cross like that of *Malta*. The order of the *Precious Bloood of Christ*, was instituted by *Vincentio de Gonzaga* the fourth Duke of *Mantua*, and second of *Montserrat*, *Anno* 1608. in honour of Christs Blood, some drops whereof are kept in Saint *Andrews* Church at *Mantua*. The Collar is composed of Ovals of Gold, and these two words, *Domine Probasti*; in the Ovals are flames of fire, burning about Gold-Smiths melting pots ful of pieces of Gold. At the end of the Collar within an Oval, are two Angels standing upright, holding a Chalice and Pixe Crowned, on the Table whereof are three drops of blood, with this Legend about the Oval, *Nihil istis nisi recepto.*

Of Mantua.

See the above named authors.

Q. 14. *What were the Christian Military orders in the East?*

A. The order of *Cyprus* and of *Luzignan*, or of the *Sword* was instituted by *Guy* of *Luzignan*, King of *Ierusalem* and *Cyprus* *Anno* 1195. The Collar of this order was composed of Cordons of white Silk twined into love knots, interlaced with the Letters S. and R. at this hung an Oval of Gold, with a sword in it, about the Oval was engraved these words, *Securitas Regni*. Of the other Eastern orders we have already spoken; namely of that of the Holy Sepulchre, instituted by *Baldwin* the first of that name, and second King of *Ierusalem*, Brother to *Godfrey of Bulloigne*, *Anno* 1103. They were at first *Canons Regular* of Saint *Austins* order, permitted to live in *Ierusalem*, by the *Saracens*: after they were Knighted, retained their white habit, wherein they carried the Crosse of *Ierusalem*, such as the Kings bare in their Armes. Pope *Innocent* the eighth, *Anno* 1484, united these Knights to the *Hospitallers* of Saint *John*; but this Union lasted not long; for the Knights married, whereupon Pope *Alexander* the sixth took the pow-

Knight-hood in the East.

er of conferring this order himself, giving power to the *Guardian* of the holy Sepulchre, who is always a *Franciscan*, to confer this order on Pilgrims to the Holy Land, provided they take their Oath on the Holy Sepulchre. We have also spoken of the *Hospitallers* of S. *John* Baptist of *Ierusalem*, instituted by *Baldwin*, first King there, *Anno*, 1104. Likewise of the Knights *Templars*, instituted under *Baldwin* the second, third King of *Ierusalem*, *Anno*, 1119. Of these I will make no further mention. There were other orders in the Holy Land, as the Knights of Saint *John* of *Acres*, Of Saint *Thomas*, Of Saint *Gerion*, Of Saint *Blaze*, &c. but these were of small note; and are now lost. See *Favines* Theater of honour.

THE

The Contents of the twelfth Section.

The opinions of the Anabaptiſts, *and wherein they agree with the old Heretiks.* 2. *The Tenets of the* Brownists. 3. *Of the* Familiſts 4. *The* Adamites, *and* Antinomians. 5. *The Religion of the* Socinians 6. *Of the* Arminians *Tenets.* 7. *Of the Church of* Arnhem, *and the* Millenaries *opinions* 8. *Of many other Sects at this day amongſt us.* 9 *the opinions of the* Independents. 10. *The Tenets of the* Presbyterians, *where by way of a Catechiſm is delivered their whole Doctrin concerning the Miniſtery, Epiſcopacy, Presbytery, Lay Elderſhip, Deacons, Civil Magiſtrates, the Election of Miniſters, Ordination, power of the Keys, Excommunication.* 11. *Divers erroneous opinions which have been lately revived or hatched ſince the fall of our Church Government,* &c.

SECT. XII.

Queſt. 1.

WHat opinions in Religion are there held at this day among them, that are fallen off from Rome?

A. We have already ſpoken of the opinions of *Luther, Calvin, Oecolampadius, Zuinglius*, and other Proteſtants; whoſe Tenets are followed by many thouſands at this day: We have alſo ſpoken ſomewhat of the original and increaſe of *Anabaptiſm*; now we will briefly ſet down their opinions, as they are recorded by *Pontanus*, *Bullinger*, *Gaſtius*, *Sleidan*, *Oſiander*, and others, and will ſhew wherein they agree with the old condemned Heretics. They hold that Chriſt took not his fleſh from the Virgin *Mary*; as ſo held the Heretick *Valentinus*. *Anabaptiſts, their opinions and names.*

2 That

2. That Christ is not true God, "so held *Arrius*. 3. They deny baptism to Infants, "so did the *Pelagians*. 4. They re-baptise, so did the *Novatians*; *Arrians*. "*Æsians* and *Donatists*. 5. They believe to enjoy hereafter the day of judgement, an earthly Monarchy, "so did the *Cerinthians*, *Nepotians Millenaries*, and *Mahumetans*. 6. They say our righteousnesse depends upon the works of charity and affliction, not upon faith in Christ; "so did the *Cathari*, *Meletians*, *Donatists*, and *Pelagians*. 7. They maintain free-will in spiritual things; "so did the *Pelagians*. 8. They account themselves the only pure Church without sin; so did the *Donatists*. 9. They say Lay-men may administer the Sacraments; so did the *Marcionites*, & *Pepuzians*, 10. They reject Magistracy among Christians; "so did the *Minichees*. 11. They say that Christian Magistrates are not to punish Malefactors with death, "so said the *Tertullianists*. 12. They will have all things in common, "with the old *Nicholaitans*. 13. They teach that a man may put away his wife though not for adultery; "so taught the *Iews*, 14. And that a Christian may have many wives; *which is the Doctrin of Mahomet*. 15. They will not swear at all; *in this they follow the Tenet of the old Pelagians*. Now all these opinions are ancient Heresies as we have shewed, which have been refuted sufficiently by the ancient Doctors of the Church, and condemned by General and Provincial Councils, besides that divers late writers, both of the Roman and Protestant Church, have fully refelled these opinions; whose writings they that are at leisure may peruse. And by the way, we must observe, that as the *Anabaptists* have divers opinions, so they have divers names. Some are called *Munzerians*, from *Munzer*, who raised the Boors in *Germany* against their Lords. He taught that all things shall be common. 2. *Separatists*, for separating themselves from the affairs of the World. 3. *Catharists*, for thinking themselves more pure then others; therefore deny original sin, nor will they pray, *Forgive us our sinns*. 4. *Apostolicks*, who like the Apostles go without staffe or scrip, up and down the World preaching. 5. *Enthusiasts*

Enthusiasts pretend revelations, and brag they have the gift of prophesie, 6. *Silentes*, who place all their holiness in silence. 7. *Adamites*, who believe that the wearing of cloathes is a cursed thing, therefore they affect nakedness, &. *Georgians*, so called from *David George* the *Familist*, who boasted he was greater then Christ. 9. *Liberi*, who think they are made free by Christ from payments of Taxes or Debts, and free from obedience to humane Laws. 10. *Hussites*, so called from one *Huss* who denied Christs divinity, and made himself the only Son of God. 11. *Melchioristis*, so named from one *Melchior of Strasburg*, who taught that *Mary* was the Conduit through which Christ did pass, as water through a Pipe. 12. *Menonists* so called of *Menon* a *Friezlander*. 13. *Beuthildians*, so called from their Author, these affirm *Polygamy* to be an holy kind of life. 14. *Augustinians* from *Augustine* a Bohemian who bragged he was the first that opened Paradise for himself and followers. 15. *Servetians*, so called from *Servetus* the *Arrian*, who was burned at *Geneva* for denying Christs Divinity, 1553. These will not Baptize Children till they be thirty years of age 16. *Denkians* from one *Denkius* their author, who with *Origen*, would have the wicked and Divels to be saved. 17. *Monasterienses*, so called from *Munster*, where *John of Leyden* their King reigned, who taught that he had a commission from heaven to take many wives. 18. *Libertines*, who make God the author of sin, and deny the Resurrection. 19. *Deo Relicti*, who rejected all means and relied only upon God. 20. *Semper Orantes*, who with the old *Euchytes* are still praying, thinking they are tyed to no other duty.

Of these Alstedius *in his History of* Anabaptists, *and* Bullinger *in his first Book against them; have made a collection, and M.* Pagit *out of them.*

Q. 2. *What are the Tenets of the* Brownists?

A. These being so called from their author, Master *Robert Brown of Northamptonshire*, sometimes a School Master in *Southwark*, hold there is no other pure Church in the world but among them; *so did the* Donatists *of old.* 2. *They reject the Lords Prayer; in this they are* Jews, *and agree with the old Heretick, called* Prodiciani. 3. They will not serve God in consecrated Churches, nor will communicate with those they called

Brownists *their Kinds & Tenets*

in this they follow the old Cathari. 4. They reject [illegible] and affect parity, *in this they are Anabaptists.* 5. T[illegible] hold all the Church Ceremonies to be Popish, 6. T[illegible] the love which is in God is not Essential. 7. T[illegible] Ordination of Ministers, by Bishops is Antichristian. That the word preached, and Sacraments administ[illegible] by scandalous Ministers, are altogether ineffectual. That Church Musick is unlawful. 10. That Lay-[illegible] and Mechanicks may preach and expound Scripture. That set forms of prayers are abominable in the [illegible] of God, *whereas notwithstanding we have divers sets [illegible] both in the Old and New Testament, at which they [illegible] rel, and chiefly at the Lords prayer.* 12. There be [illegible] vers sorts of this profession; some *Brownists*, of [illegible] we have spoken; some *Barrowists*, so called from [illegible] row, their first Martyr. He called the Church [illegible] *England*, *Sodom*, *Babylon*, and *Egypt*. Some are ca[illegible] *Wilkinsonians*, from *Wilkinson* their Master, who ta[illegible] that he and his followers were truly Apostles, [illegible] therefore denied communion with such as did not [illegible] them that title. A fourth sort there is of *Anabap[illegible] cal Brownists*, who hold themselves the only [illegible] Church, and condemn the other *Brownists* for *P[illegible] baptisme*; therefore they re baptise such as come [illegible] them. They that would see more of this Sect, let th[illegible] read the Book called *The profane Schism of the Brown[illegible]* another called *The foundation of Brownism*, Mat[illegible] *Whites discovery of Brownisme*; Doctor *Halls Ap[illegible] gy against the* Brownists; *Giffords Declaration ag[illegible] the* Brownists; *Pagits Heresiography*, &c.

Q. 3. *What are the Familists?*

Familists, their Heresies.

A. The *Familists*, or *family of love*, are so call[illegible] from the love they bear to all men, though never [illegible] wicked; and their obedience to all Magistrates [illegible] though never so tyrannical, be they *Iews*, *Gentiles* [illegible] *Turks*. Their Founder was one *David George*, [illegible] *Delph*, who called himself the true *David*, that shou[illegible] restore the Kingdom to *Israel*. He held, 1. Th[illegible] neither *Moses*, nor the *Prophets*, nor *Christ* could b[illegible] their Doctrine save the people; but his Doctrine wa[illegible] th[illegible]

the only means of ſalvation. 2. That whoſoever ſpoke againſt his Doctrin ſhould never be forgiven, neither in this life nor in the life to come. 3. That he would ſet up the true Houſe of *David*, and raiſe the Tabernacle of God, not by ſuffering, but through love and meekneſs. 4. That he was the right Meſſiah, the beloved ſon of the Father. 5. That he ſhould not die; or if he did, he ſhould riſe again. His Succeſſor, *Henry Nicholas* of *Amſterdam*, maintained the ſame Doctrin, but in his own name, calling himſelf *The Reformer of the World, and the prophet ſent of God.* To the former Tenets he added 1. That there is no other Chriſt but holineſs, and no other Antichriſt but ſin. 2. That the *Family of love* hath attained the ſame perfection that *Adam* had before he fell. 3. That there is no reſurrection of the fleſh. 4. That the day of judgement is already come, and that this *Nicholas* is the Judge of the world. 5. That there hath been eight great Lights in the world, whereof Chriſt was the ſeventh, but himſelf the eight, and greateſt of all. 6. That none ſhould be baptized till the thirtieth year of their age. 7. That the joyes of Heaven ſhall be only here on the Earth, and ſo likewiſe Hell. 8. That they ought not to bury the dead, nor to give almes to ſuch as are not of their profeſſion. 9. That Angels are born of Women. 10. That every day of the week ſhould be a Sabbath. 11. That the Law may be fulfilled in this life. 12 That there was a world before *Adam* was made. 13. That their is no other Deity but what man partakes of in this world. 14. That ſuch wives as are not of their belief, may be rejected for whores. 15. That in *H. Nicholas* dwelleth all perfection, holineſs, and knowledg, and that their illuminated Elders are deified in this life, and cannot ſin. There be alſo divers ſorts of *Familiſts*, as *Caſtalians*, *Grindletonians*, of the *Mountains*, of the *Vallies*, of the ſcattered *Flock*, &c. which are but forNovices; that we ought not to pray for pardon of ſin after we are aſſured of God's love; that wicked men ſin neceſſarily, and ſuch more ſtuffe.

As may be ſeen in Dr *Denifons white Confeſſion.* Mr. *Ieſſop*, *and* others.

Q. 4. *What*

Q. *What be the* Adamites *and* Antinomians?

Adamites. A. Of the *Auamites* in Saint *Auſtins* time, we h already ſpoken, as alſo of the *Bohemian Ada* Of late years there were ſome of them in *Amſterda* where the men and women did pray in their me ings, and perform other divine ſervices naked. T poſture they called the ſtate of innocency, and th meetings Paradiſe. In their opinions they were *A baptiſts.* The *Antinomians* are ſo called from their o poſing and rejecting of the Law, which they ſay i no uſe at all under the Goſpel, neither in regard direction, nor correction, and therefore ought no be read or taught in the Church. 2. They ſay that go works do neither further, nor evil works hinder ſalv on 3. That the child of God can no more ſin then Ch could, and therefore it is ſin in him to ask pardon f ſin. 4. That God never chaſtiſeth his children for ſi nor is it for their ſins that any Land is puniſhed. 5. Th murther, adultery, drunkenneſs, are ſins in the wick but not in the children of grace, nor doth God look u on them as ſinners, and conſequently that *Abrah* lying and deſſembling was no ſin in him. 6. That the ch of grace never doubteth, after he is once aſſured of ſa vation. 7. That no man ſhould be troubled in his conſc ence for any ſin 8. That no Chriſtian ſhould be exhort to perform the duties of Chriſtianity. 9. That an Hyp crite may have all the graces that were in *Adam* befo his fall and yet be without Chriſt. 10. That Chriſt is th only ſubject of all graces, & that no Chriſtian believeth or worketh any good, but Chriſt only believeth an worketh. 11. God doth not love any man for his holine 12. Sanctification is no evidence of a mans juſtifica tion; "Of this and ſuch like ſtuff you may read "*Pontanus* his Catalogue of Hereſies, who makes o "*John Agricola* the author of this Sect, *Anno.* 153

See alſo Gataker *in his preface* Edwards *in his Gangreen,* Pagit, *and others.*

Q. 5, *What is the Religion of the* Socinians?

Socinians, *their Tenets.* A. *Fauſtus Socinus*, an *Italian* of *Siena*, place all Religion in theſe old condemned Hereſies, ſ greedily embraced by his Diſciples. 1. That ma

be for

before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledg of God. 3. That man before his fall, had not original righteousnes 4. That there is no original sin in us, as it imports concupiscence, or deformity of nature. 5. That there is a free will to goodnes in us, and that we may here fulfil the Law. 6. That God hath no fore-knowledg of contingencies determinately, but alternatively. 7. That the causes of predestination are not in God, but in us, and that he doth not predestinate to salvation any particular or certain person; and that predestination may be frustrated. 8. That God could justly pardon our sins without any satisfaction. 9. That Christ by his death did not satisfie for us, but only obtained power for us, to satisfie for our selves, by our faith and obedience. 10. That Christ died for himself, that is, not for his sins (for he was without sin) but for the mortality & infirmities of our nature which he assumed. 11. That Christ became not our High Priest nor immortal, nor impassible before he ascended into Heaven. 12. That Death Eternal, is nothing else but a perpetual continuance in death, or annihilation. 13. That everlasting fire, is so called from its effect, which is the eternal extinction or annihilation of the wicked which shall be found alive in the last day. 14. That Christs incarnation is against reason, and cannot be proved out of Scripture. 15. That Christ is not truly God. 16. That the Holy Ghost is not God: That there is not a Trinity of Persons in one God. 17. That the Old Testament is needless for a Christian man. "These opinions are but renovations of old Heresies broched by Ebion, Photinus, Arrius, Samosatenus, Sabellicus, Servetus, Anitrinitarians, and others.

He that would see these opinions at large, let him read Socinus, *himself*, Crellius, Lubbertus, *the* Racovian *catechism*, Volkelius Osiorodius, *and others.*

Q. *What be the* Arminians *Tenets?*

A. *James Arminius*, Divinity reader in *Leyden*, *Anno* 1605. published and taught five Articles, which have occasioned great troubles in *Holland*, being eagerly maintained by his followers called *Remonstrantes*. They hold 1. that election to life, is the will of God to save such as will believe, and preserve in obedience; that men may be elected to faith, and yet not elected to salvation: that election is sometimes absolute

Arminians, *their Tenets.*

solute, sometimes conditional, that the act of faith is chosen as a condition to salvation, and that in election to faith, the condition of using the light of reason is required. That faith and obedience are foreseen by God, as already performed by those who are to be chosen peremptorily and compleatly. That election sometimes is changeable, and some elect may finally perish; and consequently no certainty of our elections immutability. That God hath not decreed to leave any man in the state of sin and damnation, meerly out of his will and pleasure; and consequently it is not God's meer will that one Nation should receive the Gospel, and not another, but a fore-sight of the goodness and worth of one Nation above another. 2. They teach that God so ordained his Son to dye, that he did not determine to save any particular man expresly, so that Christs death was powerful and sufficient, in respect of impetration, though there had been no actual application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but only procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but only obtained power, that the Father might make what conditions he pleased, with man; the performance whereof depends upon his free will: that the Covenant of grace consisteth not in being justified and saved by faith in Christ, but in this, that God esteemeth our imperfect faith & obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, & all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing such stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemn mankind to temporal or eternal punishment: that an unregenerate man is not totally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousness and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace, & salvation, and that God affordeth sufficient

ent means to bring men to the knowledge of Christ.

4. They teach that holiness and righteousness could not be seated in mans will when he was created, and therefore in his fall, could not be separated from it: that in spiritual death, spiritual gifts were not separated from the will of man; seeing the will of it self was never corrupted, but intangled by the darkness of the intellect, and unrulines of the affection: that in mans conversion no new gifts are infused; & therefore the faith, by which we are converted, is not a quality infused, but only an act of man: that the grace, by which we are converted, is only a gentle perswasion, so that Moral grace makes natural men become spiritual: and that God by Moral reason, produceth the consent of the will: that God in mans conversion, doth not use his omnipotent power to bend the will infallibly, so that man may and doth oftentimes resist and hinder our own conversion: that grace and free will are co-operating causes in our conversation, so that grace in order of causality doth not preceed the action of the will.

5. They teach that perseverance is not the effect of election, but a condition of the new Covenant to be performed on mans part before his peremptory election, and that by his own free-will, that God furnisheth the faithful man with sufficient means to persevere, yet it is in the choise of mans will to persevere, or not to persevere: that regenerate men may and do fall totally and finally from grace & salvation; and that they may sin against the Holy Ghost: that no assurance of perseverance can be had in this life without special revelation: that the Doctrin of assurance is hurtful to all holy exercises, and a means of presumption and security, whereas doubting is commendable: that temporary, and true justifying faith, differ only in continuance: that it is no absurdity, if man be oftentimes regenerated, his former regeneration being extinct, that Christ never prayed for the faithfuls infallible perseverance in faith. These are the five articles of *Arminianisme*, as they are set down in the Book called *The Iudgment of the Synod of* Dort.

Q. 7. *What are the opinions of the new Church of* Arnhem.

A. They hold that Independency is a beginning

The Church of Arnhem, and the Millenaries their opinions.

of Christs temporal Kingdom here on earth, that within five years, (but these are already expired) Christ was to come in the flesh, and with an Iron sword to kil most of his enemies, and then that he should raigne here on earth with his Saints a thousand years, in all carnal delights. 2. That God is not only the author of sin, but also of the sinfulness or *Ataxie* thereof. 3. That all men are bound to know God *in abstracto* without Christ, without grace or Scripture. 4. They held extream unction to be a Sacrament and necessary for the sick, and of divine institution: so they held the holy kisse of peace a religious and needful Ceremonie 5. They put down singing Psalms, and set up in lieu thereof singing prophets, who are to chant out alone in the Congregation their own hymns. 6. They teach that the soul is mortal. 7. That just mens souls goe not into heaven till the last day, but remain in the upper element of fire, whither *Enoch* and *Eliah*, with the Soul of Christ before his resurrection, and the soul of the good thief went, and no higher: they teach also that the Souls of the wicked go not before the last judgement into hell, but remain in the lower region of the aire or in the bottom of the sea. 8. They say that after the day of judgement, all the world shall be hell, except that part of heaven where God resides with his Angels. 9. In preaching, they will have their Ministers covered, and the people bare, but in administring the Sacrament they will have the people covered, and the Minister bare.

Of these opinions, see the forenamed Authors

Q. 8. *Upon what grounds do these Millenaries build Christs temporal Kingdom here on earth for a thousand years?*

Answ. Upon that place of the *Revelation.* 19. 4, 5, 6. *I saw the Souls of them, who were beheaded for the witnesse of Iesus, and they lived and raigned with Christ a thousand years*" but this place proves no such Kingdom, "for it is mystical, and symbolical Divinity, not "argumentative. Again, in this place there is no mention at all of any earthly presence of Christ, nor "of any earthly reign with him: besides the Kingdom "of Christ is everlasting, *for of his Kingdom saith the Angel, there shall be no ends*" therefore here is put a definite

The grounds upon which they build Christs temporal Kingdom here on earth for a thousand years.

"finite number for an indefinite. Christ saith, *his Kingdom is not of this world*, the "Kingdom of Christ "is spritual and within us, and if we speake of Christs "Kingdom, as he is Mediatour, and reigning in his "Church by his Word, Sacraments and discipline, we "must conclude that he hath reigned already above "1600. years; and how long more he shall reign here "on earth we know not. 2. They build their opinion upon *Dan.* 12. 2. *Many of them who sleep in the dust shall arise, &c.* Hence they infer two resurrections, in the first, many shall rise to reign with Christ here on earth, in the second they say, all shall rise to judgement: *but this interpretation is ridiculous; for the first resurrection mentioned in Scripture is spiritual, to wit, a rising from the death of sinne, of which the Apostle,* if you be risen with Christ, seek the things that are above; *for as sinne is called death,* you were dead in sins and trespasses, *so the forsaking of sin is called a resurrection; this is the rising of the minde, the other of the body. Again in Scripture,* many *and* all *are promiscuously taken for the same, as here, many shall arise, that is all. So* Matth. 4. Christ healed all Diseases, *that is, many: Besides the Words of* Daniel *are directly spoken of the second Resurrection to judgement, and not to a Temporary Kingdom: for he saith, that some of those shall rise to life eternal, not to a temporary of a thousand years, and others to everlasting shame, which yet the Millenaries deny, in saying, the wicked shall not rise till the expiration of the thousand years; and where they say, that the Saints shall shine as the starrs, or the firmament in the first* Resurrection, *but as the Sun in the second,* it is vain; *for in the second resurrection shall be degrees of glory, as the Apostle sheweth,* 1. Cor. 15. For as one Star differeth from another Star in glory, so is the Resurrection of the dead, *Some shall shine as the Sun who is the brightest of all the Starrs; and some shall be lesser starrs in glory, they do also vainly call their first Resurrection, a hidden mystery, whereas indeed it is the second Resurrection that is a mistery, and so hidden, that the wisest Philosophers understood it not; and thought Paul had been mad when he preached this mystery at* Athens, *that which cannot be apprehended by reason, but by faith only, may be tru*

ly called a hidden Myſtery. 3. They miſ-apply divers pla-
ces of Scripture to prove this imaginary reign of Chriſt
here on earth; as *Pſalm* 102. 16 *When the Lord ſhall
build up Sion, he ſhall appear in his glory.*" This Scrip-
"ture was fulfilled when *Jeruſalem* was rebuilt, after
"the captivity. So they alledge, *Acts* 3. 20 21. *The
Heavens ſhall receive Chriſt, till the times of reſtitu-
tion of all things*, "but this is ſpoken of the ſecond
"Reſurrection, for then ſhall be a reſtitution of all
"things, and not before; in their thouſand years
"reign: for they confeſſe that then all the Jews ſhall
"not riſe, nor all Chriſtians, it muſt then follow, that
"there ſhall not be a reſtitution of all things, at that
"time. That place of *Romanes* 11. 12 concerning the
"calling of the Jews is impertinent; for we deny not,
"but they ſhall be called to the faith of Chriſt, but that
"they ſhall return, to build *Jeruſalem*, and be under
"Chriſts earthly reign, 1000. years, is not at all ſpoken
"in that place: no leſs impertinent is that place of
2 *Pet.* 3. 13. *We look for new heavens, and a new earth
wherein dwelleth righteouſneſs*; "for this is ſpoken of
"the laſt judgment, wherein all things ſhalll be renew-
"ed by fire, and not before; as the circumſtances of the
"Scripture do ſhew, and all interpreters do agree: but
"without any ſence or reaſon, they apply the 65. chap-
"ter of *Iſajah* to their Millenary reign, which is plainly
"ſpoken of the calling of the Gentiles, & of Chriſts firſt
"coming to preach the Goſpel, & to gather a Church
"which there, and elſewhere, is called *Jeruſalem*, and
"the prophets uſually under the terms of planting,
"building, eating, and drinking, new heavens, and
"new earth; the joy of hills, foreſts, and trees, &c.
"do expreſs the happy eſtate of the Church of Chriſt
"under the Goſpel. *When the mountain of the Lords
Houſe ſhall be exalted on the top of the mountains, and all
nations ſhall flock to it, then* Jeruſalem, *that is the Church
ſhall be the throne of the Lord. Then out of* Sion *ſhall go
forth a Law, and the word of the Lord from* Jeruſa-
lem, "then ſhall the God of heaven ſet up a King-
"dom, which ſhall never be deſtroyed, Chriſt ſhall
"reign over the houſe of *Iacob* for ever, to this Chriſt
of the Church, ſhall the Kings of the earth bring

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their glory and honour: *in that day, he that is feeble ſhall be like* David, *and the houſe of* David *ſhall be as God.* See *Iſa.* chap. 2. chap. 55. and chap. 5. *Jer.* 16. *Ezech.* 21. *Dan.* 2. *Zach.* 12. *Luke* 1. *Rev.* 21. & many more places, which ſpeak of the Churches felicity under the Goſpel, but not a word of a Millenarie Reign.

Q. 9. *Wherein doth the vanity of the Millenaries opinion conſiſt?*

The vanity of the Millenaries *opinions*

An. 1. In giving to Chriſt a temporal Kingdom of a thouſand years, whereas, his Kingdom is eternal, it ſhall ſtand faſt for ever, *of his Kingdom ſhall be no end*, ſaith the Angel.

2. In giving him an earthly Kingdom, whereas his Kingdom is heavenly, *My Kingdom (ſaith he) is not of this world*; It is not from hence, it is within us.

3. In making his Kingdom to conſiſt in earthly pleaſures, in eating, drinking, fighting, &c. all which are directly againſt the nature of his Kingdom: which as the Apoſtle ſaith *Rom.* 14. 17. *Is not meat & drink but righteouſneſs, peace, and joy of the Holy Ghoſt*, the end of his coming was to fight with no other weapon, but with the edged ſword of his Word, proceeding out of his mouth, he was the Prince of Peace, the Dove that brought the Olive branch in her mouth: he brought peace in his birth, he preached peace in his life, and recommended peace to us at his death: and as Saint *Auſtine* ſaith, *pacem nobis reliquit, iturus ad Patrem, & pacem nobis dabit perducturus ad patrem*, his peace he left with us, and his peace he will bring again to us.

4. In this their imaginary Kingdom, they bring Chriſt down from heaven before his time; *for the heavens muſt contain him till the reſtitution of all things*, which cannot be till the laſt Iudgmens: it is an Article of our Creed, that Chriſt ſhall come down from heaven to judge the quick and the dead, which ſhall not be till the laſt day.

5. He is to ſit at Gods right hand, *untill he hath made his enemies his footſtool*, *Pſalm.* 110. 1. But theſe men will bring him from thence before he hath obtained this conqueſt and triumph, which is not to be obtained till the laſt day, & conſummation of all things. 6. They are

injurious to Christ, to bring him from his place and condition of glory; to play the part of a butcher and executioner in murthering of men with the sword, here on earth, an office ill beseeming him, & no way suitable to his glorious condition, and mercie, who came to save sinners, and not to destroy them. 7. The Scripture mentioneth no other Resurrection of the bodies, but such as shall rise at the last day, *Iohn* 6. 39, 40, 44. in the end of the world, when he shall have delivered up the Kingdom to God, 1 *Cor.* 15. 22 *Where we shall be caught up in the clouds to meet the Lord in the aire, and shall be ever with the Lord*, 1 Thes. 4. 15. But this Millenary Resurrection is long before the last day, and end of the world; neither in it shall we be ever with the Lord, if we are with him but a thousand years. 8. The Scripture doth not speak of three comings of Christ, but of two only; the first when he came in humility, the second when he shall come in glory. *unto them that look for him shall he appear the second time without sin unto salvation* Heb. 9. 28. let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us *Iohn* 13. 2. *that in his Fathers house*, that is in heaven, *are many mansions*, thither he is gone to prepare a place for us, *that where he is, there we may be*; but he is in heaven in his Fathers house there doth he prepare a place for us and not here upon earth; for so we shall not be where he is, but he will be where we are; which is repugnant to his own words. 10. They make the time of Christs second coming to Judgement certain, in affirming it shall be at the end of their thousand years; but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a thief in the night: like the coming of *Noahs* flood, or the fire of *Sodom*: *so that, of that day and hour knoweth no man, no not the Angels in heaven*, nor Christ himself as he is man. 11. Whereas the condition of Christs Church here on earth is mixed, consisting of Saints and Reprobates, of sheep & goats, of good and bad fishes, of wheat and chaffe, of corn and tares; they give Christ such a Church, as is without sin or sinners, as need no preaching nor Sacraments, no Pastors and Teachers, no Advocate with the Father, no Christ to ap-

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pear for us in the preſence of GOD: and laſtly, ſuch a Church as is not ſubject to perſecution, affliction, ſuffe-rings and trouble; all which is directly repugnant to Gods word; & condition of the Church militant here, which is ſubject both to infirmities and afflictions. 12. Antichriſt ſhall not be deſtroyed, till Chriſts ſecond coming to judgement, as the Apoſtle ſheweth, 2 Theſ. 2. 8. That *Chriſt ſhall deſtroy him with the brightneſs of his coming*; but the millenaries will have him to be deſtroyed before the beginning of their thouſand years which is flat againſt Scripture. 13. They do exceedingly wrong the Martyrs, in bringing their ſoules down from heaven, where they have the fruition of God and his angels, to raign here on earth, & to enjoy carnal and ſenſual pleaſures; the meaneſt of the Saints in heaven muſt be in a far better condition, than the greateſt martyr in this earthly Kingdom. 14. The reward that is promiſed to the Saints after this life, is not a Kingdom here on earth, but the Kingdom of heaven; *a houſe made without hands, eternal in the heavens*; a manſion in our heavenly Fathers houſe: to ſit with Chriſt in his throne; to be caught up in the clouds; to meet the Lord in the air; and to be ever with the Lord; to be with Chriſt in paradiſe, to enjoy life eternal &c. 15. Whereas they dream that *Ieruſalem* ſhall be rebuilt, and the Jews ſhall raign in *Juda* a thouſand years with Chriſt; is directly alſo againſt Gods word, which *Ezech.* 16. 54. 55. ſheweth that the Jews ſhall be reſtored to their former eſtate, when *Samaria* and *Sodom* ſhall be reſtored, " which will never be, and *Gen.* 49. 10. The Scepter ſhall depart from *Juda* when *Shilo* cometh: *Ieruſalem* ſaith St. *Hierom*, *eſt in æternos collapſa cineres.* fallen into everlaſting aſhes, and never to riſe again. 16. Whereas they dream, that in the Millenarie Kingdom, ſacrifices, circumciſion, and all other Jewiſh ceremonies ſhall be uſed, "'tis plainly to deny that Chriſt ever came in the fleſh; or that he offerd himſelf a propitiatory ſacrifice, to put an end to all Jewiſh rites, which were but ſhadows of Chriſts ſufferings; the ſubſtance being come, the ſhadows were to vaniſh: therefore the Apoſtle ſaith, *Gal.* 4. 9. *That they who turn to theſe beggerly elements again, deſire to be in*

bondage again, and in the next chapter, he tells the *Galathians, that if they be circumcised, Christ shall profit them nothing.* Lastly, this millenary Kingdom of eating, drinking, and sensual pleasures, was fitly devised by *Cerinthus* the heretick, as best suiting with his swinish dispositions; for he was noted for a person given to gormandizing, and libidinous sports.

Q. 10. *What other Sects and opinions are there now stirring amongst us?*

Sects of this Age.

A. We have *Antitrinitarians* or *Polonian Arrians* which sprung up in *Poland Anno* 1593. These deny the Trinity of Persons, the Divinity of Christ, and of the Holy Ghost; that Christ was the Son of God essentially, but in respect of his dominion, and say that the eternal generation of the Son, is against truth & reason. We have also *Millenaries*, the spawn of *Cerinthus* the Heretick; these dream of a temporary Kingdom here on Earth, which they shall enjoy with Christ a thousand years. *But indeed they aim at the enjoyments of the temporal estates of such as they call wicked, who (as they think) have no property in their estates.* We have *Traskits*, so called of one *Trask* who would have no Christian Sabbath kept, but the Jewish laws observed, and their Sabbath or Seventh day to be perpetually kept holy, till the worlds end. Others we have, who will keep no Sabbath at all; these we call *Anti Sabbatarians.* We have likewise *Anti Scripturians* who rejects all Scriptures as mans inventions; there are amongst us *Divorcers*, who hold that men may put away their Wives upon small occasions. We have also *Soul-Sleepers*, who with the *Arabick* Hereticks, hold that the soul dieth or sleepeth with the body: *whose soules I think are a sleep before body dieth;* Amongst other professions, we have of late

Seekers or Expecters.

Seekers or *Expecters*, who deny there is any true Church or Ministry, and therefore they are seeking one, *for they know not where to find this Church, except it be in the Land of* Utopia. There was one *Aetherington* a Boot-maker, who rejecting all Church discipline, publish'd that the Sabbath of the *Jews* was abolished by Christ, and that every day now is a Sabbath; that the Book of *Esdras* were canonical Scripture, and in other opinions agreed with the *Familists.*

Q. 11. *W*

Q. 11. *What opinions in Religion are held by* Theaurau Iohn.

Anſ. He calls himſelf, *Prieſt of the Iews, ſent as he ſaith from GOD, to convert them*: his wild whimſies are theſe; 1. *He calls it nonſence and a lie to ſay that GOD is Father of us all.* 2. *That we Goſpellers* (as he calls us) *worſhip the Divel, becauſe* (ſaith he) *the ſpirit of man is a Devil.* 3. *That it is a monſter, and abſolute blaſphemie to ſay, the Godhead dwelt in Chriſt bodily.* 4. *He wonders how he that created all, could be born of a woman*: by which we may plainly ſee he is a circumciſed Iew. 5. He ſaith, *that the child which the Virgin brought forth, is love, as if the generation of Chriſt were altogether myſtical, and not real.* 6. He ſaith, *That* Mary *is Chriſt, and Chriſt is* Mary, *and that theſe are but names of one thing.* 7. He denyeth, *That Chriſt was properly born, or that he was born in one, or that he was begotten; or that he could be fleſh properly; or that he did deſcend into our fleſh, but into our ſpirits only; or that he could be included in the Virgins Wombe*, and withall he belieth us in ſaying, *That we have brought the humanity to be very GOD: whereas we ſay, the ſame perſon is God and man, one not by converſion of the God-head into fleſh, but by taking of the manhood into God. One altogether, not by confuſion of ſubſtance, but by unity of perſon.* 8. He calls *the Engliſh Clergy thieves, robbers, deceivers, ſounding from Antichriſt, and not from the true Chriſt, in which we ſee the Impudent ſpirit of an heretick, who can no other wayes defend his lies, and blaſphemies, but by railing.* 9. He prateth, *That the Goſpel cannot be preached by another, but by it ſelf; ſo that mans voyce or outward ſound, is a lye, and Antichriſt.* 10. *That our Miniſters, are not Chriſts Embaſſadors, but that their call is a lye, for 'tis learning, and learning is that whore which hath deceived the Nations, and compleated the work of Antichriſt*: "*See the impudence and boldneſſe* "*of this blind* ignoramus. 11. *He denyeth, that the Prieſts lips can preſerve knowledg, though the Scripture is plain for it, but by the Prieſt, he underſtands knowledge it ſelf, and ſo he will make the Holy Ghoſt to ſpeak Tautologies, in ſaying, knowledge ſhall preſerve knowledge*

Theaurau Iohn his opinions.

knowledge: here we see the fruits of ignorance. 12. He makes the spirit of man to be a quintessence abstracted out of the elementarie motions, "such is his dull Philosophie. 13. Out of his kind respect to the Divel, by whose instinct he writeth: he affirms, That he with the false prophet shall receive mercy at last, because GOD will not punish a finite thing infinitly. "but here he again bewrayes his ignorance "for the devil is infinite à posteriore, both in regard of his essence, and of his desire in sinning; besides, that God whom he offendeth, is infinite. 14. He ignorantly saith, That he who confers God's gift, is as great, yea, greater than GOD himself, if so, then it must follow, that the Apostles were greater than God, when they gave the gifts of the Holy Ghost by imposition of hands. 15. He impiously saith, that Saint Paul wrote many things which he understood not. 16. And as impiously doth he say, that in them books, which we call Scripture, is the lye, as well as in other books. 17. After his ignorant manner, he confounds the gift of propheſie, with the prophet himself, in saying, man is not the prophet, but the light in man from God. 18. He will not have us to seek for Antichrist abroad, for man in darkness is Antichrist. "I deny not, but every man in "darkness, is in some sort an Antichrist: yet there is "one great Antichrist to be sought for abroad. 19. The Trinity, which he acknowledgeth is, God the Sonne, and Man: "this Trinity is hatched in his crasie brain, 20. He is so mad, that he saith, he can make one word bear forty significations: so he can make [tu] thou stand for dark or light, or Hell, or Heaven, or sea, or land, or angel, or Sunne, or the divell. 21. He will not have Christs body that suffered to be our Saviour, nor Christs body; for Christs body saith he, is obedience: thus he would fain make Christ our Saviour, a meer allegorie, and therefore in plain terms affirmeth, that true Christ hath not, nor cannot have any true corporal body; for he is a spirit, and a spirit is free from flesh, "as if forsooth a "spirit & flesh could not be united in the same person: then "he concludes, that the body or flesh which suffered at Je-"rusalem, was not Christs body. 22. He makes the soul of man to be all one with the Gospel; and the body of Christ to be the whole Creation: "by this and such like

stuffe

ſtuffe with which his books are fraughted, we may ſee that he deſerveth to have his brains purged with Hellebor, *rather than his crazie opinions refuted by arguments, or Scripture. In the mean while, we may perceive to our great grief, the lamentable fruits which are begot of too much liberty in religion. Theſe impious opinions are in his printed Pamphlets lately publiſhed.* One *Richard Coppin* holdeth ſome of the before-recited opinions, and withall, lately, before a confuſed multitude, in an uſurped pulpit, aſſerted the lawfulneſs of Womens preaching, *for ſuch Ranters, a pillory were more fit then a pulpit.*

Q. 12. *what opinions in Religion are lately broach'd by* John Reeve, *and* Lodowick Muggleton?

A. Theſe two would perſwade us, that they are the two laſt witneſſes, and prophets of Chriſt, ſent by his ſpirit to ſeal the foreheads of the Elect and Reprobate: that one *John Robins* is the laſt great Antichriſt, and ſon of perdition, ſpoken of by the Apoſtle in the *Theſſalonians*, becauſe he ſheweth lying ſignes and wonders, and aſſumes to himſelf the titles of the only God, in that he calls himſelf *Adam* and *Melchiſedech*, and Father of Jeſus Chriſt; in ſaying, the three perſons in Trinity are *Adam*, that is, himſelf; *Abel*, that is his Son Jeſus; and *Cain*, that is, the holy Ghoſt: "Many ſuch blaſphemies they aſcribe to him. They affirm alſo that Chriſtians uſing the ſword of ſteel, are ignorant of Jeſus and enemies to his Goſpel, and they teach, that the two uncreated ſubſtances of earth and water, were eternally reſident in the preſence of God the Creator: that death was from Eternity: that the perſon of the reprobate Angel or Serpent, entered into the womb of *Eve*, and there died, but quickned in her all manner of uncleanneſs: that there is no divel at all without the body of man or woman, but what dwells within them; ſo that the divel ſpoken of ſo often in the Scripture is mans ſpirit of unclean reaſon, and curſed imagination: that God the Father, was a ſpiritual man from Eternity, and that in time his ſpiritual body brought forth a natural body: that if the very Godhead had not died, that is, (ſay they) the ſoul of Chriſt, which is the eternal Father had not died, all men had periſhed eternally: that *Moſes* and *Eliah* are

John Reeve and *Lodowick Muggleton* their opinions.

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angels, and did repreſent the perſon of the Father in heaven, as they did the perſon of the Son on earth, that *Eliah* was made Protector of God; when God became a child; and that he filled the Lord Jeſus with thoſe great revelations of his former glory which he poſſeſſed in heaven, when he was the immortal Father, and that it was *Eliah* who ſpake theſe words from heaven, ſaying, *This is my beloved Son in whom I am well pleaſed*: they ſay alſo, that all the Miniſtry in this world, whether Prophetical or Miniſterial, with all the worſhip taught by them, is all a lye, and abomination to the Lord. Againthey declare, that whereas *there are three witneſſes on earth, water, blood, and the Spirit*: that by water is meant the Commiſſion given to *Moſes* and the prophets under the Law: by blood, the Commiſſion given to the Apoſtles, and miniſters of the Goſpel: & by the Spirit is meant the Commiſſion of the two witneſſes, that were to come in this laſt age, whoſe miniſtry is inviſible, and ſpiritual, cutting off all formal worſhipping of an inviſible, ſpiritual, perſonal God, they ſay there is hardly a miniſter in the world that confeſſeth an inviſible God, but they preach a God of three perſons, that is a Monſter inſtead of one true perſonal God: they ſay, that the true God is a diſtinct body or perſon, as a man is a diſtinct body or perſon: again, they ſay, that there is no Chriſtian Magiſtrate in the world, that hath any authority from Chriſt, to ſet up any viſible form of worſhip; and that the ſpirits and bodies of men, are both mortal, both begotten together, and both of one nature: that the ſpirit is nothing without the body, that is the ſpirit alone, that walks and works, eats and drinks, and dies, for the ſpirit is a natural fire of reaſon: they ſay alſo that the bodies or perſons of holy men, wherein they lived and died, ſhall not appear again any more; but when the Saints are glorified, they are abſolutely of the very ſame glorious nature, both in ſpirit and body, as God is: and that believing ſpirits are of the very ſame divine nature of God. "This is the ſumme of their divinity, "and Philoſophie, as may be ſeen in their tranſcendent "ſpiritual Treatiſe, (as they call it) which is full of "tranſcendent nonſence, and blaſphemies, for here they

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"lay their axe to the very root of Christianity; in giving "a new Father to our Saviour Iesus Christ, in calling "the blessed Trinity a monster in denying the Crea- "tion, whilst they make earth and water eternal; in "making angels, and mens souls mortal; in making "weak man, Gods Protector, and author of that divine "knowledg which was in Christs in denying the Mini- "stry of the Gospel, and the power of the Magistrates, "and the outward worship of God, and making the "souls of men corporeal; in denying also the Resur- "rection of the flesh, and transforming men into the "Divine nature. By this and other wicked tenets, per- "mitted and countenanced among us, at this time; we "see what Christian Religion is come to in this Land; "so famous heretofore for piety and zeal: we received "Christianity as soon as any Nation in *Europe*: whether "by the preaching of Saint *Peter*, or St. *Paul*, or *Simon* "*Zelotes*, or *Ioseph*, of *Arimathea*, I know not, but all a- "gree, we received it very early, & have continued ever "since in the profession thereof; neither was there ever "any Nation more devout and zealous in the advance- "ment thereof, as our goodly Temples, Monasteries, Ho- "spitals, Colledges & Schools can witness, but alas! now "*Quantum mutamur ab illis Angligenis*? what is there "left among us, but the bare skelliton of Religion, the "vital substance thereof being eat up & consumed by "heresies & blasphemies, worse than any *Sarcophagus*. I "may here with *Jeremiah* complain that from the daugh- "ter of *Sion*, all her beauty is departed, her Princes are "become like Harts, *&c.* How is the gold become so dim "& the most fine gold changed & the stones of the San- "ctuary are scattered in every corner of the streets, *&c.*

Q. 11. *What are the opinions of the Quakers.*

Quakers, *or as some call them* Shakers *their opinions.*

A. These fanatical spirits are called Quakers, be- cause they use to quake & tremble when they prophe- sie; so did the Heathen soothsayers of old, *non vultus, non color unus, non comptæ manſere comæ, ſed pectus anhelum, & rabie fera corda tument, &c.* but the Spirit of God, is the spirit of peace, quietness, and tranquility he is not in fire, earthquakes and whirlwinds, but in the soft & still voyce; it's not the quaking of the body, but humility & reverence of minde which he requires, these

theſe ſectaries *deny all miniſterial Ordinances; and knowledge got by ſtudy and induſtry*, pretending an inward light from the ſpirit, and that all our Learning got by Preaching, Hearing, Reading, or Catechiſing, is but notional and carnal and hanging upon the tree of knowledg: they blaſphemouſly prate alſo, that Chriſt had his failings, and that he diſtruſted GOD on the Croſs, when he cryed out, *My God, my God, why haſt thou forſaken me?* by which they overthrow the work of our Redemption, which none could perform, but he that knew no ſin, in whoſe lips was found no guile, whom his enemies could not accuſe of ſin. *They will not have Miniſters to preach for tithes, which they call wages*, and yet our Saviour ſaith, *That the labourer is worthy of his wages*, and the Apoſtle, *That they who ſerve at the altar, ſhould live by the altar*, and if they communicate of their ſpiritual things, why ſhould they not participate of the peoples temporal things. *They will not have particular houſes for preaching and prayer*; and yet among the Jews was the Temple, and Synagoues, and after Chriſtianity was ſetled, Churches were erected. *They cannot abide ſtudied or methodical Sermons, nor expounding, nor learning in matters of Divinity*, by which we ſee how ignorant theſe people are, who deſpiſe ſuch helps as GOD hath given for propagating the Goſpel. Is it not better to ſtudie and premeditate, than to utter *quicquid in buccam venerit*, undigeſted, immethodical ignorant traſh. Chriſt and his Apoſtles expounded and opened the Scriptures; and yet theſe men reject expounding: theſe men are alſo againſt ſinging of pſalms, a duty practiſed by Chriſt, and urged by Saint *Paul*, and Saint *Iames*. *They reject infant-Baptiſme*, and yet to infants belong the kingdom of heaven. *They will have no ſet dayes for Divine worſhip*, and conſequently the Lord's day muſt be of no account with them. *They will have no prayer before and after Sermon*; and yet the Apoſtles joyned prayer with their Doctrin and breaking of bread, *Acts*, 2. 24. neither did they ever undertake any weighty buſineſſe without prayer. *They condemn ſet houres of prayers*, and yet we read in the *Acts* of the Apoſtles, that the third and ninth hours, were ſet hours of prayer: but by

by theſe wild Fancies we may ſee, how croſs-grained theſe people are in contradicting every thing, even Gods Word it ſelf; if it be not conſonant to their ſhallow reaſon, which they call the ſpirit, but it is indeed the ſpirit of giddineſs, with which they are troubled, and trouble others; for the rejecting of all outward forms, and decent ceremonies in Religion is the overthrow of Religion it ſelf; which though it conſiſt not in ceremonies, yet without them it is like a man ſtripp'd naked of his garments, and ſo for want of them expoſed to all injuries of weather, and danger of death; The leaves of a tree are not the fruit thereof, and yet without them the fruit will not proſper.

Q. 14. *What other opinions do the Quakers hold?*

Anſw. Not to mention their horrid blaſphemies, in ſaying that ſome of them are Chriſts, ſome God himſelf, and ſome equal with God, becauſe they have the ſpirit in them which is in God. They maintain that that the Scripture is not the Word of God: that our preaching is conjuration, that expounding of Scripture is adding to it, that the letter of Scripture is carnal, that the word is not the rule to try the ſpirits: that the ſoul is a part of God, and long exiſtent before the body: that there is no Trinity: that Chriſt hath no other body but his Church: that Chriſts coming in the fleſh was but a figure: that all men have a light in them ſufficient to ſalvation: that the man Chriſt is not aſcended into heaven: that there is no imputation of Chriſts righteouſneſs: that prayer for remiſſion of ſinnes is needleſs: that we are juſtified by our own inherent righteouſneſs: that there is no other life or glory to be looked for, but in this world: that there is no local heaven nor hell, nor reſurrection of the body: that many of them cannot ſin: that the calling of our Miniſtry is Antichriſtian: that our preaching is altogether uſeleſs: that themſelves are immediately called by God: that our worſhiping of God in the Church is heatheniſh: that the ſprinkling of children with water in Baptiſme, is Antichriſtian: that we have no Sacraments: that *Davids* Pſalms are carnall, and not to be ſung: that in our Churches "which they call beaſt houſes, God is not worſhipped: that Chriſt came to deſtroy all proper-

Other opinions of the Quakers.

propertie; and that therefore all things ought to be common: that no man is to be called Maſter or Sir, or to be ſaluted by the way; and that one man ought not to have power over another: *here we ſee that theſe men deſpiſe Magiſtracy, reject the Miniſtry, ſleight all decency and ordinances in Chriſt's Church, and in a word overthrow, as much as in them lyeth, all Religion and piety, ſetting up a* Babel *of their own, full of impiety, ignorance and blaſphemie: theſe are the fruits of their too much liberty, and the effects of reading Scripture, by ignorant and malicious ſpirits; who like ſpiders, ſuck poyſon out of the ſweeteſt and wholeſomeſt flowers, and like mad men, uſe that ſword of the word to deſtroy themſelves and others, which was ordained to ſave and defend us from our enemies.*

See what hath been written againſt them by Sa. Eaton, Robert Sherlock *and others.*

Q. 15. *Wherein do the abſurdities and impieties of their opinions conſiſt?*

An. 1. *In rejecting all Univerſity Learning, becauſe Chriſt and his Apoſtles were never taught in Schools:* but this opinion is ridiculous; for Chriſt and his Apoſtles, taught no other Divinity for the matter, than what is taught in Univerſities; the difference is only in the manner of attaining this knowledge, for they had it by inſpiration, we by ſtudy, labour and inſtruction; and yet the prophets had their Schools and Colledges both, on the hill of God. 1 *Sam.* 10. 5. 10. and at *Bethel*, 2 *Kings* 2. 3. and at *Iericho* v. 5. and at *Naioth*, 1 *Sam.* 14. 20. *Eliſha* had his Colledge, 2 *Kings* 6. 1, 2. *They will not have us expound Scripture becauſe the Apoſtles expounded them*; but this conceit is alſo frivolous; for to what purpoſe did Chriſt appoint Doctors & Paſtors to continue ſtill with his Church, if they are not to expound Scripture: what the Apoſtles expounded briefly, we expound more fully. In their expoſitions, there be many intricate, obſcure, high, and figurative paſſages, which require a further expoſition. God did never reveal all his truth at one time. Amoog the Jews we read that *Ezra* the Scribe, and the Levites expounded the Law. *Nehem.* 8. Chriſt took a Text and expounded it, *Luke* 4. and ſo did *Philip Acts* 8. 3. *They will not have Miniſters to be called Maſters.*

Wherein the abſurdities & impieties of their opinions conſiſt?

but I would know of theſe men, whether they that labour in the word and Doctrin deſerve not honour, even double honour, that is, honourable titles, and honourable maintenance, 'tis true, they ſhould not ambitiouſly affect honours, nor ought they to reject them. Chriſt was oftentimes called Maſter, and yet he never reproved any for calling him ſo. 4. They quarrel *with the word Sacrament, becauſe not found in Scripture*; but I would know, whether the *thing meant* by this word Sacrament be not found in Scripture: where hath the Scripture forbid us to call ſacred things by ſignificant terms; they may as well ſay, that God is not every where, or that he knows not all things, becauſe theſe words *omnipreſent* and *omniſcient* are not in Scripture. 5. *They will not have Miniſters to take tithes*, then they will not have thoſe who wait at the altar, to partake with the altar, which thwarts the Apoſtles words directly, why ſhould not the Miniſter under the Goſpel as well receive tithes, as the Prieſts under the Law; is our burthen eaſier, or our calling leſſe deſerving, its too much preſumption to diſcommend what Chriſt hath commended; but he commended the Scribes & Phariſees for paying their tithes, *Luke* 11. 42. 6. *They reject infant Baptiſm, becauſe the Scripture ſpeaks not of it*, but the Scripture ſpeaks of baptiſing whole Families, and Nations, *Acts* 16. 33. but Infants are included in theſe: Infants were circumciſed, were admitted to Chriſt, to them belongs the Kingdom of heaven. *Jeremiah* an infant, was ſanctified by the holy ſpirit *Jer.* 1. 5, 6 the hand of the Lord was with *John Baptiſt* an infant, & he grew ſtrong in the Spirit, *Luke* 1. 66, 80. *can any man then, forbid water, that theſe ſhould not be baptiſed, which have received the Holy Ghoſt.* 7. *They Quarrel with publick prayers in the Church, becauſe Chriſt bids us pray in private*, this is a childiſh conſequence; for the one ſhould be done, and the other not to be left undone: our Saviour prayed ſometimes privately by himſelf, and ſometimes publickly with his Diſciples: he calleth his temple the houſe of prayer; but the prayers there uſed were publick. Saint *Paul* both prayed in publick, & taught in publick. *Acts* 20. 36. & 21. 5. Publick prayers were uſed among the Jews alſo. *Neh.* 9. 3, 4, are we not commanded to pray

continually, and to lift up pure hands in all places, is it not by prayer that our preaching is ſanctified, and made uſeful? its true, we ought not to make publick places, (*as the Phariſees did the Temple and Synagogues*) the places of our private prayers; we have chambers at home to pray in private; but this privacy doth no more exclude publick prayers, than private inſtructions at home by the Maſter to his Family, do exclude publick preaching. 8. *They will not have* David's *Pſalms to be ſung in meeter.* Theſe dull ſouls do not know, that *David* made his Pſalms in meeter, and did ſing them; and why may not we do the ſame in our language, which *David* did in his? beſides, did not Chriſt ſing a hymne, did not *Paul* and *Silas* ſing Pſalms to God at midnight, *Acts.* 16. Doth not the Apoſtle exhort us to Pſalms and hymnes, *Epheſ.* 5. and doth not Saint *James* will us to ſing Pſalms, when we would be merry? there are in the Pſalms as in a ſtore-houſe, all ſorts of materials for devotion, and for all occaſions. 9. *They make faith and repentance neceſſary concomitants of Baptiſm*; this they hold to exclude Infants from baptiſm, but they ſhould know, that though Infants have not faith, and repentance actually, yet they have both in poſſibility; the ſeed of both are in them, and the actual faith of the Parents, ſupplies the actual defect of the children: beſides *Simon Magus*, *Alexander* the Copper ſmith, and others were baptiſed, who neither had true faith nor repentance, and repentance is enjoyned to *Simon*, long after his Baptiſm, *Acts* 8. 13, 22. and Chriſt was baptiſed, who needed neither faith nor repentance. 10. They ſay, *That the Church is in God; therefore God is in the Church*, by the ſame reaſon they may ſay, that God is not in heaven, becauſe heaven is in God; or that Chriſt is not in us, becauſe we are in Chriſt; Chriſt is in us as the head, we are in him as the members. The Church is in God, becauſe in him we live, move, and have both our natural and ſpiritual being: God is in his Church by his aſſiſtance, providence, and ſpiritual preſence; and ſo he hath promiſed, that where two or three are gathered together in his name, there is he in the midſt of them, *Mat.* 18. 20. Divers other abſurd opinions they maintain, as namely, againſt tithes, againſt maint-

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nance for preaching, againſt Clerks ſaying *Amen* in the Church, and ſuch like; of which we have already ſpoken, and indeed all or moſt of their opinions are Anabaptiſtical, and this Sect is the ſpawn of Anabaptiſts, who are ſubdivided into different factions, and ſuch diverſity there is amongſt them, that the Anabaptiſts in *Holland* will not admit thoſe of *Morovia* and *Suevia*, without rebaptization. *Sebeſtian Francus* in his Chronologie reckoneth ſeventy Sects of them.

Q. 16. *Now you have ſatisfied me as to the Quakers; I pray do me the like favour concerning a ſort of people they call Ranters, which I have received divers horrid relations of, and ſuch, as for their ſtrange and impious aſſertions, I have not yet admitted into my belief?*

A. The Ranters are a ſort of beaſts, that neither divide the hoof nor chew the cud, that is to ſay, very unclean ones, ſuch as hold no ſmall correſpondency with the Quakers, their lives & demeanours are much a like, only what the Ranters act upon the ſtage, by an open profeſſion of lewdneſs and irreligion, the other do it within the curtain, by crafty & ſeemingly innocent inſinuations & pretences of ſanctity, and the contempt of the things of this world. Theſe are they that make a laughing ſtock of Chriſtianity by their bitter invectives, & deriſion at the ordinances and ceremonies of Chriſtian Religion; Theſe are they that make no diſtinction between *Forms* and *Order*, for having cryed down the former, their diſpenſations will not bear with the latter; it being their main deſign to bring the buſineſs of Religion to that condition, wherein man was before he had aſſum'd thoughts of government, that is to ſay, into Anarchy and confuſion. As for their blaſphemies and horrid expreſſions of chriſtian things! Mahumetans, Iews, and Pagans, owne more modeſty, and leſs prophaneneſs. But to retail their opinions; or to anatomize this Monſter, we muſt come to particulars. 1. They hold that God, Devils, Angels, Heaven, Hell, &c. are Fictions and Fables. 2. That *Moſes* the Baptiſt, and *Chriſt*, are impoſtors! and what Chriſt and his Apoſtles acquainted the world with as to matter of Religion periſhed with them, and nothing tranſmitted to us. 3. That preaching and praying is uſeleſs, and that it is but publick lying.

4. That there is an end of all Miniſtry and Adminiſtrations, and people are to be taught immediately from God. 5. They hold Baptiſm a pure, legal adminiſtration, not proceeding from Chriſt, but from *John.* 9. They jeſt the Scriptures, *that divine Legacy of our ſalvation* out of all life, reverence and authority, quoting it in driblets and ſhreds, to make it the more ridiculous. In their Letters they endeavour to be ſtrangely prophane and blaſphemous, uttering Atheiſtical curſes and imprecations, which is a kind of canting among them, as among Gypſies; as for example; in one you have this ſtile, *My own heart blood, from whom I dayly receive life and being, to whom is aſcribed all honour*, &c. *thou art my garment of needle work, my garment of ſalvation. Eternal plagues conſume you all, rot, ſink and damn your bodies and ſouls into devouring fire, where none but thoſe who walk uprightly can enter. The Lord grant that we may know the worth of hell, that we may ſcorn heaven.* 7. Sin is only what a man imagines, and conceives to be ſo within himſelf. 8. Ordinances they account poor low things, nay the perfections of the Scriptures is ſo inconſiderable in their apprehenſions that they pretend to live above them! *their lives witneſs they live without them.* 9. If you aſk them what chriſtian liberty is, they will tell you that it conſiſts in a community of all things, and among the reſt, of women; which they paint over with an expreſſion call'd *The enjoyment of the fellow-creature.* 10. The enjoyment of the Fellow-creature, cannot but be ſeconded with laſcivious ſongs, drinking of healths, muſick, dancing & bawdry. Laſtly, They are (with the *Anabaptiſts*) thoſe that moſt of all kick againſt the pricks of Authority: for Magiſtracy cannot have in it any thing more ſacred than the Miniſtry, ſo that they wiſh as much Policy in the State as government in the Church, which is none at all; ſo to bring an Ægyptian darkneſs upon both: that the world might be the leſs ſcandaliſed at their madneſs and extravagancies. *But this age, which is much more fruitful of Religions, than of good works, of Scripture phraſes, than of Scripture practices, of opinions, than of piety, hath ſpawned more Religions, than that Lady of* Holland *did Infants; to mention all which, were to write*

ry both my self and the reader: therefore I will content my self to mention some few more, as the Independents, Presbyterians, &c.

Q. 17. *What are the opinions of the* Independents? *Independents their Tenets.*

A. 1. These are so called, because they will have every particular Congregation to be ruled by their own laws, without dependance upon any other in Church matters. 2. They prefer their own gathered Churches (as they call them) in private places, to the publick congregations in churches, which they slight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for preaching of the Gospel; and withall, that maintenance of the Ministry by Tithes, is Superstitious and Judaical. 4. They are against set forms of prayer, chiefly the Lords prayer, accounting such forms, a choaking of the spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches; and to these also, they give the power of election and ordination, (if we may call this ordination) of deposition also, and excommunication, even of their own officers, and final determination of all church causes. 6. They commit the power of the Keyes in some places to women, and publickly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers office in marrying. 8. They permit divorces in slight cases. 9. They hold Independency to be the beginning of Christs Kingdom, which is to be here on earth a thousand years. 10. They place much Religion in names, for they doe not like the old names of Churches, of the days of the week, of the moneths of the year; of *Christmasse*, *Michaelmasse*, *Candlemasse*, &c. 11. In preaching they will not be tyed to a Text, nor to prayer, but they make one to preach, another to pray, a third to prophesie, a fourth to direct the Psalm, and another to blesse the people. 12. They permit all gifted men (as they call them) to preach and pray, and then after prophesying is ended, they question the preacher in the points of his Doctrin. 13. Some of them allow no Psalms at all to be sung in publick calamities, and will not suffer Women to sing Psalms at all. 14. They will

will baptiſe no children, but thoſe of their own Congregations; whom they eſteem not members of their Church, untill they have taken their Covenant. 15. They in divers places communicate every ſunday among themſelves, but will not communicate with any of the reformed Churches. 16. Whileſt they are communicating, there is neither reading, exhortation, nor ſinging, nor have they any preparation, nor chatechiſing before the communion; and either they ſit at Table, or have no Table at all, and becauſe, they would not ſeem to be ſuperſtitious, in the time of adminiſtration they are covered. 17. They allow their Miniſters to ſit in civil Courts; & to voice in the chooſing of magiſtrates. 18. They are againſt violent courſes in matters of Religion, nor will they have the conſcience to be forced with ſword or puniſhment, but gently to be inclined by perſwaſion and force of argument, *In which point, I commend their Chriſtian moderation; for in propagating the Goſpel, neither Chriſt nor his Apoſtles, nor the Church for many hundred years, did uſe any other ſword, but the word, to bring men to Chriſt.*

Of the *Independents* Tenets, ſee the Antidote againſt *Independency*, *Baylies* diſſwaſives, *Edwards*, *Paget* & others.

Q. 18. *What Tenets are held by the Independents of* New-England?

An. Beſides thoſe opinions which they hold with other Independents, they teach that the ſpirit of God dwels perſonally in all the Godly.

Independents of New-*England* their Tenets.

2. That their Revelations are equal in Authority with the Scriptures.

3. That no man ought to be troubled in his Conſcience for ſinne, being he is under the Covenant of grace.

4. That the Law is no rule of our converſation.

5. That no Chriſtian ſhould be preſt to practiſe holy duties.

6. That the ſoul dyeth with the body.

7. That all the Saints upon earth have two bodies.

8 That Chriſt is not united to our fleſhly body, but to the new body, after the manner that his Humanity is united to his Divinity.

9 That Chriſts Humanity is not in heaven.

10. That he hath no other body but his Church.

11. They

11. They reckon all Reformed Churches, except themselves profane and unclean.

Of these opinions, see *Bayes dissuasives.* Edwards his *Gangrena*, &c.

All these opinions savour of nothing but of pride, carnal security, blasphemy, and slighting of Gods written word, which is able to make the man of God perfect, and wise unto salvation.

Q. 19. *Upon what grounds doe the* Independents *forsake our Churches?*

An. Because they do not see the signes of grace in every one of our members, "but this ground is child- "ish, for many are in the state of grace, in whom "we see no outward signes, so was *Saul* when he per- "secuted the Church, he was then a vessel of mercy, "and many in whom we see the outward signes of grace, "may be in the estate of damnation, such are hypocrites, "whose wolvish disposition is covered with sheeps cloa- "thing: *Moses* did not separate himself from the Jewish "Church, because most of them were a stiffe-necked "people, a rebellious generation of uncircumcised hearts "and eares, a people that erred in their hearts, and "knew not the ways of God. Neither did Christ se- "parate himself from the Apostles, though there was "a Judas amongst them. Neither did Saint *Paul* aban- "don the Church of *Corinth*, because of the incestuous "person, and other wicked men among them. Will "the husbandman forsake his field, because there are "tares among the corn, or will he abandon his Barn, be- "cause of some chaffe among the wheat? there will "come a time of separation, when the sheep and goats, "the good and bad fishes, the green and withered trees "shall be parted, which shall be in that great day, when "all secrets shall be disclosed, and the visard of hypo- "crisie removed: till then, the true Israelites must be "content to have some Canaanites live among them.

The grounds whereupon the *Independents* forsake our Churches.

2. They say, that many among us profess the faith of Christ outwardly, which have not the spirit of God within, "but I say, that whosoever among us pro- "fesseth Christ outwardly, hath the Holy Ghost for "ought we know, we are to judge of the Tree by the "fruits, it is only God that exactly knoweth who are "his: it were uncharitably done of us to expell or ex- "clude any man from the body of Christ, that professeth

" him outwardly; its true, there be many hypocrites
" ſuch as are among us, but are not of us; theſe w
" cannot diſcern, whilſt they continue in their outwar
" profeſſion, but by revelation; the ſervants that invite
" and compelled all ſorts of gueſts to the wedding feaſt
" knew not who wanted the inward wedding garment
" grace; it was only the Maſter of the Feaſt that coul
" find that out. 3. They ſay that we receive divers im
our Churches, which ſhall not be ſaved. *I anſwer, tha
no man is certain who ſhall be ſaved, or not ſaved, we a
to judge charitably of all men, till we know the contrary
we receive none into our Church, but ſuch as profeſs Chri
ſtianity, and the children of believing parents, to whom alſ
the covenant of grace belongeth; and though we did know
ſuch, as were not to be ſaved, yet we are not to debar them
fr m the Church, ſo long as they joyn in outward profeſſi
with Gods people. So Chriſt knew that* Judas *ſhould not
ſaved, yet he received him into the fellowſhip of the Ap
ſtles; but I would be informed, how theſe men can ſo c
ctly know, who ſhall be ſaved or not; ſeeing in outward
profeſſion, the hypocrite can go as far, as the beſt Saint,
ſo likewiſe, the beſt Saint may for a time ſeem to be in the
ſtate of damnation: beſides,* John Baptiſt *admitted Scribes,
Phariſees, and all ſorts of people to his Baptiſm, if they
confeſſed their ſins and repented; and ſo* Philip, Act.
8. *admits to his Baptiſm all outward profeſſours of faith,
which is many times without the inward grace of Sanctifica
tion.*

Queſt. 20. *Upon what grounds do the Independents
and* Anabaptiſts, *allow Laymen to preach, without call o
ordination?*

The grounds whereupon the *Independents* and *Anabaptiſts*, allow Lay men to preach without call or ordination.

An. Becauſe the ſonnes of the prophets did preach
ſo did *Jehoſaphat* and his Princes, ſo did the Diſciple
before Chriſts Reſurrection: ſo did *Paul* and *Barna
bas*; likewiſe the Scribes and Phariſees, and many
the Church of *Corinth*, who were not Church-men: be
ſides, *Moſes* wiſheth, that all the Lords people were
Prophets. " But theſe are all weak and groundleſs rea
" ſons; For 1. The ſons of the Prophets were deſtinated
" for the Miniſtry, and therefore were by probation ſet
mon

"mons to give teſtimony of their gifts; which they acqui-
"red by their pains, and induſtry in the Schools of the
"Prophets, which were their Colledges. 2. *Jeho-*
"*ſaphat* & his Princes, in an extraordinary time of Re-
"formation, made an exhortation or ſpeech to the peo-
"ple, to ſtir up the Levites and Judges, to diſcharge
"their duty: neither do we read, 2 *Chron.* 17. that the
"Princes did preach or expound the Law, but only that
"they accompanied & countenanced the Levites whilſt
"they preached. 3. The Diſciples were called to the
"Apoſtleſhip, and to preach the Goſpel before Chriſts
"Reſurrection. 4. And ſo were *Paul* and *Barnabas*
"called to preach the Goſpel. 5. Likewiſe the Scribes
"and Phariſees, ſate in *Moſes* chair, in that confuſed
"time, and they were Doctors of the Law; therefore
"Chriſt wills the people to hearken to them: they
"had their Synagogues, as well as the Levites had the
"Temple. 6. In the Church of *Corinth*, there were
"ſome extraordinary Prophets endowed with infuſed
"gifts and revelations, which can be no warrant
"for Lay-men, who want theſe gifts to undertake the
"ordinary function of preaching. 7. We dery not,
"but *Moſes* wiſhed, that all Gods people were prophets,
"and ſo do we, but neither he nor we, wiſh that they
"ſhould propheſie without a calling, either ordinary or
"extraordinary, for *how ſhall they preach, except they be ſent* ſaith the Apoſtle, Rom. 10. 15. *No man taketh the honour of ſacrificing to himſelf, but he that is called of God, as was* Aaron, Heb. 5. 3. much leſſe ſhould any
"without a call take upon him the office of preaching,
"which is more noble than ſacrificing: and therefore
"the Apoſtle prefers preaching to baptiſing 1 Cor. 1. 17.
"and ſurely if Lay-men may preach, they may alſo bap-
"tiſe; for Chriſt joyneth theſe two together, in his A-
"poſtles & their ſucceſſors, with whom he is by his aſ-
"ſiſtance & ſpiritual preſence, to the end of the world:
"but we ſee how far they are from being ſent by God, or
"from having the gift of preaching, by the Errours and
"Hereſies daily hatched among them; and how can it be
"otherwayes, ſeeing they are not bred in the Schools of
"learning, whereby they may be fitted and ſet apart for
"this great employment, which will require the whole

man

"man; and *who is sufficient for it?* saith the Apostle: "neither do we read in the Scripture, that this ordinary "gift of preaching, was comunicated to any but to "Apostles, Evangelists, Prophets, Pastors, & Doctors; "& to give way that all men may preach, without call "or Ordination, is to make him who is the God of Or- "der, to be the God of confusion.

Quest. 21. *What are the Tenets of the* Presbyterians?

Presbytery the Doctrin and Tenets thereof.

A. The *Presbyterians* are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed still, because the office of a Bishop came not to be distinct from the Presbyter, till almost three hundred years after Christ; before which time they had the same name, for Presbyters were Bishops, as they shew out of the fifth, sixth, and seventh verses, of the first chapter to *Titus*; likewise out of *Hierom ep. ad Evag. & ad Ocea. Irenæus l. 4. cont. hæres. c. 43, 44. Eusebius Hist. l. 5. cap. 23.* and others. And as they shew their names to be one, so likewise that their office of preaching and administring the Sacraments was the same out of 1 *Pet* 5. 2. the power also of ordination they prove to have been in the Presbytery, 1 *Tim.* 4. 14. which *Hierom* calls the Ecclesiastical *Senat Isa.* 3. and *Ignatius Epist. ad Magnes.* the Apostolical *Senat.* And that in ruling there is no difference, they prove out of *Heb.* 13. 17. and 1 *Thes.* 5. 12. but because much hath been written in defence of this opinion, by the Presbyterians of *England, France, Scotland, Netherlands*, and divers parts of *Germany*, I have therefore out of their writings reduced the whole sum of their Doctrin and Discipline into 95 Questions or a short Catechisme, by way of Question and Answer.

Quest. *What is the ministery of the Gospel?*

Answ. It is the dispensation of Divine mysteries, manifested by Christs coming in the flesh.

Q. *How many parts hath this Ministery?*

A. Three, to wit, the preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the Keys, and of binding and loosing.

Q. *Where*

Q. *Wherein conſiſteth Church Diſcipline?*

A. In two things, to wit, in Impoſition of hands, and in correction of manners.

Q. *Are all Church Miniſters properly Miniſters of the Goſpel?*

An. No; for they are properly Miniſters of the Goſpel, who preach and give the Sacraments; but Deacons who look to the poor, and Deaconiſſes are only Miniſters of the Church; not of the Goſpel.

Q. *Are Prophets in the New Teſtament, and Miniſters of the Goſpel the ſame?*

A. No; for *Philip's* four daughters were Prophetes-ſes, yet not Miniſters of the Goſpel. Many of the Laity had the gift of propheſie, which were not miniſters of the Goſpel.

Q. *Are Presbyters and Prieſts all one?*

A. No; for he is a Prieſt that offers ſacrifice, but Preſbyter is an Elder, which ſometimes is called a Biſhop, as *Act.* 20. mention is made of many Biſhops, that is, many Elders or Presbyters. The Apoſtles alſo are called Elders, 1 *Pet.* 3. *Presbyter*, *Biſhop*, and *Paſtor* are taken for the ſame office, *Acts.* 20. we read alſo of many Biſhops in *Philippi*; *Phil.* 1. which is meant of many Elders: the Apoſtle uſeth promiſcuouſly the word *Biſhop* and Presbyter, *Tit.* 1. *for indeed Biſhops or Paſtors ought to be Elders, that is, excel others both in years and knowledge.* *Presbyters their Office.*

Q. *Were the* 70. *Diſciples ſubject or ſubordinate to the* 12 *Apoſtles?*

A. No; for though they were called later than the Apoſtles, yet I find not that their power in working miracles, in preaching, in adminiſtring the Sacraments, in Eccleſiaſtick diſcipline, was leſſe or ſubordinate to the Apoſtles; for both were immediately called by Chriſt, and equally ſubject to him without ſubordination, or ſubjection to the Apoſtles, no more than of old the Prophets were ſubject to the High Prieſts.

Q. *Is the Ordination of the Church of* Rome *lawful?*

A. Yes; for neither *Huſſe*, *Wickliff*, *Luther*, and other worthy men, who forſook the errors of the *Romiſh* Church, did ever reject her ordination, no more than they

they did her Baptiſme. She retains the faith of the Trinity, the two Teſtaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though ſhe be a wife of fornications, as the Church of *Iuda* ſometime was, yet ſhe may bring forth ſons to God.

Q. *In what things did the Apoſtles differ from their ſucceſſors?*

Apoſtles and their office.

A. 1. The Apoſtles were immediately called by Christ, but their ſucceſſors by men. 2. The Apoſtles were ſent abroad into all the world, but their ſucceſſors were confined to peculiar places. 3. The Apoſtles Doctrine was the rule & Canons by which their ſucceſſors muſt frame their Sermons. 4. The Apoſtles were the firſt, that gave the Holy Ghoſt by impoſition of hands; as for preaching, adminiſtring the Sacraments, and diſcipline, in theſe they agreed with their ſucceſſors.

Queſt. *Who founded the firſt Chriſtian Churches?*

A. The Apoſtles, either immediately, as *Peter* and *John* founded the Church of *Samaria*, *Acts* 8. 5, 6. *Peter* the Church of *Cæſarea*, *Acts* 10. 44. 45. *Paul* the Church of *Corinth*, 1 *Cor* 3. 6. and 4. 25 and the Church of the *Galathians*, *Gal.* 4. 19. or elſe immediately by their Deputies, or Evangeliſts, as *Barnabas* founded the Church of *Antioch*, *Acts* 11. 22.

Q. *Had any Apoſtle power or juriſdiction over the reſt?*

A. No; but they were all of equal power, and authority; whence it follows, that neither the Pope ſhould uſurp any power over other Patriarches, nor Biſhops lord it over their fellow Biſhops or Presbyters, (for theſe I take here for one) except by conſent for a time a ſuper-intendency be given for quieting of troubles in the Church; which perhaps was given to one of the Apoſtles, it may be to *Peter*, whileſt they lived together at *Ieruſalem*, before their diſperſion, but if ſo, it was only temporary, and by conſent.

Q. *Was it the chief office of the Deacons in the Primitive Church to preach the Word?*

A. No; but to take care of the poor, of Widdows and Orphans, and to attend on the Tables, that is, on their

their Love Feasts, called *Agapæ*, of which burthen they desired to be eased, who preached the Word, as not being able to do both; yet we read that *Steven Acts* 6. 6. 8, 10. did preach, but indeed in that place it is more likely that he disputed in the *Iewish* Synagogues, than preached in the Temple; and if he had preached, it will not follow; that the Deacons office is to preach; for this act of *Stevens* was extraordinary, as having an extraordinary measure of the Spirit; and so we read that *Philip* another Deacon of those seven preached in *Samaria*, *Acts* 8. 5, but this he did, as being an Evangelist in *Cæsarea*; *Acts* 21. 8. not a Deacon in *Ierusalem*. Deacons and their Office

Q. *Doth the care then of the poor rely only upon the Deacon?*

A. The care of collecting the charitable benevolence for the poor, and distributing of the same, relyes upon the Deacon, but the care of exhorting to benevolence, of recommending the poor, of inspection into the Deacons fidelity and industry, relies upon the Presbyter; from which the Apostles exempted not themselves.

Q. *Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?*

A. Yes; otherwise they had left these Churches as sheep without Shepheards, or ships without Pilots, to be devoured by wolves, and to be swallowed by the waves of confusion, Heresies and Schismes, therefore *Paul* having preached the Gospel in *Crete*, and having setled some Presbyters there, he gives order to *Titus* to set up Presbyters in every town, and it is unlikely, that *Paul*, who had continued at *Corinth* a year & six months, *Acts* 18. 11. would leave that Church destitute of Presbyters & Deacons, seeing the Lord testified to *Paul* in a Vision, *that he had much people in that City*, ver. 10. and writing to the *Philippians*, he salutes the Bishops and Deacons there.

Q. *Why did he not salute the Presbyters there also?*

A. Because in that place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted: for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

Q. *Why*

Quest. *Why were the Pastors called Bishops and Presbyters.*

A. To put them in mind of their duty and dignity; for the word *Episcopus* or Bishop, signifieth the care, inspection, and oversight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. Presbyter signifieth the age, dignity, and experience that ought to be in Ministers, whose grave carriage, wisdom, and knowledg should procure reverence of the people to that high calling, and obedience to their Doctrin.

Presbyters, their Office.

Q. *Are young men then fit to be made Presbyters or Bishops?*

A. No; except there be extraordinary gifts in them as were in *Timothy*; or in extream necessity, when grave and ancient men cannot be found; *Temeritas florentis ætatis, prudentia senectutis*; Young men are rash, inconstant, head-strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquie and contempt. They have not that experience, wisdom, gravity, and knowledg, that are in old men; nor are they Masters of their passions and affections; and how are they fit overseers of others, who cannot oversee themselves? a young Presbyter is a contradiction, and a young Bishop is incongruous. Young and green heads have been the cause of so much distemper, so many Heresies and schismes in the Church of Christ. *There is little hope there is, that ever peace, Religion, and truth shall flourish in that Church, where giddy young men are Bishops or Presbyters, and hot-spurs, or green heads are preferred to gray hairs; ancient divines are fittest to serve the ancient of days.*

Q. *But if* Paul *constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of* Philippi?

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in general, in which they are included; being members thereof.

Q. *Is not the degree of Bishops higher than that of Presbyters?*

A.

A. Sometimes to avoid hereſie, ſchiſmes, and troubles in the Church; the Presbyters have choſen one of their own Society, to preceed or overſee the reſt; but this was only in ſome places, and at ſome times, and rather an Eccleſiaſtick cuſtom, than a divine tradition, ſaith *Hierom.* *Biſhops.*

Q. *But why did* Paul *beſides his cuſtom ſalute the Deacons at* Philippi?

A. Becauſe by *Epaphroditus* they had ſent him relief, therefore he would particularly thank them; beſides he would ſhew, that under theſe two names of Presbyter and Deacon, is contained the whole Miniſtry of the Church; the Presbyter caring for the things of the ſoul, the Deacon for the things of the body.

Q. *What doth the word Deacon ſignifie!*

A. A Miniſter or ſervant, for ſo the magiſtrate is called, *Rom.* 13. a Deacon or Miniſter, *Paul* calls himſelf the Deacon of the Goſpel, *Eph.* 5. and he calls Chriſt the Deacon of Circumciſion, *Rom.* 15. but this word is appropriated to him that hath the charge of the poor and ſtrangers, in collecting and laying out the Church money for their relief. Such were thoſe ſeven mentioned *Acts* 6. and as Chriſt had twelve apoſtles, ſo one of them to wit *Judas* was a Deacon, for he kept the bag. Deacons and their Office.

Queſt. *Were there in the Church preaching Presbyters only?*

A. No; there were alſo ruling Elders, of which *Paul* ſpeaketh, 1 *Tim.* 5. 17. *Let the Elders that rule well, be counted worthy of double honour, eſpecially they who labour in the Word and Doctrin*: for the preaching Presbyters thought it, too great a burthen to preach, and to have the inſpection of mens manners, therefore they deſired ſome of the Laity to aſſiſt them, whom they called ruling Elders.

Q. *What difference is there between a Miniſter and a Deacon?*

A. The Greek word ſignifieth both promiſcuouſly, but we have appropriated the word Miniſter to a preacher, and the word Deacon to the Overſeer of the poore,

Q. *How doth it appear, that Presbyter and Biſhop was the ſame?*

A. Be-

A. Because the Apostle *Phil.* 1. salutes the Bishops of *Philippi*, but in one town, there is only one Bishop, usually so called. So *Acts* 20. having called together the Presbyters, he bids them take heed to the flock whereof the Holy Ghost hath made them Bishops: And leaving *Titus* at *Crete* to establish Presbyters, shewes that a Bishop must be without reproof.

Q. *Have there not been sometimes two Bishops in one Town?*

A. We read in *Sozomen, l.* 4. *c.* 14. that the Bishops assembled at *Sirmium*, wrote to *Fælix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Fælix*, but the Councel of *Nice* forbids two Bishops to be in one City, *Can.* 8.

Q. *Why do not the Reformed Churches now call our Ministers by the name of Bishops and Priests?*

A. Because these Offices have been abused in Popery, the one to pride and tyranny, the other to superstition and idolatry.

Q. *May a man exercise the office of Presbyter or Bishop without a calling.*

A. No; for no man takes upon him this office, but he that is called of God, as *Aaron* was. *Vzza* was struck with sudden death, for his rash touching of the Ark, 2 *Sam.* 6. God complains of those Prophets that run, and yet were not sent, *Ier.* 23. *and how can such preach, except they be not sent?* Rom. 10. *Leprosie shall seize upon King Uzziah, if he stretch out his hand to touch the Ark*, 2 Chron. 26. Christ himself spoke not of himself, nor was his Doctrin his own, but his that sent him, *Iohn* 5 and 7.

Ministerial calling.

Q. *How must a man be called?*

A. First, Internally by the Spirit moving his heart and furnishing him with graces fit for so high a calling. Secondly, Externally, by the Church, to which twofold calling we must yield obedience, and not resist and run from it, as *Ionah* did.

Q. *How shall we know the inward call of the Spirit, from the flattering conceipt of our Fancies?*

A. If we are called by the Spirit, we have no other ends but, Gods glory, and the salvation of souls, we seek Christ for his miracles, not for his loaves, we will not

crust

truſt to our own ſtrength, learning or eloquence, but will diſclaim our own ſufficiency with the Apoſtle, will accuſe our own uncircumciſed and defiled lips with *Moſes*, and *Eſay*, & will rely only upon the goodneſs and promiſe of God, who will give us wiſdom, & will put in our mouthes, what we ſhall ſpeak.

Queſt. *How many ſorts of callings are there in the Church?*

A. Two; to wit, extraordinary, as that of the Apoſtles, Evangeliſts and Prophets; and ordinary as the callings of Preſbyters, or Biſhops, of preaching Prophets, or Paſtors, and of Deacons.

Q. *Can both theſe callings be in one man?*

A. Yes; for *Ieremy* and *Ezechiel* were ordinary Prieſts and Levites; yet were extraordinary Prophets. So *Luther* had an ordinary Function in the Church of *Rome*, yet was called extraordinarily to preach the Goſpel in purity.

Q. *In whom is the power of Election and Ordination of Preſbyters or Biſhops?*

A. Election was anciently in the Laity and Clergy, till the Clergy ſhook off the Laity. And the Pope excluded the Emperour, from whom both he, and other Biſhops were wont to receive their Inveſtiture, by the Ring and croſier-ſtaffe; not in reference to their ſpiritual Function, but to their temporal means, which they injoyed by the munificence of Princes; but Ordination is only from the Clergy; the Biſhop was wont to ordain alone, but that was thought rather out of Eccleſiaſtick cuſtom, than out of divine inſtitution. *For apparently ordination did belong to the whole Preſbytery,* 1 *Tim.* 4 14. as may be ſeen alſo in divers Canons and Counſels.

Q. *May any preach now without calling or Ordination?*

A. No; for if every one that pretends to have the ſpirit ſhould be ſuffered to preach, preaching would grow contemptible; Hereſies, and Sects would multiply. Now the Church is eſtabliſhed, therefore ordination, and an ordinary calling muſt be expected. Indeed in the infancy of Chriſtianity, before the Church was ſetled, private men in times of perſecution diſperſed themſelves, and preached, as we ſee, *Acts* 8. 4. and ſo the men of *Cyprus* and *Cy-*

rene preached the word at *Antioch*, *Acts* 11. 20. So *A*-
polles a private man who only knew the Baptism
John and stood in need of more perfect instruction
by *Aquilla*, and *Priscilla*, yet he taught the word of God
Acts 18. 25, 26. but such examples were extraordinary
in a time when no preachers were found, no ordi-
ry calling to be had, no Church at all setled.

Q. *Are the names of Apostle, Presbyter, and Bishop of*
qual extent?

A. No; for the Apostles are called Presbyters, *Pe*
5. 1. but Presbyters are not Apostles, the high
dignity includes the lesser, but not on the contra
so Apostles are Bishops, *Judas* his Apostleship is cal
his Bishoprick, *Acts* 1. 10. but all Bishops are
Apostles.

Q. *Because an Elder must be apt to teach, will it be*
fore follow that there ought to be none, but preaching E
ders?

An. No; for a Ruling Elder should also be apt
teach his children and Family, and likewise apt
teach, that is, to advise and give counsel in the Co
sistory, though he preach not in the Pulpit.

Q. *Is a Pastor and doctor all one?*

An. No; For all Pastors are Doctors or Teache
but all Doctors are not Pastors; *Paul* in the Syna
gue at *Antioch* did the part of a Doctor or Teach
when he uttered words of exhortation, yet
was not their Pastor. The Prophets, Christ,
John Baptist were Doctors or Teachers, but not
stors.

Q. *Should there be any superiority of Presbyters over*
fellows?

A. Yes, of order, or at some times, as when
meet in Synods to determine matters, there ou
to be Moderators or Speakers, as we know
were among the Apostles; sometimes *Peter*, so
times *James*, see *Acts* 15. and perhaps, such wa
superiority, that *Samuel* had over the Prophets,
Naioth in *Rama*, 1 *Sam.* 19 20. Such authority
Eliah and *Elisha* over the other prophets in
time. The superiority of the High Priest
the inferiour Priests was typicall, as it had

tion to Christ the High-Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Quest. *Is it a Novelty to have Lay Elders in the Church?*

A. No; for such were in the Church of the Jews, Elders. *Jer.* 19. 1. Elders of the people, as well as Elders of the Priests; which the Apostle means, 1 *Cor.* 12. 28. For besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments: for having mentioned before in the same Chapter, the diversity of gifts. Now in this verse, he speaks of the diversity of Functions in the Church.

Q. *Are Laymen excluded from Church Governments because they are Lay men?*

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mystical body, as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers; for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides they are lesse obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church Government; proudly monopolizing all to themselves. Lastly, many Clergy men, though good Scholars, yet are indiscreet in their carriage, and unskilful in matter of government.

Question, *May a Lay Elder with a safe Conscience, leave his Function at the years end, seeing it is not lawful to put the hand to the plough, and look back.* Luke 9. 62.

A. If there were not choice of such Elders he could not leave the Church destitute of Government, with a safe conscience. 2. He may not out of dislike to the Function, or of his own head, leave it, but by order and authority he may, where there be others to supply his place. 3. That Plough in *Luke* is not meant of the Plough of Ruling, but of preaching, which no man called thereto may leave off, seeing it is of such necessity, for the erecting of Christs Kingdom.

Q. *Is the Function of a Lay-elder unlawful, because he is not called to preach and baptise?*

A. No, for preaching and administring the Sacraments do not belong to the ruling, but to the preaching Presbyter, neither is ruling necessarily annexed to preaching and baptising, but that it may be separated from them; yea it is fit they should be separated, for the reasons above alledged; ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling, and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, others fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there concluded partially or prejudicial to the Laity; for so they shall avoid all suspition of tyranny.

Q. *Of what Elders doth* Ambrose *speak in his Exposition of the fifth Chapter of 1 Tim.*

A. Both of Elders by age, and of Elders by office; for having shewed that old age, is honourable among all nations, from thence he inferres, that both the Synagogue and Church of Christ had Elders, without whose advise nothing was done in the Church; which office in his time (as he there complains) was grown out of date by reason of the pride of the teachers, that they alone might seem to be somewhat.

Q. *Can ruling Elders be proved out of that fifth Chapter of 1 Tim. v. 17.*

A. Yes; for the Apostle wills that "*the Elders who rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine; in which words,* there is no opposition made between the teaching Presbyters, as if they who teach and preach, were worthy of double honour, especially they who labour in teaching and preaching; for there is no teaching and preaching without labour; and where there is no labour, there can be no double honor merited, but the opposition is plain between the ruling Elders, and the other Elders that labour in the Word. The ruling Elders deserve much

much honour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a toilsome labour, compared to ruling; and so this Exposition doth not force the words, as the former doth.

Q. *What priority had the High Priest, or Chief Priests over the other Priests?*

A. The priority of order, but not of authority & command, all being equal in the Office of Priesthood; such a priority was among the Presbyters, but when the Church began to spread, and heresies to increase, there was some power or authority given to the chief Presbyters, whom they called Bishops; but there was no distinction of parishes till 267. years after Christ, as *Polydor Virgil* witnesseth, so it is thought their could not be in that time any Diocesse, or Diocesan Bishops.

Q. *Did all Christian Nations upon their Conversion to Christianity receive Episcopacy?*

A. No for the *Scots* admitted of no Bishops for 290. years after their conversion, if we may believe *Johannes Major l. 2. Hist. de gest. Scot c. 2.* And the *Cantabrians* or people of *Biscay* in *Spain*, as yet admit of no Bishops; as it is recorded in the *Spanish* Story, Bishops.

Q. *Was the power of Iurisdiction in the Bishop or Presbyterie?*

A. It was thought to be in both joyntly: for in the time of *Cornelius*, lapsed Christians were not admitted into the Church at *Rome*, untill they confessed their sins before the Presbyterie. *Cyprian Epist 6. & Epist 46.* Yet the peoples consent also was required, as may be seen in the same *Cyprian Epist. 55. & Epist. 12. ad plebem.*

Q. *Were* Timothy *and* Titus *Bishops or not?*

A. They were probably Evangelists who were not to reside in one particular place, as Bishops or Presbyters, but to attend on the Apostles, & to perform their messages, by *preaching* the *Gospel* from place to place: for *Paul* left him with *Silas* at *Berea Acts* 17. 14. then *Paul* sent for him to *Athens*. vers. 15. from thence he sends him to *Thessalonica*, 1 *Thess.* 3. 2. from hence he returned to *Athens*. and is sent by *Paul* into *Macedonia*, and returns from thence to *Corinth*. *Acts* 18. 5.

after this he went to *Epheſus*, & from thence was ſent by *Paul* to *Macedonia*, *Acts* 19. 22. whom *Timothy* accompanied thence into *Aſia*; and then to *Miletum*, where having ſent for the Elders of *Epheſus* gives them a charge to feed the flock of Chriſt; not naming *Timothy* at all, to whom the charge ſhould have been given, had he been a ſetled Biſhop there, which title is not given to him at all in Scripture. So *Titus* travelled with *Paul* through *Antioch* to *Jeruſalem*, *Gal.* 2. 1. through *Cilicia* he went to *Crete*, where he was left a while, and ſent for by *Paul* to *Nicopolis*, *Tit.* 3. 12. he was expected at *Troas*, 2 *Cor.* 2. 13. he met *Paul* in *Macedonia*, 2 *Cor.* 7. 6. and conveyed that Epiſtle of *Paul* to the *Corinthians*, 1 *Cor.* 13. *Poſtſcript.* He was with *Paul* at *Rome*, and went from thence to *Dalmatia*, 2 *Tim.* 4. 10. by which 'tis plain, he was not a ſetled Biſhop in *Crete*.

Q. *Were there any Lay-Elders or Senators in* Auſtin's *time?*

A. Yes; for *L.* 3. *Cont. Creſconium Grammaticum* he ſpeaks of Biſhops, Presbyters, or preaching Elders, Deacons and Seniors, or Lay Elders: and *c.* 56. *ibid.* he ſpeaks of *Peregrinus* Presbyter, and Seniours, by the one meaning the preaching, by the others the ruling Elders. And in his 137. Epiſtle he ſpeaks of the Clergy, the Elders & the whole people; & in divers other places of his works, he ſpeaks of theſe Elders, as being diſtinguiſhed from the Clergy, & the reſt of the Laity, & having a charge of Church affairs, whence it appears, that to have ruling Elders is no novelty.

Q. *What were thoſe Elders which are mentioned* Tit. 1. 5.

A. They were Biſhops or preaching Preſbyters; for *Acts* 20 *Elders* verſe 17. are named *Biſhops*, verſe 28. ſo in *Titus chap.* 1. Elder verſe 5. is called Biſhop verſe 7. every City then and Village had their Elder, that is, their Biſhop, and this is witneſſed by *Sozomen L.* 7. theſe were then parochial Biſhops, not Dioceſan, in all likelyhood.

Q. *Whether did the power of Juriſdiction and Ordination belong to the Biſhop alone, or to the Church?*

A. To the Church, for Chriſt ſaith, *Dic Eccleſiæ*, go tell the church, and to all the Apoſtles together which were then the Church Repreſentative, he gives the

the Keyes or power of binding, &c. & this is Jurisdiction. So likewise ordination belongs to the Church or Presbytery, as we shewed before out of 1. Tim. 4. 14.

Q. *Is it not lawful for one Clergy man to exercise Dominion or Lordly authority over another?*

A. No; for Christ will not have any of his Apostles to aim at greatness or superiority, but will have such become Ministers and servants, *Mat.* 20 25. *Mar.* 10 42. *Luke* 22. 25 for Christs Kingdom is spiritual and not of this world, as the Kingdomes of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the *Millenaries* thought; and the Apostles themselves had a conceit of an earthly Kingdom, when they thought that Christ did purpose to restore the Kingdom to *Israel*: neither doth Christ forbid tyranny or the abuse of dominion, but all kind of dominion; for the one Evangelist used the word Κυριευειν as the other doth Κατακυριευειν. Yet some respect is to be given to the ministers that have the greatest gifts, by those that have lesser. And a priority of order, though not of Jurisdictiō.

Q. *What part of the Apostolical Function ceased with the Apostles, and what was to continue?*

A. The Universality of their Function, and the infallibility of their authority were to cease with them; for they were temporary gifts: but the preaching of the word, the administration of the Sacraments & the exercise of Discipline, were to continue in their successors; these gifts were ordinary, but perpetual, the other extraordinary and temporary.

Q. *Is the power of the Keyes and Apostolical authority the same thing?*

A. No; for the power of the Keys is the Church Discipline, which was to continue forever in the Church. But the Apostolical authority, which consisted in their immediate calling from Christ in the Universality of their Embassage, in the infallibility of their judgements. In giving of the Holy Ghost by Imposition of their hands, and such like priviledges, were not to continue longer than themselves.

Q. *Had not Timothy and Titus the same power of the Keyes, and Apostolical authority that Paul had?*

A. They

A. They had the same power of the Keyes, that is of preaching administring the Sacraments and censuring; but not the same Apostolical authority, that is, an immediate call from heaven, the same infallibility of judgement, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrin otherwise authentical, then as it was conformable to the Doctrin of the Apostles.

Q. *But was not the Church after the Apostles decease left an Orphan, being destitute of these extraordinary Apostolical graces?*

A. No: for though she was deprived of the personal presence of the Apostles, yet she is not destitute of their infallible judgment left in their writings with her, which supply the Apostles absence till the end of the World.

Q. *Could one man at the same time be both an Apostle, and Bishop or Presbyter?*

A. Yes in case of necessity; for *James* was an Apostle and Bishop of *Jerusalem* too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledg; therefore it was fitting that none lesse than an Apostle should reside there, for the greater authority and satisfaction.

Episcopacy what among the Presbyterians.

Q. *Can Episcopacy be proved by the Canons of the Apostles, and Counsel of* Antioch?

A. Those Canons are much doubted, if they be the Apostles or not; however it is probable to me, that the parochian, not the diocesan Bishop is there meant, for there is no superiority there given, but of order & respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters; nor should he do any thing without them; but should together ordain Presbyters and Deacons, for that is a matter of moment; yet he is only named there, because, he being as it were the head; the rest are understood.

Q. *Was* Aerius *an* Heretick *for affirming there was no difference between a Bishop and a Presbyter?*

A. No; Though for this opinion *Epiphanius* & out of

of him *Austin* place him among the heretick: for the Scripture puts no difference between these. The Church of *Alexandria* was the first that put difference between them, as *Epiphanius* seems to affirm, when he saith *Hæres.* 68 that the Church of *Alexandria* doth not admit of two Bishops. But though *Aerius* was not in this an *Heretick*, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters, for one is above another in gifts, in honour in order; though perhaps not in Jurisdiction, authority & pastoral Function.

Q. *Is the Church to be ruled by the Civil Magistrate?*

A No; for the Church being Christs spiritual Kingdom, and not of this world, is to be guided by her own spiritual Officers, as the State is ruled by temporal Officers *Cæsar must have what is* Cæsar's, *and God, that which is God's*, And for this cause the Church and State have their different Laws and punishments. Neither had the Apostles chosen Elders, and other Officers in the Church, if the Civil Magistrate had been to rule it, and had the Church of *Jerusalem* been all one with the State thereof, or the Church of *Crete* all one with the Kingdom of *Crete*, the Apostles had incroached upon the temporal Government had been guilty of Rebellion, and proved enemies to *Cæsar*, when they set up Elders and other Church Officers, in those and other places: besides Women sometimes, and Children are Magistrates & Princes, but the one must not speak in the Church, 1 *Cor* 14. 34 The others are not fit to be made Bishops. 1 *Tim.* 3.

Church how to be governed

Magistrates Office different from the Church-Governours.

Quest. *Are Church Governours by Divine Institution?*

A. Yes; for Christ appointed Apostles, Prophets, Evangelists, Teachers, and other helps of Government, 1 *Cor.* 12. 28. *Paul* left *Titus* in *Crete* to ordain Elders in every City, *Tit.* 1. 5. The Apostles ordained Elders in every Church *Acts* 14. 23 Which Officers were in the Church, before there was any Christian state or Christian Magistrate. And as Christ appointed Rulers for his Church, so he gave them the keyes of heaven, or power to bind and loose, *Mat.* 16. 19. and 18. 17. 18. and

Church-Governours.

and to remit and retain ſins, *Iohn* 20. 23. theſe are ſaid to have the rule over us, *Heb.* 13. 17. 24. this ruling power was exerciſed by *Paul* againſt *Hymenæus* and *Alexander*, 1 *Tim.* 1. 20. and injoyned to the Elders of *Corinth*, 1 *Cor.* 5. 3, 12, 13. and was practiſed before them, by the Prieſts upon *Vzziah*, 2 *Chron.* 26. 17, 18, 21. by *Phinehas* the Prieſt, *Num.* 25. by Chriſt himſelf, in whipping the buyers and ſellers out of the Temple.

Q. *Have we any preſident for appeals from the claſſical to the higher aſſemblies?*

A. Yes; for then was an appeal from the Church of *Antioch* concerning ſome Jewiſh ceremonies to the aſſembly of the Apoſtles and Elders at *Jeruſalem*, *Acts* 15. 1, 2, 6.

Q. *Who are to judge of ſcandals?*

A. The Miniſters, 1 *Cor.* 5. 12. for they ſucceeded the Prieſts and Levites in the old Law, but theſe were appointed Judges by God in ſuch caſes, *Deut.* 17. 8, 9.

Q. *Is the Church Government by Elders or Biſhops, Deacons, Doctors and teachers, alterable?*

Church Government, alterable.

A. Not in the ſubſtance or eſſentials thereof, but in the circumſtances or adjuncts it is alterable as in the manner, time, place, and other circumſtances of Election. So the Government by Elders and Deacons is not to be changed, but that they ſhould be elected by all the people, and that there ſhould be the ſtrict number of ſeven Deacons in each pariſh is not needful, though at firſt, as *Acts* 6. 5. there were but ſeven choſen, and that by the multitude.

Q. *Wherein is moderate Epiſcopacy different from Presbytery?*

Epiſcopacy, how different from Presbytery.

A. Presbytery, is Epiſcopacy dilated, and Epiſcopacy is Preſbytery contracted; ſo the government is in effect the ſame, differing only as fiſt or hand contracted, from the ſame hand expanded or dilated: but Epiſcopacy is more ſubject to error and corruption then Presbytery, and this more Subject to diſorder and confuſion, by reaſon of parity, than Epiſcopacy, the peace of the Church, the ſuppreſſing of ſchiſme and hereſie, the dignity of the Clergy are more conſiſtent with Epiſcopacy than with Presbytery, but this again is leſſe obnoxions to pride and tyranny

tyranny, than Episcopacy, by which we see that no Government is perfectly exempted from corruption in this life, *nihil est ex omni parte beatum* But I find that as the *Romans* in their greatest dangers betook themselves to the Dictatorship, so hath the Church in her extreamities had recourse to Episcopacy.

Q. *May the Civil Magistrate change the Church-Government?*

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons; but the substance of it he cannot change, he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace. Magistrates Office.

Q. *May the same man be both a Magistrate & a Minister?*

A. Though among the *Gentiles* it was lawful as we see in *Anius*, that was both King and Priest, *Rex hominum Phœbique sacerdos*; and in the Emperours of *Rome*, that were also chief Pontifies: and though *Melchisedech* was King and Priest, among the *Jews Abraham* was a Prince and a Priest, *Heli* a Judge and a Priest, the *Machabees*, were Princes and Priests, yet this was not ordinary; for *Abraham*, *Melchisedech*, *Heli*, were Types of Christ; the *Machabees* by usurpation under took both governments, but ordinarily these offices were distinct among the *Jews*, therefore *Moses* who gave Laws concerning the Priesthood, did not exercise it himself neither did *Joshua*, *David* nor *Solomon*; but on the contrary, *Saul* & *Vzziah* were severely punished for medling with the Priests Office; *Saul* for offering sacrifice lost his Kindom, & *Vzziah* was struck with Leprosie; but among Christians these Offices are much more distinct; for Christs Kingdome is not of this world; and the Ministry is burden enough without other addition; *who is sufficient for it*, saith the Apostle? besides it is Christs prerogative, to be alone King and Priest of his Church. Yet so far may the magistrate meddle with the ministry as to reform what is amisse, both in their life and doctrine; examples hereof we have in *Jehosaphat*, *Ezechia*, and *Josiah*, and in *Solomon* too, who deposed *Abiathar* the Priest.

Q. *Was the Presbytery in use among the Jews.*

A. Yes

Presbyters among the *Iews.*

A. Yes; for beſides the Civil Judicature, which by *Moſes* his appointment, conſiſted of 70 men and had its ſeat in the City gates: there was a ſpiritual or Eccleſiaſtick judicature kept in the Synagogues, which judged of things holy & clean & diſcerned between holy & profane, clean and unclean things, & declared the Statutes of God: & becauſe of the Scribes among them, they decided matters of their Civil Law *Levit.* 10. 10. This judicature conſiſted of Prieſts & Levites, as alſo of the chief fathers of *Iſrael*, which we may call Lay, or ruling Elders, as we may ſee 2 Chron. 19. 8. *Iehoſaphat* did not only reſtore and reform the Civil Courts called *Sanhedrim*, in each City, the chiefeſt whereof was at *Ieruſalem*, but alſo he reformed the Presbyteries, or Eccleſiaſtick judicatures, as may be ſeen there, placing *Amariah* the chief prieſt over theſe, but *Zebadiah* ruler or Prince of the houſe of Iuda, over the *Synedria*, or Civil affairs, called there verſe 11. *the Kings matters*, becauſe the King was chief over theſe Courts; as the High-Prieſt over the Presbyteries; but afterward through the corruption of time, *Theſe Courts were confounded and the Presbyteries did not only judge de jure*, as anciently they uſed, but alſo *de facto*, even of life and death; as in the time of the Machabees, but under the *Romans* this power was taken from them, for they could neither put *Chriſt* nor Paul to death: as for *Stephen* he was ſtoned, not by the ſentence of the Court but in a popular tumult.

Q. *How are theſe two Courts named in the New Teſtament?*

A. The Civil Court is called, συνέδριον the Counſel; the Eccleſiaſtick Court is named the Synagogue, Mat. 10. 17. The chief of the Synagogue was the High-Prieſt; but of the Counſel was the judge, *Deut.* 17. 12. *Ieremiah* was condemned by the Synagogue, *Ier.* 26. 8. but abſolved by the Counſel or ſecular Judges in the Gate verſe 16.

Q. *Why are Miniſters called Preſbyters and Biſhops but not Prieſts in the new Teſtament?*

Miniſters called Presbyters.

A. Becauſe they were to be put in mind of their dignity & Function, which conſiſteth in the care & inſpection of their flock, not in *offering of ſacrifice*, which

was the proper work of the Priest, but ceased when Christ our propitiatory sacrifice was offered: besides Christ would reserve this prerogative to himself, in being the only Priest of the New Testament, not after the order of *Aaron* which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings, but these titles are common to all Christians, who by Christ are made Kings, and Priests to God the Father.

Q. How are Ministers to be elected?

How to be elected.

A. They must be examined, whether they be apt to teach, & well reported of by them who are without. Therefore *Timothy* must not lay hands suddenly on any man, 1 *Tim.* 5. 22. & 3. 7. Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the province, or by three at least, as it was ordained by the Counsel of *Nice Canon* 4. Thirdly the election of the Minister must be made known to the people, as we may see in the sixth *Canon* of the councel of *Chalcedon*. Fourthly, the people must give their approbation; *Acts* 6. 5. therefore Saint *Austin Epist* 110. presented his successor *Eradius* to the people for their consent. Fifthly there must be imposition of hands, a custom used not only in the Christian Church, 1 *Tim.* 4 14 & 5 verse 18. but also among the *Jews*, *Num.* 27. 18. *Deut.* 34. 9. Sixthly in the reformed Churches the other ministers give to him that is elected the hand of fellowship; as *James*, *Peter* and *John* gave to *Paul Gal.* 2. Seventhly, the new elected minister subscribes the confession of faith, & discipline of the Church, which custom was used in the Churches of *Africa*.

Q. Are Romish *Priests (converted to our Church) to be re ordained?*

A. There is no necessity of a *new ordination; for though their commission in the Church of Rome*, was to offer the body and blood of Christ in the *Eucharist*, yet they were ordained *to preach the word*, & to administer the Sacraments. Which ordination is not nullified, when they shake off the errors of Doctrin, & preach the word in purity, *neither was their ordination* originally from the

Pope,

Pope, or his ſubordinate Biſhop, but from Chriſt; neither muſt their Oath, be taken in ordination to maintain the *Romiſh* Doctrin, hinder them from preaching the Word in purity; for an unlawful Oath muſt not be kept. Therefore *Luther* and others, who forſook the errors of *Rome* received no new ordination.

Q. *Had the Presbytery power to excommunicate?*

A. Yes; and not the Biſhop alone for *Paul* would not by himſelf excommunicate the inceſtuous *Corinthian* without the preſbytery, or the Church gathered together, 1 *Cor.* 5.4. for indeed the whole congregation ſhould have noticegiven them of the Excommunication, that they may avoid the party excommunicated.

Presbytery, their power to excommuniacte.

Q. *Upon what is this power grounded?*

A. Upon Gods one practiſe, who excommunicated *Adam* out of Paradiſe, and *Cain* from his preſence. Upon his command who prohibited the unclean from entring the Temple till they were purified; from eating the paſſover, or commercing with Gods people, who command'd every ſoul not circumciſed the eight day to be cut off from the people. 3. Upon Chriſts Words, *whomſoever you bind on earth ſhall be bound in heaven.* 4. Upon Chriſts counſel forbidding *to give that which is holy to dogs or to caſt pearls before ſwine*. 5. Upon the Apoſtles practiſe; *Peter* excommunicated *Simon Magus* in keeping him off from impoſition of hands. *Paul* excommunicated the inceſtuous *Corinth*; and delivered over to Satan thoſe two blaſphemers, *Hymenæus & Philetus*. 6. *Paul* will have the *Corinthians* purge out the old leaven, & not eat with ſuch as are notoriouſly wicked; & pronounceth *Maranath* againſt ſuch as love not the Lord Jeſus, & *Anathema* againſt ſuch as preach another Goſpel, than what the Galathians received, & wiſhed they may be cut off, who trouble them. And Wills us to beware of ſuch as cauſe diſſention & ſtrife, & to reject an *Heretick*, *John* will not have us receive ſuch men within our houſes, nor bid them God ſpeed; by all which it is apparent that excommunication is both ancient & neceſſary in the Church.

Q. *May an excommunicate perſon be debarred from publick prayers and preaching?*

A. Yes; for though meat is not to be denyed to him that

that is hungry, yet we may justly refuse to feed him who is glutted, and hath taken a surfet. An Heathen or Infidel may be admitted to hear the word, because he sins of ignorance, which is cured by preaching, but a wicked or profane brother, who sins of wilfulness and perverseness, is not to be admitted to that which he despiseth; for that pearl is not for Hogs, and such by hearing the Word, do but aggravate their own damnation. Therefore Saint *Paul* permits us to eat with an Infidel without scruple, 1 *Cor.* 10. 27. but with a profane brother he will not have us to keep company, 1 *Cor.* 5. 11. so we read in *Tertullian* that *Corden* the Heretick was not suffered to enter into the Church: & *Theodosius* had the Church doors barred against him by *Ambrose*. Yet in this case private exhortations, comminations are not to be neglected, *that the prodigal Son may be induced to return again to his Fathers house.* Excommunicate persons their condition.

Q. *May a man that is excommunicate remain still in the state of election?*

A. Yes; for the sentence of the Church is declarative only & not effective; Election as the other gifts of God is without repentance. Though *Peter* fell dangerously; yet in his fall he was the child of election; for Christ pray'd that his faith should not fail: the tree in winter may seem to be dead when it is stript of its leaves, yet in the spring it revives again, because the vital faculty lurking all that while in the root, breaks out and shewes its vertue upon the approch of the Sun. So the root of grace remains alive in the Godly, though the leaves be dead, for which they are or may be excommunicate:

Q. *If excommunication was in use among the* Jews, *why did not the Prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Saducees, who were dangerous Hereticks, nor the Priests, and Elders of the people excommunicate Christ and his Apostles, who they accounted pernicious seducers?*

A. The Prophets had no Ecclesiastick jurisdiction, they were sent to preach against sin, but not to excommunicate for sin. The Pharisees & Saduces were Sects different in opinions, but had no Ecclesiastick Jurisdiction one over the other. Though Christ & his Apostles The prophets Pharisees, &c. could not excommunicate.

Apoſtles were hated by the *Prieſts*, *yet the Prieſts* durſt not *excommunicate* them, partly for fear of the people, partly for fear of *the Romans*; neither had *John Baptiſt* any power *to excommunicate* the phariſees & ſaduces, though he knew them to be a Generation of Vipers; nor had he any reaſon to exclude them from his baptiſme, ſeeing they came to confeſſe their ſins, *Mat.* 3. 6.

Q. *Why did not Chriſt excommunicate* Judas, *whom he knew to be unworthy of the Sacrament?*

Why Chriſt did not excommunicate *Judas*.

A Becauſe the ſin of *Judas* was not yet known nor ſcandalous, for though it was known to ſome of the Prieſts, yet it was not known to the Diſciples, and though it was known to Chriſt as he was God, or elſe by revelation, as he was man, yet it was not publickly known, and though it had been publick, yet without admonition, conviction, & condemnation, he ſhould not have been excommunicate. Therefore Chriſt bids them all eat and drink, but yet by this he doth not give way, that ſuch as are notoriouſly and ſcandalouſly wicked, ſhould be admitted to the Sacrament without repentance; eſpecially obſtinate deſpiſers of admonition, but only that ſuch as are admitted, though Hypocrites, ſhould not refuſe to eat and drink.

Q. *May the Presbytery excommunicate any man for his abſence?*

Excommunication & excommunicate perſons conſidered.

Anſwer. If his abſence be prejudicial to Church or ſtate, or joyned with obſtinacy, he may be excommunicated for being abſent, but if he be abſent upon unavoidable occaſions, or upon the certain knowledge that he hath of the prejudicate opinion which the presbytery hath of him, he may abſent himſelf till they be better informed. Thus *Chryſoſtome* abſented himſelf from the Synod of *Conſtantinople*, becauſe he knew that *Theophilus* Biſhop of *Alexandria*, and *Epiphanius* of *Cyprus*, before whom he was convented, were enemies to his cauſe: therefore he was injuriouſly by them for his abſence condemned:

Q. *How many ſorts of excommunication were there?*

Anſw. Three. 1. Of thoſe that were kept off while from the Sacrament, they were called *Abſtenti*.

2. Of

2. Of them who were excluded from the Sacraments, but not for any certain time, theſe were named *Excommunicati*. 3. Or them whoſe condition was deſperate, they were named *Anathematiſati*, which decree of excommunication or *Anathema*, was denounced rather againſt the doctrin, then perſons of men; of whom we ſhould not deſpair while they live; and being dead are not in our power: yet I find the perſons of *Iulian* the apoſtate, of *Arrius* the Heretick, and ſome others, were *Anathematiſed*.

Q. *Was excommunication uſed only among Chriſtians?*

A. No; for the *Iews* had this puniſhment among them, as we may ſee *Iob* 9. in caſting the blinde man out of their Snagogue; and threatning to do the like to thoſe that ſhould profeſſe Chriſt, which Chriſt alſo foretold to his diſciples. This Kind of ſpiritual puniſhment was moſt ſtrictly obſerved amongſt the *Eſſeni*, *Ioſeph. de bell. Iudaic* l. 2. c. 7. for not only did they excommunicate notorious ſinners, but ſuffered them alſo in the time of their excommunication to ſtarve for want of food. This puniſhment alſo was in uſe among the *Gentiles*. For the *druides* among the *Gauls* uſed to debar from their Sacrifices ſcandalous livers, as *Cæſar* witneſſeth *de bell. Gall.* l. 6. and *Devoveri Diti*, or *Diris* was a kind of excommunication among the *Romans*.

Q. *What benefit hath the Church by excommunication?*

A. By this the Word Sacraments, and other things are kept holy, and vindicated from profanation; Swine are kept off from treading upon Pearls, and Dogs from tearing us; the ſheep are kept within their fold, the loſt ſheep is recovered, the prodigal Son is brought home, the reputation of the Cuhrches holineſs is kept up, and all occaſion of obloquie cut off; the body is preſerved by cutting off the gangrened member, and the tree proſpers by lopping off the withred branches; and the contagion is ſtayed from creeping further, which without this remedy would infect others; men by this are deterred from ſinne; by this alſo Gods anger is appeaſed, and his judgement removed or averted, and our communion with God is renewed and confirmed. Therefore we are

commanded *Deut.* 13. *to remove the evil from among us and to depart out of Babylon; and not to communicate with the unfruitful works of darkneſs.*

Q. *Are excommunicate perſons members of the Church?*

A. As they are excommunicate, they are not members; for how can they be members of the Church, from whoſe Union and Society they are ſeparated; or how can *Heathens* and *Publicans* be members of the Church, for ſuch are excommunicate perſons to be accounted? yet in reſpect of their faith, which is not quite extinguiſhed, and as they are ſubject to the external Government of the Church, they may be called members thereof.

Queſt. *Are we proteſtants juſtly excommunicate by the Pope?*

A. 1. No; for we are not hereticks, but Orthodox Profeſſors, 2. He hath no power to exclude us out of the Church, who himſelf is ſcarce a member of the Church. 3. 'Tis no wonder that we are rejected by thoſe who ſeem to be the only builders whereas *Chriſt himſelf the chief corner ſtone, was ejected by the builders.* 4. By being excommunicate from *Babylon*, we are made members of *Jeruſalem*, and indeed we had not been partakers of the true light, ſo long as we remained in darkneſs; nor had we been the ſervants of Chriſt, ſo long as we ſerved Antichriſt. 5. *No ſooner had the Hirelings caſt out Chriſts ſheep out of the fold, but Chriſt the true ſhepheard found them out, and brought them home with joy:* So the blind man, *Joh.* 9. Was no ſooner caſt out of the Synagogue, but he was received and entertained by Chriſt. So we have gained Heaven by being excommunicate from *Rome*; and *Balaams* curſe is turned to a bleſſing.

Q. *What hath* Rome *got by excommunication?*

A. Though ſhe kept the world a while in awe, and thereby got wealth, yet by her excommunications, ſhe hath loſt more then ſhe hath got; for ſhe loſt all the Eaſtern Countries, when Pope *Victor* inconſiderately excommunicated the Eaſtern Churches about the matter of Eaſter. What the Popes got by excommunicating the *German* Emperors, and *French* Kings,

Kings, Histories can tell us; they lost *England* by excommunicating *Henry* the eighth, and his Protestant Children.

Q. *Who are to be Excommunicate?*

A. 1. Not *Jews* and *Turks*, but *Christians*; for we are not to judge them who are without, but if any be called a brother, who is a fornicator, *&c.* 2. Not every sinful brother, but he who sins of perverseness, after admonition; for he doth wilfully by his sinnes separate himself from God, therefore deserves to be separate from the Church by excommunication; and consequently to be delivered over to Satan, who reignes without the Church, as Christ doth within; and this delivering over is to the destruction of the flesh, that is of the Old Man, or body of sin; but that the spirit may be saved, that is, that Grace or the New Man may be strengthened. 3. A brother must not be excommunicate for every sin, but for that which is publick and scandalous; private sins are to be punished by him who knows all secrets. 4. A Brother must be excommunicate for his own sins, but not for the sins of another; every man must bear his own burthen; therfore Bishop *Auxius*, was justly reproved by Saint *Austin Epist.* 75. for excommunicating the whole Family for the Masters offence alone.

Q. *Can excommunication consist with charity?*

A. Yes; for there can be no greater charity then to save the soul; but the end of excommunication is to save the soul or the spirit; it is charity to keep a man from blaspheming; but *Hymeneus* and *Alexander* were delivered up to Satan, that they might learne not to blaspheme. 1 *Tim.* 1. it is charity to stay an Infection or Plague, but excommunication is such a means, therefore *Paul* wills the *Corinthians*, *to take away the evil from among them, for Know you not*, saith he *that a little Leven will sower the whole lump?* 1 *Cor.* 5. It is charity to keep a man from eating and drinking his own damnation, but unworthy eaters of the Sacrament, eat their own damnation, if they be not suspended, or kept off by excommunication.

Q. *Is the Civil Magistrate prejudiced by the censure of excommunication?*

A. No; for the weapon of the Magistrate is the Sword, but the minister useth only the Word. The end of the ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; The Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many sins which the Magistrate doth not, because they are such as trouble not the State, as private grudges of Neighbours, &c. There be also Magistrates that wink many times at great sinnes, as for example drunkenness which the Minister should not forbear to censure.

Q. *May the Minister or Presbytery excommunicate any man without the consent of the Church?*

A. No; for excommunication, or separation from the body of Christ, is of that consequence, that it concerns all to take notice of it; but the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and profane; and this he ought to do, though the Church should refuse to assent; for he is commanded not to give that which is holy to Dogs; nor must he suffer any of his flock to eat his own damnation; this is to put the Sword into his hand that would kill himself; which is to be guilty of his sin. *Qui non vetat peccare cum possit, jubet.*

Q. *From what things can we not be excommunicate?*

A. 1. From the love of God in Christ Jesus our Lord no man can separate us; for the foundation of God remaineth sure. 2. Nor from the practise of those duties which are grounded on the Laws of nature can we be hindered by excommunication; such are the duties of Husbands and Wives, Fathers and Children, Masters and servants, Princes and People; therefore the Popes excommunication cannot loose people from their alleageance to their Prince. 3. Nor can excommunicate persons be hindred from practising such things as are grounded on the Law of Nations, such as traffique and commerce; for an excommunicate person must be to us as a *Publican* and *Heathen*

then but with ſuch the *Iewes* might have commerce and traffique. 4. Excommunication doth not debar us from exerciſing the workes of charity; for we are bound to feed the hungry, and not ſuffer them to ſtarve becauſe they are excommunicate. 5. Excommunication doth not debar us from hearing the word, except we be ſcoffers of it.

Q. *Is the Chriſtian Magiſtrate ſubject to the cenſure of excommunication?*

A. Yes; for though he be a father as he is a Prince, yet he is a Brother as he is a Chriſtian; and therefore lyable to be cenſured as a brother. Hence King *Vzziah* was excommunicate by the Prieſt *Azariah*, and *Theodoſius* the emperor by *Ambroſe*.

Q. *Will it follow that there muſt be no excommunication, becauſe Chriſt will not have the Tares plucked up till Harveſt?*

A. No; 1. for Chriſt ſpeaketh there of Hypocrits which cannot be plucked up by the Church, becauſe ſhe knoweth them not; but in the great harveſt, they ſhall be pluckt up by the Angels, at this command who knows the ſecrets of the heart. 2. If the place be meant of hereticks, they are not to be plucked up at ſuch times, as may endanger the Churches peace, but they muſt be left to a convenient time, when the Church may excommunicate them without danger; or elſe be left to the judgement of the great day, 3. All Tares cannot be pluckt up, whileſt the Church is here Militant; for there will be found ſtill ſome Tares amongſt the Corn; ſome Goats among the ſheep: a *Iudas* among the Apoſtles as there were *Cananites* and *Iebuſites* among the *Iſraelites*. 4. Chriſt by this condemns their raſhneſs, who preſently go to pluck up and flye to excommunication, before they uſe reproof and admonition.

Q. *Can the Miniſter exclude any man from the Kingdom of God?*

A. 1. He cannot by his own power, but by the power of him whoſe Miniſter he is. 2. He cannot exclude any man from Heaven, but he can pronounce and declare that ſuch a man is excluded thence.

Queſt. *Can the delivering of a man over to Satan, be a means to ſave his ſpirit?*

A. Yes; accidentally; for God can draw good out of evil, and light out of darkneſs; thus the buffeting which *Paul* ſuffered by the Angel of Satan, cauſed him to pray heartily: it is the ſpecial work of Gods mercy, to ſave our ſouls by afflictons and miſery.

Queſt. *Can an excommunicate perſon be accounted as a Brother?*

A. Yes, for excommunication takes not away true Brotherly love and affection; an excommunicate perſon may be ſhut out of Heaven, but not out of hope; we may exclude him out of our Society, but not of our bowels of compaſſion and mercy: we draw the Sword of excommunication againſt him, not to kill, but to cure him. Who would be more fully reſolved of theſe Presbyterian Tenets, let him read their own writings.

Queſt. *How many Erroneus opinions in Religion have been lately revived or hatched ſince the fall of our Church government.*

A. It were almoſt endleſſe to number every particular; it may ſuffice that I ſhall name more then one hundred of the moſt ordinary and lateſt received of them, which are 1. That the Scriptures are a humane invention, inſufficient and uncertain, and do not contain half of his revealed will. 2. That they are all allegorical, and written according to the private ſpirit of the pen-men, and not as moved by the Holy Ghoſt. And that the old Teſtament is now of no force. 3. That reaſon is the rule of faith. 4. That Scripture binds us no further then the Spirit aſſureth us that ſuch is Scripture. 5. That Scripture ſhould not be read to a mixt Congregation without preſent expoſition. 6. That God is the author of the pravity and ſinfulneſs of mens actions. 7 That Turks, Jewes, Pagans, and others are not to be forced from their opinions. 8. That God loves a crawling worm as well as a holy Saint. 9. That Gods will, not ſin, is the cauſe of mans damnation. 10. That man was a living creature before God breathed into him, and that which God breathed was a part of

Divers erroneous opinions, which have been lately revived or hatched, ſince the fall of our Church-government.

of his divine eſſence. 11. That God is the only Spirit, and that prince of the aire, who ruleth in the children of diſobedience, 12. That the ſoul dieth with the body. 13. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of perſons in God. 15. That every creature is God, every drop in the River is water. 16 That Chriſt is not eſſentially, but nominally God. 17. That Chriſt was polluted with original ſin. 18. That Chriſt was true man when he created the world, yet without fleſh. 19. That Chriſt died only for ſinners, and not for unbelievers for ſins paſt before our converſion, but not for ſins done after converſion. 20. That no man is damned but for unbeliefe, and that man can ſatisfie for his own unbeliefe. 21. That Heathens have the knowledge of Chriſt by the Sun, Moon, and Stars. 22. That the end of Chriſts comming was to preach Gods love to us, and not to procure it for us; therefore did not obtain life for the Elect, but a reſurrection only, and deliverance from death temporal. 23. That Chriſt preached not the Goſpel, but the Law; for the Goſpel was taught by his Apoſtles. 24. That our unction is all one with Chriſts Divinity. 25. That Chriſt with the Church of Jews and Gentiles ſhall reigne on Earth a 1000 years in carnal pleaſures. 26. That the Heathens are ſaved without Chriſt. 27. That the Spirit of God neither dwells nor works in any, but it is our own ſpirit which both works in the children of diſobedience, and ſanctifies the Elect. 28. That God ſeeth no ſin in his Elect. 29. That a man baptized with the Holy Ghoſt, knows all things, as God doth. 30. That we may be ſaved without the word, prayer, Sacraments &c. 31. That there is no inherent ſanctification in believers, but all is in Chriſt. 33. That *Adam* had died, though he had not ſinned. 33. That we have no original ſin, nor is any man puniſhed for *Adams* ſin 34. That Gods Image conſiſteth only in the face, which image was never loſt. 35. That men who know the Goſpel, are of themſelves able to believe. 36. That one man is not more ſpiritual then another. 37. That we have no free will

not ſo much as in our natural eſtate. 38. That the moral Law is of no uſe among Chriſtians. 39. That we are not juſtified by faith: and that neither faith nor holineſſe, nor repentance are required in Chriſtians. 40. That the childe of God can no more ſin, then Chriſt himſelf can. 41. That there ſhould be no faſting days under the Golpel. 42. That God doth not chaſtiſe his children for ſin. 43. That God loves his children as well when they ſin, as when they do well, and therefore *Abraham* in denying his Wife ſinned not. 44. That Gods children ought not to ask pardon for their ſinnes, for though they have ſin in the fleſh they have none in the conſcience. 45. That the body of iniquity is the great Antichriſt mentioned in Scripture. 46. That men ſhall have other bodies given them in the reſurrection and not the ſame they had here on Earth. 47. That Heaven is empty of ſouls till the reſurrection. 48. That Infants ſhall not riſe at all, yet Beaſts and Birds ſhall riſe again. 49 That after this life, there is neither Heaven nor Hell, nor Devil; but Hell is in this life, in the terrours of conſcience. 50. That there is no true Miniſtery, nor Church of Chriſt upon the Earth 51. That none are damned, but for rejecting the Goſpel. 52. That now many Chriſtians have more knowledge then the Apoſtles had. 53. That miracles neceſſarily attend the Miniſtry. 54. That there ought to be no Churches built, nor ſhould men worſhip in conſecrated places. 55. That the Apoſtles were ignorant of the ſalvation to be revealed in the laſt days. 56. That all men ought to have liberty of conſcience, and of propheſying, even women alſo. 57. That circumciſion and the old covenant was only of things temporal. 58. The Pædobaptiſme is unlawful and impious, and that others beſides Miniſters may baptiſe, and that a man may be baptiſed often. 59. That the people ſhould receive the Lords Supper with their hats on; but the miniſters in giving it ſhould be uncovered 60 That the Church of *England* is Antichriſtian. 61. That there is no divine right to call or make Miniſters: that Miniſters ſhould work for their living, and that Tythes are Antichriſtian. 62.

That

That Christians are not bound to observe the Lords day, and that we should observe still the old Sabath. 63. That humane learning and premeditation is useless to preaching; and that preaching should only consist in disputing, reasoning, and conferring. 64. That the Saints must not joyn in prayer with wicked men, nor receive the Sacrament with them, nor with any member of the Church of *England*. 65. That publick prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That set hours of prayer are needlesse. 67. That singing of *Davids* Psalms, or other holy songs, except they be of their own making are unlawful 68. That wicked men ought not to pray at all. 69. That all government; which, in the Church ought to be civil, not Ecclesiastical. 70. That the power of the keyes is as well in six or seven gathered together, as in the greatest congregation. 71. That neither miracles nor visions, nor anointing the sick with oyl are ceased 72. That in these days many are with *Paul* rapt up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor forms of Church government; which if they do, they are not to be obeyed. 74. That there ought to be a community of Goods, seeing all the earth is the Saints. 75. That a man upon slight causes may put a way his wife, and that one man may have two wives. 76. That children ought not at all to obey their Parents, if wicked. 77. That Parents should not instruct their children, but leave them to God. 78. That Christians ought not to maintain Religion by the Sword, nor to fight for their lives, and liberties, nor to fight at all, nor to kill any thing, nay not a chicken for our use. 79. That it stands not with Gods goodnesse to damn his own Creatures eternally. 80. That it's unlawful for a Christian to be a Magistrate 81. That man lost no more by *Adams* fall, then the rest of the whole creation. 82. That Christ hath not purchased eternal life for man, more then for the best of the creation; and that he offered up himself a full and perfect sacrifice; not only for man, but for all that man kept, even the whole creation. 83. None are sent to hell before the last Judgmen:

ment. 84. It is not the Law, but the Goſpel wh threatens us with Hell fire. 85. If God ſhew not m cy to all, he is not infinite. 86. Chriſtians are n bound to meet one day in ſeven for publick w ſhip. 87. The Saints are juſtified, not by Chriſt bedience, but by the eſſential righteouſneſs of God. A Woman committeth not adultery, in lying with other man, if her huſband be aſleep. 89. That t Saints may put away their unbeleeving wives or h bands. 90. There is no other ſeale but the Spir the Sacraments are no ſeales at all. 91. The Ma ſtrate may not put to death a murtherer, being member of the Church, till firſt he be caſt out of Church. 92. The promiſes belong to ſinners, as ſi ners, and not as repenting ſinners. 93. Apocryp books are canonical Scripture. 94. To uſe ſet form of prayer, even the Lords prayer, is Idolatry. 95. Bel Churches, and Church-yards, preaching in Pulpits in Gowns, by an hour glaſs, the names of our month and days are all Idolatry. 96. That the Apoſtl Creed is to be rejected as erroneous. 97. That there ought to be no other Laws among Chriſtians, bu the judicial Law of *Moſes*, and that the Magiſtrate ha no legiſlative power at all. 98. That all learning Schools, Univerſities, Arts, Degrees are to be rejected as pernicious, 99. That Angels and Devils are no ſubſtances, but meer qualities; and that mens ſoule are but terreſtrial vapours, periſhing with the bodies 100. That ſome in this life are perfect without all ſin and need not pray for pardon. 101. That in God there is ſome compoſition, and corporiety, and mutability alſo. 102. That Chriſt took not his fleſh of the Virgin *Mary*, but that his body was created without all conſanguinity with the firſt *Adam*. 103. That God doth perſonally ſubſiſt in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather then Churches, and that in the end of a feaſt. 106. That the Devils have no ſinne. But I will leave theſe Divels though I could mention many more; but that it delights not my ſelf, nor can it the Reader, to be taking in ſuch filthy mire and dirt. Theſe are ſome of the poyſonous weeds, which have

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(too much of late) infested our English Garden; I mean the Church, once admired (both at home and abroad) for the beauty of her Doctrin and Discipline; and envied of none but ignorants, or men of perverse minds. The Poet bewailing the ruins of *Troy*, said [*Seges ubi Troja fuit*] Corn grows where *Troy* stood, but I may sadly complain, that instead of corn, that is, sound and wholsom doctrin, which should be the food of our souls; now grows Tares and Weeds, that choak the good word with which we were formerly fed, and might have been, unto a life of glory everlasting, if we had therein abode. But least I should bring thee into danger by giving thee only a sight of these Rocks and Precepices, to prevent that, I shall commend to thy serious perusal Master *Wollebius* his Abridgement of Christian Divinity, which for the good of my Country men I Englished, Enlarged, and cleared in obscure places, and have now fitted for a second impression. A book worthy to be written in letters of gold, and imprinted in the heart of every good Christian; The knowledge therein contained (by prayer, and through the assistance of Gods spirit) will root and establish thee in every good word and work, to the comming of our Lord and Saviour Jesus Christ; which God of his infinite mercy grant.

Church of England deplored.

THE

The Contents of the Thirteenth Section

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SECT. XIII.

Queſt. I.

WHat is the Doctrine of the Church of Rome *at this day, and firſt of the Scriptures?*

A. Though they maintain the ſame Scriptures with us, the ſame Commandments, Lords Prayer, and the three Creeds of the Apoſtles, of *Nice*, and of *Athanaſius*, yet in many points

they differ from other Churches which briefly are these. 1. They hold that *Apocryphal* Books are for regulating our faith & manners, of equal authority with the Canonical Scripture; such are *Judith*, *Tobias*, third and fourth of *Esdras*, the Book of *Wisdom*, *Ecclesiasticus*, *Baruch*, the Epistle of *Jeremie*, the thirteenth and fourteenth Chapters of *Daniel*, the Book of *Machabees*, and that part of *Hester*, which is from the tenth verse of the third chapter. 2. They prefer the vulgar Latine Edition to the Hebrew and Greek Texts. 3. They hold that there is no necessity to translate the Scripture into vulgar Languages. 4. That the Scripture is not to be read of Lay people, except of such as are discreet, judicious and learned, and are authorised by the Ordinary. 5. That the masse is not to be celebrated in the Vulgar tongue. 6. That the sense and interpretation of the Scripture depends upon the Churches approbation. 7. That the Scriptures by reason of their difficulty and obscurity, are not fit to be read by the Laity, or to be judges of controversies. 8. That the Scriptures have four different senses; namely the *Litteral*, *Allegorical*, *Tropological*, and *Analogical*; which are to be expounded according to traditions written and unwritten, according to the practise of the Church, the consent of Fathers, and interpretation of Counsels confirmed by the Pope. 9. That the Scriptures are not of absolute necessity for the being of a Church, seeing there was a Church from *Adam* to *Moses*, for the space of two thousand years, without any Scripture, being only guided and instructed by traditions, which the Scriptures are not perfect, as not containing all Doctrines necessary to salvation.

Church of Rome different from other Churches about the Scriptures.

See Bellarmin, Eckius, Pighius, and the others writers of controversies in the Romane Church.

Q. 2. *What are the Tenets concerning predestination, the Image of God, Original sin, and actual, and Free will?*

A. 1. They hold election mutable, because the Elect may totally fall from faith and righteousnesse, 2. That sin foreseen, was the cause of reprobation, in respect of the positive act of condemnation; and some of them hold that foreseen works were the cause of election. 3. Concerning the Image of God, they hold

Romane Church different from others about Predestination, God's Image and Sinne.

hold that it consisteth most in charity, and that this is, *Gratia gratum faciens*, Grace which makes us acceptable, and that it is a habit infused; whereas they say, that *Gratia gratis data*; is the gift of miracles. 4. That man in the state of innocency, did not stand in need of any special assistance, by which he might be excited to good works. 5. That original sin is not in the understanding and will, but in the inferiour part of the soul only, which they call the flesh; that concupiscence and ignorance are only infirmities, and remainders of original sin. That the Virgin *Mary* was without original sin. That Infants dying in original sin only, are punished with the pain of losse, not with the pain of sense. That original sin is taken away by baptisme, and that in the regenerate it is remitted, and not imputed, or to be called a sin, but only as it is the cause and punishment of sin; that some actual sins are of their own nature venial, and some mortal. That the sin against the Holy Ghost is pardonable. 6. They hold that in free will is required, not only a liberty from coaction, but also from necessity; that an unregenerate man, can by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of salvation, though not without the help of grace, so that he may hinder or futher his conversion, and may by his natural power cooperate with grace.

See the above named Authors, and the Catechism of the Councel of Trent.

Quest. 3. *What are their opinions, concerning the Law of God, concerning Christ, faith, Justification, and good works?*

Romanists differ about the Law of God, Christ, Faith, Justification, & good works.

A. 1. They divide the two Tables so, that they make but three commandements in the first, and seven in the second; making one commandement of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without Idolatry. That equivocation may be used in some cases, and an officious lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to knowledge by learning.

That

that he descended truly into Hell, in respect of his soul, & there preached to the Fathers in prison, & delivered them from their *Limbus*, so that they had not as yet entered into Heaven, till Christ by his death had opened the gates thereof, which *Adam* shut by his sin: That Christ did merit by his sufferings, not only for us, but also for himself that glory which he enjoyns after his Ascension: 3. Concerning faith, they say that Historical, miraculous and saving faith are one and the same; that the special application of the promises of grace belongs not to faith, but to presumption; That faith hath its residence only in the intellect, and not in the will: That faith is an essent, rather then knowledge: That justifying faith may be totally lost in the regenerate: That true faith may be without Charity: That we are not justified by faith alone: That man by the natural strength of free will, can prepare himself for future justification, being assisted by the holy spirit. In his preparation are contained these acts namely; *Fear, Hope, Love, Repentance, a purpose to receive the Sacrament, a resolution to live a new life, and to observe Gods commandements.* 4. Concerning justification they say, that the first is when a sinner of a wicked man is made good, which is by remission of sins, and infusion of inherent righteousnesse. The second justification is, when a just man becomes more just, and this is in doing of good works, by the merit of which, he can make himself more just. They say Christ is the meritorious cause of our justification, but the formal cause is either intrinsecal, and that is the habit of infused grace; or extrinsecal, to wit, the righteousnes of Christ; or actual, which are our good works; so that here is a threefold formal cause: they teach that justification consisteth not in the bare remission of sins, but also in the inward renovation of the mind. That we are not only justified, but also saved by good works, as efficient causes. 5. Concerning good works, they teach that the good works of just men are absolutely just, and in a manner perfect; that a just man may fulfil the Law; that a man is justified by works, not in the first but second justification;

yet

See the catechiſm of *Trent* with *Bellarmin* and the other writers of controverſies.

yet not without the aſſiſtance of grace. That an regenerate man by the works of repentance may it the grace of juſtification, *ex congruo*, as doing wo agreeing to the Law of God; that they who are ju fied by the firſt juſtification, do merit life eternal their works *ex condigno*.

Q. *What are their Tenets concerning pennance, faſting prayer, and almes?*

Differ about Pennance, faſting, Prayers, and Almes.

A. They teach that faith is no part of pennance That repentance may be totally loſt; That the par thereof are not mortification, and vivification, b confeſſion, contrition, and ſatisfaction. That pe nance is a Sacrament, that contrition is to be aſcri bed partly to grace, partly to free-will. That it neceſſary to juſtification, and the cauſe of remiſſio of ſins, and that by it all ſins are pardonable. Th auricular confeſſion to the Prieſt is neceſſary to re concile us to God. That a ſinner before baptiſme received into grace without his own ſatisfaction, on ly by the ſatisfaction of Chriſt, but after baptiſme, h muſt make ſatisfaction himſelfe. That after the fa is forgiven, there remaines oftentimes the guilt temporary puniſhment either here or in purgatory which muſt make ſatisfaction; that the puniſhmen of purgatory may be redeemed by faſting, prayer almes, &c. 2. Concerning faſting, They hold it ſin, and deſerving death, to eat of meats prohibite by the Church. That faſting conſiſteth only in ab ſtenance from meat, not from drink. That the time of faſting, chiefly Lent, are of Apoſtolical inſtitution That faſting is ſatisfactory and meritorious. That th tradition of the Church in ſuch indifferent things obligeth the conſcience. 3. Concerning prayer. The ſay that it is meritorious, that the canonical hour of prayer ſhould be obſerved, that they are not to b ſaid or ſung in Latin by the Clergy and Monks. Tha the titles given to the Virgin *Mar.* are true and holy That to prayer in the Quire ought to be joyned ſing ing Organs, Trumpets, and other muſical inſtrument 4. Concerning almes, They hold that the givin thereof is meritorious. That there is not only corporal, but alſo ſpiritual almes, conſiſting in com fortin

forting, counſelling, teaching, &c. That almes may be raiſed of ill gotten goods, and filthy lucre, as of Whore-houſes, &c. See the Author is above named.

Q. 5. *What opinions do they hold concerning the Sacraments?*

A. They teach that the efficacy of the Sacraments depends upon the intention of the giver. That the Sacraments are not Seals to confirm the promiſes of grace. That grace is contained in, and conferred by the Sacraments *ex opere operato*, and that the receivers thereof, by their juſtifying vertue are ſaved. That three Sacraments, namely, *Baptiſme*, *Confirmation*, and *Order*, do imprint an indelible character, form, or figure, in every ſubſtance of the ſoul; the character of *Baptiſm* is *Paſſive*, making a man capable of all other Sacraments; that of *Order* is *Active*; that of *Confirmation* is partly *Active*, partly *Paſſive*. That there are ſeven Sacraments of the New Teſtament. That all the Ceremonies uſed by them in the Sacraments are neceſſary 2. Concerning Baptiſme, they ſay that Lay men and Women in caſe of neceſſity may Baptize. That the Baptiſm of *Iohn* was not the ſame with that of Chriſt, nor had the ſame efficacy and that after *Iohns* Baptiſm, it was neceſſary to receive Chriſts Baptiſm. That to Water in Baptiſm ſhould be added Oyle, Spittle, Salt, &c. The ſigne of the Croſſe, Exorciſme, Exſufflation, a white Garment, &c. That Baptiſed Infants have, if not actual, yet Habitual Faith infuſed into them. That Infants cannot be ſaved without Baptiſm; that Baptiſm began to be abſolutely neceſſary on the day of Pentecoſt. That it totally aboliſheth original ſin. 3. Concerning the Euchariſt. They ſay, that only unleavened bread is to be uſed. That Chriſt by way of *Concomitance* is wholly in the Bread; that is, his Body, Blood, Soul, Divinity, &c. That the whole Eſſence of the Sacrament is in the Bread alone. That there is no neceſſity to communicate under both kinds. That the Wine ought neceſſarily to be mixed with Water. That the Prieſts may participate alone. That the Euchariſt is profitable for the dead. That the Bread ſhould be dipt into the Wine, that

Differ from others about the Sacraments.

it ſhould be elevated, carried in Proceſſion, adored, &c. That there is no trope in theſe words, *This is my body*, &c. That Chriſts body is not only really, but ſubſtantially in the Sacrament. That it may be at one time in many places. That the bread is tranſubſtantiated into Chriſts body. That the form of conſecration conſiſteth in theſe words, *This is my body*. That the Maſſe is a Propitiatory Sacrifice for the quick and the dead. 4. Concerning *Confirmation*, *Pennance*, *Extream Vnction*, *Orders* and *Matrimony*. They teach that theſe are Sacraments properly ſo called: that there is vertue in *Extream Vnction*, either to cure the body, or do away the remainders of ſin; for this cauſe they anoint 6. parts of the body, to wit, the Eyes, Ears, Mouth, Hands, Reins, and Feet. That *Ordination* is a Sacrament as well in *Deacons*, *Sub Deacons*, *Acolothi*, *Exorciſts*, *Readers* and *Door-Keepers*, as in Prieſts.

See the former authors.

Q. *What ceremonies do they uſe in the five controverted Sacraments?*

Ceremonies uſed in the five controverted Sacraments.

A. In *confirmation* the Biſhop anointeth the childs forehead with chriſme, making the ſigne of the Croſſe thereon, and ſaying; *I ſigne thee with the ſigne of the Croſſe, and confirme thee with the chriſme of ſalvation, in the name of the Father* &c. Then he ſtrikes him on the check, to ſhew he muſt not refuſe to ſuffer for Chriſt. In *Pennance*, the Biſhop goeth to the Church door where the Penitents lie proſtrate on the ground, ſaying *Children come to me, and I will teach you the fear of the Lord.* Then he kneeleth and prayeth for them; and having uſed ſome words of admoni ion, he brings them into the Church; this is done on the day of the Lords Supper, that they might be partakers thereof; all the Church doors are then opened to ſhew that all people have acceſſe to Chriſt. The Penitents being received into the Church, cut their Haire and Beards, and lay aſide their penitential garments, and put on clean cloathes, after the example of *Joſeph* when he was delivered out of priſon. This caſting off their old cloathes puts them in minde of putting off the old man. In *Extream Vnction* the Prieſt firſt beſprinkleth the ſick perſon, and the whole room with holy water: then he anointeth

anointeth the organs of the five ſenſes, becauſe by them ſin infecteth the ſoul; the reins alſo and feet are anointed to expiate the ſins that are in the concupiſcible and motive faculties. They only muſt be anointed of whom there is no hope of recovery. Of the Ceremonies uſed in *Sacred Orders*, we will ſpeak hereafter. In *Matrimony* the Prieſt bleſſeth the married couple with Prayers, and oblations; if they were never married before; but they are not to bleſſe the ſecond marriage. The Woman is covered with a vaile, after the example of *Rebecca*; and to ſhew her ſubjection to the man, ſhe is united to the man by a Lace or Ribband tied in a knot, by a Ring alſo put upon the fourth finger of the left hand, becauſe of the veine that reacheth from thence to the heart; ſignifying the mutual love that ought to be between them; but marriages are not to be celebrated in Lent, and other times of humiliation.

See beſides the above named authors but *Eckius* in his homily upon this ſubject.

Q. 7. *What are their Tenets concerning the Saints in Heaven?*

A. They regiſter their names in their Calendets after the Pope hath canoniſed them, or given a teſtimony of their Sanctity, and decreed honours for them; namely publick Invocation, dedication of Altars and Temples to them, oblation of Sacrifices, celebration of Feſtival dayes, ſetting up of their Images, and reſervation of their Reliques. The honour they give to God is called by them *Latria*, that of the Saints is *Dulia*; but the honour which they give to Chriſts humanity and the Virgin *Mary*, is *Hyperdulia*. 2. They ſay that the Saints make interceſſion for us, not immediately to God, but through Chriſt they obtain their requeſts. 3. That we ought to invocate both Saints and Angels, 4. That their Images are to be worſhipped; that the Images of Chriſt, and of the Saints are not Idols, becauſe Idols are repreſentations of that which is not, and in Scripture the word Idol is ſpoken only of Heathen Images; that it is not unlawful to repreſent God by ſuch Images as he hath deſcribed himſelf, therefore they paint God in the form of on old man,

Roman Church differeth from others about the Saints in Heaven.

the Holy Ghoſt in the form of a Dove; that though the Images of Chriſt and the Apoſtles, are to be honoured in relation to the perſons which they repreſent, yet we muſt not think there is any Divinity in them, or that they can help us; or that we ought to aske any thing of them. 5. That the Images of Chriſt and the Saints ſhould be placed in Churches, becauſe the Images of the *Cherubims* were placed in *Salomons* Temple, and before in the Tabernacle. 6. That the Reliques of Chriſt and of the Saints are to be honoured, and kiſſed, as holy pledges of our patrons, yet not to be adored as God, or invocated as Saints. 7. That the true Croſſe of Chriſt, the Nailes, the Thornes, &c. By way of analogy, and reduction are to be worſhipped with the ſame kind of worſhip or *Latria* that Chriſt is; that the ſigne of the croſs in the forehead, or in the air, is a Sacred and venerable ſigne, powerful to drive away evil ſpirits. 8. That Pilgrimages ought to be undertaken to thoſe holy places, where the Images and Reliques of Chriſt and of the Saints are kept. 9. That days ſhould be kept holy in memory of the Saints, the obſervation of which is a part of divine worſhip.

Of theſe paſſages ſee *Thomas* in his ſummes *Gregory de Valentia*, *Bellarmine*, and the other abovenamed.

Q. *What is their Doctrin concerning the Church?*

Church of Rome, *their doctrin concerning the Church.*

A. They teach that the government of the Church is Monarchical, as being the moſt excellent form of government. That the government of the Church was founded on the perſon of Saint *Peter*. That *Peter* was Biſhop of *Rome*, and ſo continued till his death. That the Pope is *Peters* Succeſſor, and Chriſts Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichriſt, but that the great Antichriſt ſhall be a particular man, of the Tribe of *Dan*, who ſhall reign in *Ieruſalem* three years and a half, and ſhall be acknowledged by the *Iews* as their Meſſiah, whom he will make believe that he is of the Tribe of *Iuda*, and deſcended of *David*. 2. They hold that the Pope is the ſupream Judge in controverſies of Faith, and manners; that his judgement is certain and infallible; that he can erre in particular controverſies of fact, depending upon mens teſtimony, and that he may erre as a private

Doctor

Doctor in questions of right, as well of faith as of manners; but that he cannot erre, when with a General Council he makes decrees of faith, or general precepts of manners; and that the Pope is to be obeyed, though either by himself, or by a particular Council, he erre in some doubtful matters: but they generally now believe, that though the Pope were an Hererick, yet he cannot prescribe or define any Heretical Doctrine, to be believed by the whole Church. That the Pope hath a spiritual coactive jurisdiction in making Laws to bind the conscience, by his sole authority, without the consent of Priests or people, and that he can judge and punish the transgressors of his Laws. That as the Apostles had their immediate authority from Christ, so the Bishops have the same immediately from the Pope. That the Pope hath a supream power over the temporal estates of Christians, to depose Kings, and dispose of their Kingdoms in order to spiritual things, and so farre as is necessary to the salvation of souls. That it is not repugnant to Gods word, for the same man to be both a Political and Ecclesiastick Prince, seeing *Melchisedech*, *Moses*, *Eli*, *Samuel*, and the *Macchabees* exercised both powers. 3. They believe that the true Church of Christ is only that Society which acknowledgeth the Pope to be head thereof, and Christs Vicar upon earth. That they which are not baptized, and the *Catechumeni*, are not properly and actually members of the Church, but only in possibility. That Heretick, Schismaticks, and excommunicate persons are not members of the Church. That reprobates are members of the militant Church. *Because in* Noah's *Ark were unclean beasts, in the same Net are good and bad fishes, at the same Wedding-feast, many were called, but few chosen, in the same Sheep-fold are some Goats, in the same houses are vessels of dishonour,* Judas *was one of the Apostles*, &c. That the true Catholick Church is always visible; for it is compared to a mountain, to a Candle, to a City on a Hill, &c. That the true visible Church can never fall totally, *Because it is built on a Rock, against which, Hell Gates cannot prevaile*, &c. That the true Church cannot

fall into errour. *Because it is the Pillar & ground of truth*, &c. That the true notes of the Church are Universality, Antiquity, Continuance, Multitude, Succession of Bishops from the Apostles Ordination, Unity in Doctrin, Unity among the members themselves, and with their head, soundness of doctrin, power and efficacy of doctrin, holyness of life, miracles, the light of prophesie, the testimony of her enemies, the unhappy end of those who oppress the Church, and the temporal felicity of such as have defended her.

See the above named authors.

Q. 9. *What do they hold concerning Councels, Monks, Magistrates, and Purgatory?*

Romanists differ about Councels, monks, Magistrates & Purgatory.

A. They teach that Diocesan Councels are to be convocated by the Bishops; Provincial by Arch-Bishops, National by Patriarches or Primates, but General Councils by the Pope alone, and not by the Emperor without the Pope his approbation; except it be when the Pope is either imprisoned, or dead, or mad; in such cases the Cardinals may call a council. That ordinarily Bishops have the power of decisive suffrages, but by custom and priviledge; Cardinalls, Abbots, and Generals of orders, have the same power, though they be not Bishops. That in a General Council should be present all Bishops, at least of the greater Provinces, except any be excommunicate. That the Pope and the four Patriarchs, of *Constantinople*, *Alexandria*, *Antioch*, and *Jerusalem*, or their Deputies be also present, and at least some of the greater part of Provinces. That the Pope is the supream president, and Judge of Councils. That Christians are bound to obey the decrees of Councils. That General and particular councils confirmed by the Pope, cannot erre. That the Scripture is above Councils, as it is the infallible word of God. but in respect of interpretation it is dependent from Councils. That the Pope is above Councils, and not to be judged by any. 2. Concerning Monks, they teach that their original is of divine right; That their institution is grounded upon Evangelical Councel, not precept. That Councels are not commanded but commended to us; that commands are of things easie to be preformed, and

taken

taken out of the principles of nature; Counſels are of things difficult, and above nature, and of things better than thoſe of commands. By precepts we are tied to obedience, by Counſels we are left to our Free-will; Precepts have their rewards and puniſhments; but Counſels have no puniſhments, but great rewards: *Hence ariſe the works of Supererogation.* That children if they be come to years of puberty, may enter into a Monaſtery without their Parents conſent, if ſo be their parents need not their help. And ſo may Wives without their Husbands conſent. That Vowes though of things not commanded, are a part of Gods worſhip. That the promiſe made in baptiſme, to renounce the Divel, the World and the Fleſh, is not properly a vow. That the Vows of poverty, obedience, and continency, are lawful. That the Pope may diſpenſe with Vows. That the habits and ſhaving of Monks, are of a great uſe and antiquity. 3. Concerning Magiſtrates, they teach that their Laws do no leſſe bинde the conſcience, than Divine or Eccleſiaſtick Laws. That Magiſtrates are ſubject and inferior to the Clergy in matters of Religion. That Magiſtrates may inflict death on Hereticks. 4. Concerning Purgatory, they ſay, that it is one of theſe four contignations or Roomes under ground; the lowermoſt is hell, where the pain of loſſe and ſence is eternal. The next above that is purgatory, where pain of loſſe and ſence is temporary. Above that is the Receptacle of Infants, where only is the pain of loſſe eternal. The uppermoſt was that of the Fathers, where was only temporal pain of loſſe: now it is empty ſince Chriſts deſcent thither. That in Purgatory are thoſe ſouls which depart hence with venial ſins, or whoſe ſins are pardoned, but not the puniſhment. That the Suffrages of the living are beneficial to the dead; namely, Maſſes, prayer, and ſatisfactory works, as almes, Pilgrimages, faſts, &c. To which may be added indulgences.

Read the above named Authors; and Doctrines of the Church of *Rome*, let him read the above named Authors; and *Bonavenſura*, *P. Lombard*, *Canus*, *Caniſius*, *Caſander*, *Alphonſus de Caſtro*, *Coccius*, *Gerſon*, *Gretſerus*, *Suarez*, *Taurianus*, *Vaſquez*, *Hugo de S. Victore*, and others.

Q. 10. *Wherein doth the outward worſhip of the Church of Rome conſiſt, and the firſt part of their Maſſe?*

The outward worſhip of the Roman Church & firſt part of their Maſſe.

A. In Churches, Church-yards, Bels, Altars, Pictures, Crucifixes, Images, Curtains, and other Church Ornaments, as tapeſtery, Candleſticks, &c. In dedication allo

alſo of Churches, conſecration of Altars, Anointings, Sacraments, &c. In Miniſters, Eccleſiaſtical Orders, and their Functions, ſuch are *Singers*, *Pſalmiſts*, *Door-keepers*, *Lectors*, or *Readers*, *Exorciſts*, *Acolyths*, who are to light the Tapers, and hold them whileſt the Goſpel is read, and to furniſh wine for the *Chalice* &c. *Sub-Deacons*, *Deacons*, *Prieſts*, and *Biſhops*, &c. the office alſo of the *Acolyths* is to make *Agnus Dei*, of conſecrated wax, mixed with chriſme diſtributed by the Pope in the Church. Theſe *Agni* or Lambs, repreſent *the Lamb of God, who taketh away the ſins of the World*; for as the wax is begot of the Bee, without libidinous copulation, ſo was Chriſt of the Bleſſed Virgin; and as the honey is hid within the wax, ſo was the divinity hid under the humanity. The oyl or chriſme mixed with the wax, ſignifieth, that mercy and gentleneſſe which was in Chriſt. They ſay that theſe Lambs are preſervatives againſt lightning and tempeſts, by vertue of their conſecration. "O Catholicks, great "is your faith be it to you as you believe. 3. In the Garments or Ornaments of Biſhops, Prieſts, and other Church Miniſters; ſuch are the *Amictus*, which like the *Ephod* covers the head and ſhoulders of the Prieſt or Biſhop; therefore it's called *Superhumerale*. *Alba*, or *comiſia*, is the Surplice of Linnen; the *Girdle* or Belt, with which the Prieſts loyns are girt. The *Stola* is worn in form of a Chain about the Prieſts neck; it covereth both his ſides, and hangs down to the knee: it is called *Orarium*, becauſe it is the habit of Orators, that preach to, or pray for the people. *Manipulus* or *Sudarium*, or *Mappula*, or *Phanon*, (for all theſe names it hath) is a Towel or handkerchieff, carried by the Miniſter or Prieſt in his left hand, or on his left arme. *Caſala*, or *Cappa*, *Phanon*, is an upper garment which covereth all the Body, as it were a little Cottage, called in Latine, *Caſa*. Theſe ſix ornaments are common to Prieſts and Biſhops: there be nine Ornaments peculiar to Biſhops; namely, *Caligæ*, which are long hoſe, or ſtockings; *Sandalia*, a kind of ſlippers or ſhooes; *Succinctorium*, a kind of girdle; *Orale* a linnen vaile caſt over his head; *Tunica*, a long coat down to the heels, therefore called *Talaris*; *Dalmatica*,

Acolyths their Offices.

tica, ſo called from *Dalmatia*, the country where it was firſt woven is a garment with long & large ſleeves, repreſenting the Croſſe; *Chirothecæ* are white gloves of Kids skins; *Mitra* is the Mytre or Ornament of the head: *Annulus* is the Ring which the Biſhop wears, to ſhew he is betrothed to Chriſt; *Baculus Paſtoralis*, is the Biſhops croſier ſtaff; *Pallium*, or the *Pall*, is the Ornament of Arch-Biſhops and Patriarchs. The *Pall* is not to be worn but in the Church, and in time of Maſſe, yet Pope *Gregory* permitted it to be worn in ſolemne Letanies out of the Church: upon it are four red croſſes, ſignifying the four Cardinal vertues, Juſtice, Prudence, Fortitude, and Temperance, which ought to be in Prelates, which vertues are not acceptable to God, but as they are ſanctifyed by the Croſſe of Chriſt, in which only they ſhould glory with the Apoſtle, for the Gentiles had theſe vertues, but knew not Chriſt his croſſe. There are alſo in the *Pall*, three pins or bodkins, ſignifying the three Chriſtian vertues of Faith, Hope, and Charity, without which he cannot juſtly claim or retain his *Pall*, they may ſignifie alſo a three-fold pricking, or compunction which ought to be in Prelates. 1. Of compaſſion towards thoſe that are in miſery. 2. Of care in the due and conſcionable execution of their office. 3. Of fear to offend God. 4. Their worſhip conſiſteth in the Maſſe, where we have many ceremonies, firſt the Biſhop or Prieſt before he begins, ſings five Pſalms: then he combs his head, and waſheth his hands, followeth the aſperſion of holy water, then is the *Introitus* or ſinging at the Prieſts approach towards the Altar, whileſt the *Introitus* is ſinging the Prieſt or Biſhop walketh towards the Altar between a Prieſt and a deacon, before whom walketh the Sub-Deacon, carrying the Book of the Goſpel ſhut, before whom march two Taper-bearers, and before them is carried the Cenſer with incenſe. When the Prieſt or Biſhop comes to the Altar, he takes off his Mytre, makes confeſſion, openeth the Book and kiſſeth it. Over the Biſhop alſo, a linnen cloth full of pictures is carried by four miniſters in form of a canopy. In their four ſolemn proceſſions, to wit, at *Candlemas*, *Palm-Sunday*,

Sunday, *Easter*, & *Ascension* day, they have crosses in banners, seven Tapers born by seven *Acolyths*, seven *Deacons* following, then the seven *Priors*, three *Acolyths* with incense, one *Sub-Deacon* carrying the Gospel, then the *Bishop* in great state, whom the people follow with the *Porters*, *Readers*, *Exorcists*, *Singers*, &c. Before the Bishop or Priest ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of Masse, he boweth his body eight times before the Altar. After confession and absolution, the Priest blesseth the incense, and puts it in the censer; then he kisseth the Altar and the Book, and takes the censer from the *Deacon*, with which he fumeth the Altar, and then removeth to the right side of the same, and withall *Kyrie Eleeson* is said, not lesse than nine times in the Masse. *Gloria in Excelsis* is also sung, which was the Angelical Hymne at Christs Nativity; then the Priest turning to the people, salutes them in these words, *The Lord be with you*; to whom the Quire answereth, *And with thy Spirit*. Seven times in the Masse the Priest salutes the people, but turneth to them only five times. Then the collects or prayers are said, and after them the Epistle is read, with the face towards the Altar; it's the Sub-*Deacons* office to read the Epistle; which done, he delivers the Book (shut to the Bishop, who layeth his hand on the Sub-Deacon) which he kisseth. After the Epistle, is sung the *Gradual*, so called from the steps of humility, by which we ascend to Heaven; it's called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this, *Hallelujah* is sung, but from *Septuagesima* Sunday till *Easter*, instead of *Hallelujah*, the *Tractus* is sung, so called a *Trahendo* because it is sung with a long drawing tone, as containing the mornful condition of man in this life, as *Hallelujah* is the joyful song of Heaven. After *Hallelujah*, is sung the prose which by them is called *Sequentia*, it is a song of exultation. This done, the Priest removeth from the right to the left side of the Altar, whence the Deacon takes the Gospel, and ascends into a high place, where he reads it, with his face to the north; the crosse, the censer, and two lights

are

ne carried before the Goſpel, which is laid upon a cuſhion, to ſhew the yoak of Chriſt is eaſie; at the reading of it, all ſtand up, and croſſe themſelves, and give glory to God. After this the Creed is rehearſed, and the Sermon followeth, which concludeth the firſt part of the Maſſe.

Q. 11. *What is their manner of dedicating Churches?*

A. In the Church to be dedicated or conſecrated, are painted twelve Croſſes on the walls, before which burn twelve Tapers. The Biſhop in his Pontificalls with his Clergy, and the people come to the Church door being ſhut, where he prayeth, and then beſprinkleth the walls with holy water, whileſt the Clergy and people go ſinging about the Church. The holy water is ſprinkled out of a bundle of Hyſop. Then the Biſhop with his whole Train returning to the Church-porch prayeth again, and with his croſier ſtaffe knocketh the door thrice, ſaying theſe words: *Lift up your heads O yee Gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in.* Of whom the Deacon within the Church asketh, *Who is the King of Glory?* to whom the Biſhop anſwereth: *The Lord ſtrong and mighty, the Lord mighty in Battel.* Then the door is opened, the Biſhop with three of his ſervants entereth, the reſt remain without; after the Biſhop hath wiſhed peace three times to that houſe, the door is ſhut again, and he on his knees before the Altar prayeth, whileſt the Clergy without ſings the Letanie, and the Prieſts carry on their ſhoulders a Cheſt, or Coffin, containing the Reliques of that Saint to whom the Church is dedicated. The Altar with all belonging to it are ſanctified. The walls with certain Letters are painted; Salt, water, Aſhes and Wine are exorciſed, and mingled together, into which he dips his thumb, and makes the ſigne of the Croſſe on the Altar, Walls and pavement. Then he offers incenſe, and bleſſeth the Church in the name of the *Father, Son,* and *Holy Ghoſt*; this being done, the Biſhop before the Church door preacheth to the people concerning the anniverſary dedication of that Church, of honour due to the Clergy, of tenths alſo and oblations. After Sermon all

Durandus his *rationale, Alcuinus de diviniis officiis. Innocent. 3. de myſter. miſſæ. Hugo de ſanct. Victor de offic. Eccleſ. & in ſpecul. Eccleſiæ Bern. de offic. miſſæ* and diuers others.

Romaniſts their manner of dedicating of Churches.

all are admitted into the Church ſinging. The twelve Lights and twelve Croſſes, do ſignifie the Doctrine of the twelve Apoſtles which ſhineth in the Church, by which they preached the Croſſe of Chriſt. The Biſhop repreſenteth Chriſt making interceſſion for his Church, and by the ſtaff of his word knocking at the doores of our hearts. His compaſſing the Church three times, and his three times knocking at the door, ſignifie his threefold power, in Heaven, Earth, and Hell: And his three-fold right or intereſt he hath in us, to wit, by Creation, by Redemption, and by the gift of life eternal promiſed to us. The making of Greek and Latine Letters with a Croſſe on the Pavement with aſhes, ſhew that the Gentiles are made partakers of the Croſſe of Chriſt, but not the Jewes; beſides that, the rudiments and alphabet of Chriſtianity muſt be taught to the weaker ſort; the Oyle, Salt, Water, Aſhes, and Wine, which are uſed in the dedication, have myſtical ſignifications. The Water and Wine repreſent the two Sacraments of Baptiſme, and the Euchariſt, Oyle ſheweth our Spiritual unction; Salt, that wiſdome which ſhould be in us; our mortification; Hyſop, our purity and ſanctification; and the Incenſe, our prayer.

What obſervable thereupon.

Q. 12. *What elſe is Obſervable in the dedication of Churches?*

A. 1. They hold that no Church is to be dedicated till it be endowed; for he that buildeth a Church, is, or ſhould be like a Husband that marrieth a Maid, on whom he ought to beſtow a joynter. 2. That the Feaſt of dedication which from the Greek, they call *Encænia*, ought to be kept every year; for ſo it was kept among the Jewes, which if it had been unlawful, Chriſt would not have honoured it with his preſence. 3. they ſay that the dedication of Churches is a terror to evil ſpirits, an incitement to devotion and reverence; a means to move God to hear our prayers the ſooner; a teſtimony of our zeal, that Chriſtians are not in this point inferiour to the Jewes and Gentiles, who would not preſume to make uſe of their Temples for prayer, and ſacrifice, till firſt by their Prieſts they had conſecrated and dedicated them to

their

their Deities. 4. That what is in the dedication of Churches visibly acted, ought to be in us invisibly effected; namely, that if Churches be holy, we should not be profane; shall they be consecrated to the service of God, and not we? shall their Churches be filled with hallowed Images, and our souls defiled with unhallowed imaginations? shall the Church be called the house of prayer, and our bodies (which ought to be the Temples of the Holy Ghost) dens of Theeves? we are lively stones, but those of Churches are dead; we are capable of grace and holiness, so are not Churches; for it is confessed on all sides, that Temples by consecration are not made capable of actual holinesse, but only made more fit for divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temples of the holy Ghost, there is nothing but darknesse? That they should burne incense on their Altars: and we be quite destitute of Zeale and devotion in our hearts? They make use of outward unction, but we use neither the outward unction of the Church, nor the inward of the spirit? When we see them make use of Salt, and Holy water, we should be careful to have Salt within us, and that water of the spirit, without which we cannot be regenerated. 5. They teach that Churches may be rededicated, if they are burned down or fallen down, and built again; or if it be doubtful whether they have been consecrated heretofore; but if they be polluted by adultery, or such like uncleanneſse, they are only to be purified with holy water. 6. That Churches must not be consecrated without Masse, and the Reliques of some Saints, and that only by the Pope or a Bishop, not by a Priest or any inferiour order; and that gifts or presents which they call *Anathemata*, be given to the new Church; after the example of *Constantine* the Great, who endowed with rich presents and ornaments the Church which he built at *Jerusalem* to the honour of our Saviour.

But of this dedication, read *Durandus & Durantus Turrecremata*, *Hostiensis*, *Hugo de S. Victore* *de Sacram.* *Hospinian*, *Kaibanus* &c.

Q. 13. *How do they Dedicate or Consecrate their Altars?*

A. The Bishop having blessed the water, makes with

Their conſecration of Altars, &c.

with the ſame four Croſſes on the four Hornes of the Altar, to ſhew that the Croſſe of Chriſt is preached in all the four corners of the earth. Then he goeth about the Altar ſeven times, and beſprinkleth it ſeven times with Holy water and Hyſop; this is to ſignifie the ſeven gifts of the Holy Ghoſt, and the ſeven-fold ſhedding of Chriſts blood; to wit, 1. when he was circumciſed. 2. When he ſweat blood in the Garden. 3. When he was ſcourged. 4. When he was Crowned with thorns. 5. When his hands. 6. When his feet were nailed to the Croſſe. and 7. When his ſide was lanced. The Biſhop alſo makes a croſſe in the middle of the Altar, to ſhew that Chriſt was crucified in the middeſt of the earth; for ſo *Jeruſalem* is ſeated. At this conſecration is uſed not only water, but ſalt alſo, wine, and aſhes, to repreſent four things neceſſary for Chriſtianity; namely, Purity, Wiſdom, Spiritual joy, and Humility. The Altar muſt not be of wood, or any other materiall, but of ſtone; to repreſent Chriſt the Rock on which the Church is built, the Corner ſtone; which the builders refuſed, the ſtone of offence at which the Jews ſtumbled, and the little ſtone cut out of the mountain without hands; this ſtone Altar is anointed with oyle and chriſme, ſo was Chriſt with the graces of the ſpirit, and the oyle of gladneſſe above his fellows. This anointing alſo of the ſtone Altar, is in imitation of *Iacobs* anointing the ſtone on which he ſlept. So the remainder of the holy water is poured out at the foot of the Altar, becauſe the Prieſts of old uſed to poure out the blood of the ſacrifice at the foot of their Altar. The holy Reliques are laid up in a Coffin with three graines of incenſe, as the Manna of old was laid up in the ark; our hearts ſhould be the Coffins in which the virtuous lives of the Saints with faith in the Trinity, or with the three Cardinal vertues, Faith, Hope, and Charity, ſhould be carefully kept. Theſe Reliques are layed under the Altar, becauſe *Revel.* 6. the ſouls of theſe who ſuffered for Chriſt were ſeen by Saint *John* under the Altar. It is alſo to be obſerved, that as the Altar is beſprinkled with water, ſo is it anointed in five places with oyle,

oyle, and then with chrism, to signifie the five wounds of Christ which did smell more fragrantly than any Balsame, and by which we are healed; the five sences also are hereby signified, which ought to be sanctified. After unction, incense is burned, to shew that prayers and supplycations follow sanctification; At last after the Altar, & all that belong to it are hallowed, the Altar is covered with white, Masse is said, and Tapers lighted; to shew that our holinesse and devotion must be accompanied with good works, which must shine before men here if we would shine like stars in the Firmament hereafter. See the former Authors.

Q. 14. *What else do they consecrate besides Temples and Altars?*

A. Besides these they consecrate all the ornaments of the Altar; the *Patinæ* for making the body of Christ; the *Corporal* for the covering thereof; the *Chalice* for the blood; the *Linnen* with which the Altar is covered; the *Eucharistial* or Pix where Christs body is kept, representing Christs sepulchre; the *Censer Incense*, and *Capeæ* that is Chests or Coffins, wherein the bones of the Saints are kept. They consecrate also their Crosses and Images, and *Easter Tapers*, their *Fonts*, *first fruits*, *holy Water*, Salt, Church yards, Bells, &c. Every one of which have their peculiar prayers; besides, washing, Crossing, anointing, incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which we are awaked, and admonished to put on the armour of God, to fortifie our selves with prayer against our spiritual enemies; Bells are more durable than Trumpets, and their sound louder, by which is signified that the preaching of the Gospel exceedeth that of the Law, both in the continuance and efficacy. *Bells have clappers, and Preachers have tongues; it is a shame that the one should be vocal, and not the other; how is that congregation served, which hath sounding Bells, and dumb Preachers? or that which hath sounding braß, and tinckling cymbals for their Preachers; such as have clappers, but no hands; good words, but no good works; which preach to others, and are cast away themselves; like Bells, they call upon*

others

others to hear Sermons, but are not thereby bettered or edified themselves. In the Roman Church they baptize their Bels, and give them names, for this, alledging the example of *Iacob* who gave the name of *Bethel* to *Luz*, the place where he had the vision of the Ladder. Their Bels seldom are heard in Lent, and three days before Easter are quite silent, to shew the sadnesse of that time. Church yards in Greek κοιμητήρια, that is, Dormitories (because our bodies sleep there till the resurrection) are consecrated with crosses, holy Water, fumigation and prayers, as the Churches are; they be also as well as Churches, Sanctuaries, and places of refuge; none must be buried here, but Christians who have been baptized; such as die without baptisme, or without repentance after murther, adultery, self homicide, or any other grievous sin, though baptized, must not be buried there. In the Church yard are set up five crosses, one whereof stands in the middle; before each of them are placed three burning Tapers, fifteen in all; the Bishop begining at the middle crosse maketh a speech, then prayeth, and puts the three Tapers on the top of the crosse: the like he doth to all the rest, and in the interim the Letanie is sung, and each crosse besprinkled with holy Water and fumed with incense.

Q. 15. *What degrees of Ecclesiastical persons are there in the Church of Rome?*

The degrees of Ecclesiastical persons in the Church of Rome.

A. They devide their Church offices into dignities and orders; their dignities are these; the *Pope*, *Patriarch*, *Primate*, *Arch-Bishop* or *Metropolitan*, *Bishop*, *Arch-Presbyter*, *Arch-Deacon* and *Provost* or *Præpositus*. For the Quire there are the *Dean*, *Sub-Dean*, *Præcentor*, *Succentor*, *Treasurer*, &c. The Popes, Senators, or Counsellors, are named *Cardinals* from *Cardo*. The hindge of a door, because on them, as the door on its hindges, all weighty affairs of the Church are turned. Their orders be seven, to wit, *Door-keepers*, *Readers*, *Exorcists*, *Acolyths*, or *Taper-bearers*, *Sub-Deacons*, *Deacons*, and *Priests*. These three also are only sacred orders, the other four are not. The door keeper is first instructed in his office by the Arch Deacon, who presents him,

him to the Biſhop; and he ordains him, delivering to him from the Altar the keyes of the Church, and ſaying, *So do, and ſo live as thou were to give account to God of the things locked up by theſe keys.* The Lecturers or Readers office is to pronounce and read clearly, and diſtinctly the Leſſons appointed to be read in the Church; none muſt exerciſe this function but he who is ordained by the Biſhop, who in the preſence of the people delivers the book to him, in which he is to read, *Take and read the word of God; if thou art faithful in thine office, thou ſhalt have a ſhare with them who diſpenſe the ſame word.* The Exorciſt is he who calling on the name of Jeſus, by that name doth adjure the unclean ſpirit to depart out of the poſſeſſed, on whom he laieth his hands. When the Exorciſt is ordained, he receiveth the Book of adjurations from the Biſhop, ſaying, *Take and learn this by heart, and receive power to lay thy hands on the poſſeſſed, whether he be baptized, or a Catechumenus as yet.* The Acolyths or Taper-bearers are they who carry the lights whileſt the Goſpel is reading, or the Sacrifice is offered to repreſent Chriſt the true light of the world, and to ſhew the ſpiritual light of knowledge, which ſhould be in us. Their office alſo is to provide veſſels for the Euchariſt. The Biſhop doth inſtruct them in their function when he ordains them, and then the Arch-Deacon delivereth to them a candleſtick with a wax light in it, and an empty tankard, to ſhew their office is to provide lights and veſſels for divine ſervice. Theſe be the Leſſer orders which are not ſacred; and which they teach Chriſt himſelf did exerciſe; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the book and read that paſſage in *Iſaiah*, *The Spirit of the Lord is upon me*, &c. The Exorciſts office, when he caſt ſeven Devils out of *Mary Magdalen*. The Acolyths office when he ſaid, *I am the light of the world; he that followeth me walketh not in darkneſſe*, &c.

Q. 16. *Which be their Sacred orders?*

A. Theſe are three; the firſt is the Sub-Deacon whoſe office is to read the Epiſtle, to receive the peoples ob- *Their ſacred orders.*

oblations, and to bring them to the Deacon; to carry alſo the Patin and Chalice to the Altar; to hold the Baſon whileſt the Biſhop, Prieſt, or Deacon waſheth their hands before the Altar, to waſh alſo the Altar linnen. When the Biſhop ordains him, he delivers into his hand the empty Patin and Chalice, ſaying: *See whoſe miniſtration this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and water, and the Towel. He wears a Surpleſſe and Belt, as the four former orders do. His Coat is girt to him, and he holds a handkerchief, or Towel. They ſay that Chriſt performed the Sub-Deacons office when he turned water into wine in *Cana*, and when after Supper he poured water into a Baſon, and waſhed his Diſciples feet. Their ſecond Sacred order is the Deacon or Miniſter, whoſe office is to preach to the people, and to ſerve or aſſiſt the Prieſt at the Sacraments; to cover the Altar, to lay the oblations thereon, to read the Goſpel, and the Epiſtle alſo in the Sub-Deacons abſence; in Proceſſions to carry the Croſſe, to ſay the Letanies; to rehearſe the names of thoſe who are to be ordained and baptized, and to name the holy days, &c. They muſt not adminiſter the Sacraments, but in caſe of neceſſity, and by permiſſion of the Biſhop, or Prieſt; nor muſt they without leave ſit in the preſence of a Prieſt. When the Deacon is ordained, the Biſhop alone layeth hands on him, and bleſſeth him, and delivers (uſing certain words) the Book of the Goſpel and the *Stola* to him. When he reads the Goſpel, the *Acolythi* hold two tapers before him; not to illuminate the aire, by day, but to ſhew what joy and Spiritual illumination we have by the Goſpel. The Cenſer alſo with the Incenſe is carried, not only to repreſent Chriſt, in the ſweet ſmell of whoſe Sacrifice the Father is well pleaſed; but alſo to ſhew Preachers that their prayers muſt like Incenſe aſcend before God, and that the good fame of their life and Doctrine, muſt be like the fume of Incenſe ſmelling ſweetly among all men. The Deacon alſo reads the Goſpel in a high place, that it may be heard the better; and to ſhew that it ought not to be preached in corners,

comers, but as Chriſt ſaith, on the houſe tops; this is alſo in imitation of Chriſt, who when he would teach his Diſciples went up into an high mountain. The Goſpel is read with the Deacons face againſt the North, that the frozen and cold hearts of the Northern Nations might be warmed and melted by the comfortable heat of this bright Sun of the Goſpel. When the Deacon ſalutes the people, he ſignes himſelf with the Croſſe on the forehead, to ſhew, he is not aſhamed of the Croſſe of Chriſt; and likeways on the breaſt, to put us in minde that we ſhould be readie to crucifie our affections with Chriſt. At the reading of the Goſpel all ſtand up bareheaded, to ſhew their reverence: Swords and Staves are laid aſide, to ſhew their peaceable mindes, and the Book is kiſſed, to declare by this their love and affection to the Goſpel. They ſay that Chriſt performed the Deacons part when he preached and prayed for his Apoſtles. Their third and higheſt Sacred order is Prieſt-hood; when the Prieſt is ordained, the Biſhop with ſome other Prieſts lay their hands on his head, and anoints his hands with oyle, to ſignifie that not only muſt the Prieſt have his head ſtuffed with knowledge, but his hands muſt be ſupple and ready to doe good workes; the Biſhop alſo delivers into his hand the Chalice with the Wine, and the Patin with the hoaſt; ſaying, *Receive power to ſay Maſſe for the quick and dead, and to offer Sacrifice to God in the name of the Lord.* Then the Biſhop kiſſeth the Prieſt to ſhew he is his equal in reſpect of order; whereas, the Deacon and Sub-Deacon kiſſe the Biſhops hand, to ſhew they are of an inferiour order. The Prieſt muſt not ſay maſſe, till he firſt have waſhed, and confeſſed if he be guilty of any deadly ſin, and have put on firſt the *Amictus*, which like a vaile covers his head and ſhoulders, to ſhew how Chriſts Divinity was vailed by his humanity. 2. The *Alba* or *Talaris*, becauſe it reacheth to the heels in *Greeke* ποδήρης, which by its whiteneſſe ſignifieth innocency, and by its length perſeverance, two vertues fit for Prieſts. 3. The Girdle or Belt about their loynes, to ſhew the ſubduing of their concupiſcence. 4. The *Stola* or *Ora-*

Of these passages. see *Innocent* 3. *l.* 1. *Myst. Missæ. c.* 58. *Stephan Eduensis de sacr. altaris. c.* 10 *Amalar. Fortunat. l.* 6. *de Eccles. offic. c.* 19. *l.* 2. *&. l.* 3. *Rab. Maurus l.* 1. *de instit. cler. c.* 18. *Alcuin. de divin offic Alexand. de Ales* part 4. Quest. 26. *Hugo de S. Victore l.* 2. *de sacram.* Part 4. Besides the Councils of *Rhemes*, of *Lateran*, of *Braccara*, and divers others.

See also *Guliel. Durand, l.* 2. *c.* 10.

rium about the neck, and hanging crosse-way on the breast, signifieth that the Priest must undergoe the yoak of Christ, and still meditate on his Crosse. 5. The *Mappula* or *Manipulus*, which is a Towell or Handkerchief, for wiping away the sweat from their faces, and moysture from their eyes, representing also the purity that ought to be in the Priests lives. 6. The *Casula* over all the other garments, signifying charity which is above all vertues. Christ exercised the Priests office when he administered the Eucharist, when he offered the propitiatory Sacrifice of his body on the Altar of the crosse, and yet whilest he is making intercession for us in heaven.

Offices of the Bishop.

Q. 17. *Wherein consisteth the office of the Bishop?*

A. Under this name are Comprehended Popes, Patriarchs, Primats, Metropolitans, Arch-Bishops, and Bishops. Some will have the Bishop to be a particular order; but indeed the order of the Priest and Bishop is all one, in respect of catechising, baptising, preaching, administring the Eucharist, binding and loosing. The Bishop then is an office of dignity, not of order; he hath nine priviledges above the Priest, namely, of Ordination. Benediction of Nuns, consecration of Bishops, and imposing hands on them, Dedication of Churches, Degradation, holding of Synods, making of Chrisme, hallowing of Cloathes and Vessels. Because Bishops are superintendents and overseers, therefore they have the highest Seat in the Church; they are consecrated on the Lords day only, and at the third hour, because then the holy Ghost descended on the Apostles, to whom Bishops have succeeded. At the Bishops consecration, there must be present at least three, to wit two Bishops, and the Metropolitan; that the gifts of the Spirit may not seem to be given by stealth and in corners; in this they follow the example of Saint *James*, who was made Bishop of *Ierusalem* by *Peter*, *James* and *John*. In the Bishops consecration two hold the Bible over his head, one pouring the benediction on him, and the rest laying their hands on his head. By this Ceremony is signified not onely the conferring of the gifts of the Spirit, but also the knowledge which the Bishop

Bishop must have of the Gospel, and the care he must undergoe to support it. On the Sunday in the evening he is examined concerning his former life, and the Trinity is three times called upon for a blessing. The next morning he is examined concerning his future conversation and faith; and then his head and hands are anointed, and the Mytre is set on his head, the Staff also and Ring are given him. The Priest is anointed with Oyle, but the Bishop with Chrisme, that is, Oyle and Balsome, to shew that the higher he is in dignity, the more fragrant must his fame and conversation be. He must excel in knowledge and good works, represented by the anointing of his head and hands, "Christ performed the Bishops office, when "he lifted up his hands, and blessed his Apostles; saying, *Receive the Holy Ghost; whose sins you forgive, they are forgiven*, &c.

Q. 18. *What colours do they hold sacred in the Church of* Rome?

A. Four, namely White, Red, Black, and Green; White is worn in the Festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their integrity and innocency; In festivities also of Angels, because of their brightnesse, in the feast of the Virgin *Mary*, of *All-Saints*, (yet some then wear Red) of *Iohn* Baptists Nativity, of Saint *Pauls* Conversion, of Saint *Peters* Chair; also of the Vigil from Christs Nativity, to the eighth day of *Epiphany*, except there be some Martyrs days between. On Christs Nativity, on the feast of *Iohn* the Evangelist, on the Epiphany, because of the Star that appeared to the wisemen, on the day of the Lords Supper because then the Chrisme is consecrated; on the holy Sabbath till the eighth day of the Ascension; on the Resurrection, because of the Angel that appeared in white; on the ascension day, because of the bright cloud that carried Christ up to Heaven, and the two angels then in white; on the feast of dedication, because the Church is Christs Spouse, which ought to be innocent and immaculate. The Red colour is used in the solemnities of the Apostles, Evangelists, and Martyrs, for they shed their blood for Christ in the festivity of the Crosse, also

What colours held sacred.

in Pentecoſt week, becauſe the holy Ghoſt appeared in fire: in ſome places white is worn on the feſtivities of the Martyrs, becauſe it is ſaid *Cant.* 5. *My beloved is white and red.* White in his Confeſſors and Virgins, Red in his Martyrs; theſe are the Roſes and Lillies of the Valley. Black is worn upon Good Friday, on all faſting days, on the Rogation days, in Maſſes for the dead, from Advent till the Nativity, and from Septuageſima till Eaſter Eve; on *Innocents* day ſome wear Black, becauſe of the Mourning in *Rama*; ſome Red, becauſe of the blood of thoſe young Martyrs, Green which is made up of the three former colours, White, Red and Black, is uſed between the 8. of *Epiphany* and *Septuageſima*; likewiſe between *Pentecoſt* and *Advent*; but in the City of *Rome* the violet colour is worn ſometimes in ſtead of Black and Red.

See *Durandus Rationale*, L. 3. C. 18.

Q. 19. *Wherein conſiſt the other parts of the Maſſe?*

The other parts of the Maſſe.

A. The ſecond part begins with the offertory which is ſung, and ſo called from the Prieſts offering of the Hoaſt to God the Father, and the peoples offering of their gifts to the Prieſt. Then the Prieſt before he offereth the immaculate Hoaſt, waſheth his hands the ſecond time, in the interim the Deacon caſteth over the Altar a fair linnen cloth, called *Corporale*, becauſe it covers Chriſts body, and repreſents his Church the myſtical body: it's called alſo *Palla*, from palliating or covering the myſtery above named. There is alſo another *Palla* or *Corporale*, with which the Chalice is covered. Then the Deacon preſenteth the *Patina* with the round Hoaſt on it, to the Prieſt or Biſhop; the Deacon alone can offer the Chalice, but the Prieſt conſecrates it; who alſo mixeth the Wine and Water in the Chalice, which the Deacon cannot doe; the Prieſt poureth out a little on the ground, to ſhew that out of Chriſts ſide, water and blood iſſued out, and fell on the ground. The water is bleſſed by the Prieſt when it is mixed, but not the wine, becauſe the wine repreſents Chriſt, who needs no bleſſing; the Hoaſt is ſo placed on the Altar, that it ſtands between the Chalice and the Prieſt, to ſhew that Chriſt is the Mediatour beween God (who is repreſented by the Prieſt) and the People, which

which the water in the Chalice reſembleth. Then the Prieſt fumeth the Altar and the Sacrifice three times over, in manner of a Croſſe, to ſhew *Maries* three-fold devotion in anointing Chriſts feet, then his head, and at laſt her intention to anoint his whole body; then the Prieſt boweth himſelf, kiſſeth the Altar, and prayeth, but ſoftly to himſelf; this prayer is called *ſecreta* and *ſecretella*, but though it be ſaid in ſilence, yet the cloſe of it is uttered with a loud voice, *per omnia ſecula ſeculorum*: then follows the *Præfatio*, which begins with thankſgiving, and ends with the confeſſion of Gods Majeſty; the minds of the people are prepared with theſe words, *Lift up your hearts*; the anſwer whereof is, *We lift them up unto the Lord*: then is ſung this Hymn, *Holy, Holy, Holy, &c. Heaven and earth is full of thy Glory, &c.* then follows *Hoſanna*, and after this, the *Canon*, which containeth the Regular making up of that ineffable myſtery of the Euchariſt, it is alſo called *Actio* and *Secreta*, becauſe in it is giving of thanks, and the Canon is uttered with a low voice. The Canon by ſome is divided into five parts, by others into more: in it are divers prayers for the Church, for the Pope, for Biſhops, Kings, all Orthodox Chriſtians, for Gentiles, alſo Jews and Hereticks; thoſe in particular are remembred, for whom the ſacrifice is to be offered, whoſe names are rehearſed, for thoſe alſo that be preſent at the Maſſe, and aſſiſtant, and for himſelf likewiſe: then is mention made of the Virgin *Mary*, of the Apoſtles, Evangeliſts and Martyrs; but the Confeſſors are not named, becauſe they ſhed not their blood for Chriſt: then follows the Conſecration after many croſſings, theſe words being pronounced, *For this is my body*; the people anſwer *Amen*; then the Hoaſt is elevated, that the people may adore it; and that by this might be repreſented Chriſts Reſurrection and Aſcenſion: when the Prieſt mentioneth Chriſts paſſion, he ſtretcheth out his armes in manner of a croſſe: the Hoaſt is croſſed by the Prieſt five times, to ſhew the five wounds which Chriſt received; but indeed, in the Canon of the Maſſe, there are ſeven ſeveral croſſings of the Hoaſt and Chalice; in the

First the ſigne of the croſſe is made three times, in the ſecond, five times; in the third, twice; in the fourth, five times; in the fifth twice; in the ſixth, thrice; and in the ſeventh, five times; ſo all makes up twenty five croſſings: prayers are alſo made for the dead. The Deacon waſheth his hands, to ſhew how *Pilate* did waſh his hands, when he delivered Chriſt to be ſcourged. The third part of the Maſſe begins with the *Pater Noſter*, and ſome other prayers; the Sub-Deacon delivereth the *Patina* covered to the Deacon, who uncovereth it, and delivers it to the Prieſt; kiſſeth his right hand, and the Prieſt kiſſeth the *patina*, breaks the Hoaſt over the chalice, being now uncovered by the Deacon, and puts a piece of it in the wine, to ſhew that Chriſts body is not without blood. The Hoaſt is broken into three parts, to ſignifie the Trinity: then the Biſhop pronounceth a ſolemn bleſſing: then is ſung *Agnus Dei*, &c. that is, *O Lamb of God that takeſt away the ſins of the World*, &c. and then the kiſſe of peace is given according to the Apoſtles command, *Salute one another with a holy kiſſe.* In the fourth part of the Maſſe, the Prieſt communicates thus, he takes the one half of the Hoaſt for himſelf, the other half he divides into two parts; the one for the Deacon, the other for the Sub-Deacon: after theſe three, the Clergy and Monks communicate, and after them, the People; the Prieſt holdeth the Chalice with both hands, and drinks three times to ſignifie the Trinity: the Hoaſt muſt not be chewed with the teeth, but held in the mouth till it diſſolve; and after the taking the eof, he muſt not ſpit, but muſt waſh his hands leſt any of the Hoaſt ſhould ſtick to his fingers. The three waſhings of the Prieſts hands in the Maſſe, doe ſignifie the threefold purity that ought to be in us, to wit of our, Thoughts, Words and Works: then follows the Poſt-communion, which conſiſteth in thankſgiving & ſinging of *Antiphones*: this done, the Prieſt kiſſeth the Altar, and removes again to the right ſide thereof, where having uttered ſome prayers for the people, and bleſſed them, the Deacon with a loud voice ſaith, *Ite, miſſa eſt*; that is, *Go in peace, the Hoaſt is ſent to God the Father to pacifie his anger.*

Of theſe and other Ceremonies ſee the above named Authors, and *Gabriel Biel de canone Miſſæ*,

Q. 20.

Q. 20. *In what elſe doth their outward Worſhip conſiſt?*

A. The fifth part of their Worſhip conſiſteth in their divine Service or Office, as they call it, whereof be two ſorts; one compoſed by St. *Ambroſe* for the Church of *Millan*; the other by St. *Gregory*, which the Angel in the night by Scattering the leaves up and down the Church did ſignifie, that it was to be ſpread abroad through the world. In the ſixth part, they place much religion in the obſervation of canonical hours of prayer, whereof at firſt were eight; four for the night, and four for the day; the diurnal hours are, the firſt, third, ſixth, and ninth; the night hours, the *Veſpers completory*, *Nocturnals*, and *Mattins* or morning prayers: but now theſe eight are reduced to ſeven, to ſignifie the ſeven gifts of the holy Ghoſt, or the ſeven deadly ſins, or the ſeven-fold paſſion of Chriſt; the Nocturnals are ſaid with the Mattins, and not apart, as heretofore: every one of theſe canonical houres begins and ends with a *Pater Noſter*: the *Nocturnal* Office is the firſt, and is ſung at midnight, in memory that about that time Chriſt was born and apprehended by *Judas*, and that about midnight, he ſhall come to judgment: The *Mattins* or *Prayſes* are ſaid and ſung in memory of Chriſts reſurrection, and the Creation of the world about that time; the firſt hour is kept in memory of Chriſts being delivered by *Pilate* to the Jews about that hour, and that then the women who came to the Sepulchre, were told by the Angels that Chriſt was riſen: the third hour is in memory of Chriſts being at that time condemned by the Jews, and ſcourged; at that time the holy Ghoſt was given to the Apoſtles, who then ſpoke the great works of God: the ſixth hour is in memory of Chriſts Crucifixion at that time, and of the Suns miraculous defection, the ninth hour Chriſt gave up the Ghoſt, his ſide was then pierced, and then he deſcended into hell, the Vaile of the Temple was rent, and the graves opened: at that hour alſo *Peter* and *Paul* went up into the Temple to pray, and ſo did *Peter* into an upper chamber, where he fell into a trance: the *Veſpers* are

Other parts of their worſhip.

are obſerved, becauſe in the evening Chriſts body was taken down from the Croſſe, at that time he inſtituted the Sacrament, and did accompany the two Diſciples to *Emaus*; at this time is ſung the *Magnificat*, becauſe the Virgin *Mary* who compiled this Song, is the bright evening Star of the world. Then alſo the Tapers are lighted, to ſhew we muſt have our Lamps ready with the wiſe Virgins, The *completory* is ſo called, becauſe in it are compleatly ended all the diurnal ſervices; it is obſerved in memory of Chriſts ſweating of blood at that time; he was then alſo put in the grave. The ſong of *Simeon*, *Nunc dimittis* &c, is ſung in the *Completory*; becauſe as he before his death ſung it, ſo ſhould Chriſtians before they ſleep, which is a reſemblance of death. In each one of theſe Canonical or Regular hours are ſung *Gloria Patri*, with Hymnes, Pſalms, and ſpiritual ſongs, peculiar leſſons are read, and prayers ſaid.

See *Durandus* and *Durantus*.

Q. 21. *Wherein conſiſteth the ſeventh part of their Worſhip?*

Days Feſtival in the Church of Rome.

A. In obſervation of Feſtival days, to every one of which are appropriated Divine Services or Offices. They begin their Feaſts from the Four Sundays in Advent, kept to put us in minde of Chriſts fourfold comming, to wit, in the fleſh in the mindes of the faithful, in death, and in judgement at the laſt day. In the third week of *Advent* begins the firſt of the four Faſts called *Jejunia quatuor Temporum:* and this Faſt is for the winter quarter, the Vernal Faſt is in the firſt week of Lent. The Æſtival is the firſt week after Whitſuntide, and the Autumnal in the third week of *September*. Theſe four ſeaſons of the year reſemble the four ages of mans life, to wit, his Child-hood, Youth, Man-hood, and Old Age, for the ſins of which we ought to faſt. They obſerve alſo the Faſts of Lent, and of Fridays, and on the Eves of the Apoſtles. Saint *Laurence* alone of all the Martyrs, and Saint *Martin* of all the Confeſſors, have their Faſts. On the Eve or Vigil of Chriſts Nativity, a leſſon is read out of *Exod.* 16. concerning the Manna that fell in the Deſart, to prepare the people for the due receiving of the true *Manna*, Chriſt Jeſus the

Feſtival days of Chriſt.

the next day, in which are ſung three maſſes, to ſhew that Chriſt was born to ſave thoſe that lived before, under, and after the Law: The firſt is ſung at midnight with the Angelical Hymne, the ſecond at the breaking of the day, in which mention is made of the Shepheards that came to ſee Chriſt; The third Maſſe is at the third houre, in which are read Propheſies, Goſpels, and Epiſtles, ſhewing Chriſts Nativity. On the Sunday following, are leſſons of the ſame Nativity: The firſt of *Ianuary* being the eight day after the Nativity, is obſerved in memory of Chriſts Circumciſion, who in this would be ſubject to the Law, would teach us humility, and mortification, and would ſhew himſelf to be true Man, and the Meſſiah. The *Epiphany* is kept in memory of the Star that appeared, and of the three wiſe men that offered him gifts; and becauſe on the ſame day Chriſt was baptized, when the whole Trinity appeared, it is called *Theophania*: and becauſe on the ſame day Chriſt turned water into wine at the marriage in *Cana*, it is called *Bethphania* from the houſe where the miracle was done. The eighth day after the *Epiphany*, is kept in memory of Chriſts baptiſm. Every Sunday throughout the year hath its peculiar Service or office: chiefly *Septuageſima*, *Sexageſima*, *Quinquageſima*, and *Quadrageſima*, Sundays. Their Lent-Faſt, which is kept in memory of Chriſts forty days Faſt, begins on Aſh-Wedneſday, in which conſecrated Aſhes are put on their heads in ſigne of humility, and mortification, and to ſhew we are but duſt and Aſhes. During the Lent every day in the week, as well as the Sundays, have their proper ſervice and devotion: on the fifth Sunday in Lent, they begin the commemoration of Chriſts paſſion. *Palm-Sunday* is kept in memory of the branches of trees cut down by the people & born by them, when Chriſt was riding in triumph to *Ieruſalem*: therefore this day the Prieſt bleſſeth and diſtributeth branches of trees. The three days immediately going before *Eaſter* are kept with much ſadneſſe and devotion: their *Mattins* end in darkneſſe, the Bells are ſilent, all lights are put out; &c. Three ſorts of Oyle are bleſſed on this day, to wit, that

of

of Baptiſme, that of the Sick and that of the *Catechumeni*, the Biſhop breatheth on the Oyle three times to ſignifie the Trinity, whereof the holy Ghoſt repreſented by the Oyle is one of the Perſons. After evening ſervice the Altars are ſtript naked, to ſhew Chriſts nakedneſſe on the Croſſe. In ſome places alſo they are waſhed with Wine and Water, and rubbed with Savin leaves, to repreſent the blood and tears, with which Chriſt our true Altar, was waſhed, and the thornes he was crowned with. In the *Paraſceue* is kept a ſtrict faſt and ſilence, no Maſſe is ſaid this day: Chriſts paſſion is read in the Pulpit uncovered, the dividing of Chriſts garment is repreſented by the *Sub Deacons*, much adoration is given to the Croſſe. Chriſts body is carried by two Prieſts to the Altar, which body was conſecrated the day before; for on this day, and on the holy Sabbath, the Sacrament is not celebrated, becauſe the Apoſtles thoſe two days were in great feat and ſadneſſe: And ſo there is no divine office this Sabbath. On this day the *Agnus Dei*, or Lambs of Wax are conſecrated, to defend thoſe that carry them, from Thunder, and Lightning. The *Paſchal* Taper is alſo conſecrated, and the fire which was put out, is renewed by new ſparks out of a flint, to repreſent Chriſt the true Light of the world, and that ſtone cut out of the mountain; on the Taper (being lighted) are faſtned five pieces of frankincenſe, to repreſent the ſpices brought by the women, and Chriſts five wounds. The Taper hath three things in it repreſenting Chriſt. The cotton or week ſignifieth his Soul: the wax his Body: and the light, his Divinity. It alſo putteth the people in minde of the fierie Pillar which went before the *Iſraelites* to *Canaan*. The light of the Taper alſo ſignifieth both the light of the Goſpel here, and the light of glory hereafter. The Leſſons are read without title or tone; the Fonts or *Baptiſteria* are alſo bleſſed this day, to ſhew that by Baptiſme we are buried with Chriſt: the Prieſt in conſecrating the water, toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chriſme with it: Baptiſme is to be adminiſtred but twice a year; to wit

wit, at this time, and on the day of Pentecoſt, except in caſe of neceſſity: beſides divers ceremonies uſed in baptiſme, the Prieſt bloweth three times on the Infant, gives him *chriſme*, and a white garment. Four ſorts are excluded from being witneſſes in Baptiſme; namely religious perſons, Infidels, ſuch as are not confirmed, a man and his wife together; for becoming ſpiritual parents, they are not to know one another carnally any more. They ſay divers Letanies in baptiſme; Confirmation is done by the Biſhop, who anoints the child with *Chriſme* on the forehead, as the Prieſt had done on the crown of his head in Baptiſme. The reaſon why the child is twice anointed with *Chriſme*, is, becauſe the holy Ghoſt was given twice to the Apoſtles; once here on earth before Chriſts aſcenſion, and once from heaven in a fuller meaſure after Chriſts aſcenſion. By the firſt they receive a new birth or regeneration; by the ſecond growth, ſtrength and perfection. Therefore this Sacrament of confirmation is called by the Greek Fathers τελειωσις perfection or confirmation. The *Chriſme* wherewith they are anointed, is made and conſecrated on the day of the Lords Supper, becauſe two days afore Eaſter, *Mary Magdalen* anointed Chriſts head and feet. The Prieſt muſt not confirme except by deligation from the Pope; this belongs only to the Biſhop, becauſe it is an Apoſtolical Function, and Biſhops are the Apoſtles ſucceſſors. Confirmation is not to be given to thoſe that are not baptized; becauſe the Character of this Sacrament, preſuppoſeth the character of Baptiſme. Neither muſt children be confirmed till they be able to give an account of their faith. Then the Biſhop ſtrikes the childe on the cheek with his hand, to ſhew he muſt be content to ſuffer for Chriſt. On the holy Sabbath, the Altars begin to be covered again, *Gloria in Excelſis* is ſung, the Bels are rung, as preparatives for the Reſurrection; but before the Goſpel, incenſe is carried in ſtead of light, to ſhew that the light of the world was ſuppoſed to be yet in the grave by the women that went to embalme him. And the Poſt-Communion is not ſung, to ſhew how the Apoſtles were

ſilent,

Of these and other Ceremonies, see the afore named authors.

silent, when Christ was apprehended.

Q. 22. *What be their holy days which they observe?*

A. The chief is the Feast of *Easter*, in which their Churches, Altars, Crosses, and Priests, are cloathed in their best ornaments; nothing this day must be eat or drunk without the Priests benediction, and signed with the Crosse. In *Easter* week the custom was in Salutations, to say *The Lord is risen*, and to answer thus: *Thanks be to God*, and then to kisse each other; which custom is yet observed by the Pope to the Cardinals when he sayeth Masse this day. The next Sunday to *Easter* is called *Dominica in albis*, because they that are baptized on the holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the comming of the Holy Ghost. On *Easter* day before Masse, there is a solemn procession of the Priests cloathed in white, singing the Resurrection; before whom are carried tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fonts singing, in imitation of the *Israelites* rejoycing for the drowning of their enemies in the red Sea: Baptism is the sea, and our sins are our enemies; every day also this week the *Neophytes* are led to the Church by their god-fathers and god-mothers, with wax Tapers before them, which on the next Sunday, called *in albis*, they offer to the Priests. From the *Octaves* of *Easter* till *Whitsunday*, are sung two *Hallelujahs* every Sunday, and one every working day, to shew that the joyes of Heaven are represented, which the soul only participates till the Resurrection, and after that, soul and body together, which is a double *Hallelujah*: every day in Easter week hath it's peculiar *Epistle* and Gospel, mentioning the Resurrection of Christ, and our happinesse in heaven: to this same purpose hath every Sunday after Easter its peculiar Masse and service. *Rogation* Sunday, which is the fifth after Easter, is so called from praying or asking; for being Ascension day is near, and we cannot follow Christ corporally into heaven, therefore we are taught to follow him by

our prayers: three days then before Aſcenſion day, are *Rogations*, *Letanies*, or prayers both for ſpiritual and temporal bleſſings; the Letany uſed at this time is called the Leſſer, invented by *Mamertus* Biſhop of *Vienna*, in a time when Wolves and other wild beaſts had broke out of the woods, and killed divers people; the greater Letany was the invention of *Gregory* the firſt, when Rome was afflicted with a great Plague, cauſed by the poyſonable breath of ſerpents; on theſe Rogation daies there uſe to be proceſſions, with Croſſes, Reliques, and Banners carried before, ſinging alſo and praying for divers bleſſings; among the reſt, for the fruits of the earth: the Vigil or Eve of Aſcenſion hath its proper Maſſe; on Aſcenſion day is a ſolemn proceſſion; on the Sunday after, promiſes are read concerning the coming of the holy Ghoſt: on Whitſun Eve Baptiſme is celebrated as it was on Eaſter Eve; for as we are dead with Chriſt in Baptiſme, ſo we are Baptized with the Holy Ghoſt, which was accompliſhed when he came down on the Apoſtles: The Feaſt of Pentecoſt is kept ſeven days, at which time, becauſe of baptiſme, white is worn, this colour ſignifieth that all who are baptized, are made Prieſts to God the Father, for the Prieſts Garment is white: it ſheweth alſo the innocency and purity that ought to be among Chriſtians: and it puts them in mind of the reſurrection, and glory of the life to come. They pray ſtanding, in ſign of liberty obtained by the Spirit: *Halleluiah* and *Gloria in excelſis* are ſung often this week: from Eaſter till this time, no man is bound to faſt: this feaſt is obſerved ſeven days, to ſhew the ſeven gifts of the holy Ghoſt: and every day three Leſſons are read, becauſe all the ſeven gifts are included in theſe three, Faith, Hope, and Charity. The next Sunday is kept to the honour of the Trinity: for as Chriſtmaſſe was ordained to be kept in honour of God the Father, who ſent his Son into the world, and Eaſter to Chriſt the ſecond Perſon, and Whitſunday to the third perſon: ſo this Sunday was inſtituted to the three perſons together: and from this day are named the other Sundays till Advent, whereof are twenty ſix: to each of which

is

See the Authors above named

is appropriated a peculiar Maſſe, with Leſſons and Pſalms fit for each day.

Q. 23. *What be their canonical hours of prayer?*

Their canonical hours of prayer and obſervation thereupon,

A. Their ſet hours of prayer are called canonical, becauſe they are preſcribed by the Canons of the Church, and regularly obſerved by devout people. Theſe hours they ground upon the practice of *David* and *Daniel*, who prayed three times a day. Theſe hours are ſeven, becauſe *David* ſpeaketh of calling upon God ſeven times a day, becauſe the gifts of the holy Ghoſt are ſeven; and the foul ſpirit bringeth ſeven ſpirits worſe than himſelf; there be ſeven deadly ſins; the wals of *Jerico* fell down at the blowing of the ſeven Ram-horn Trumpets, there were ſeven Aſperſions in the Levitical Law, *Levit.* 14. and 16. We read alſo of ſeven Lamps, and ſeven golden Candleſticks. Theſe canonical hours are not only for the day, but alſo for the night, after the example of *David* and Chriſt, who ſpent ſome part of the night in prayer; and of the Church in the *Canticles*, which ſought Chriſt in the night. The Prince of darkneſſe is moſt buſie in the night to aſſault us, therefore we ought to watch and pray, that we may not be ſlaine with the Ægyptian firſt born in the night. The *Nocturnals* or night praiſes, are ſaid at midnight, becauſe at that time *Paul* and *Silas* praiſed God: and ſo did *David*. About that time Chriſt roſe from the Grave, as the Greek Church believeth, but the Latine Church holdeth that he aroſe in the morning. The firſt hour of the day is dedicate to prayer; that whileſt the Sun riſeth, we may call upon the Sun of righteouſneſſe who bringeth health under his wings. About that hour he was mocked, ſpit upon, and buffeted: and at that hour after his reſurrection, he was ſeen by his Diſciples ſtanding on the ſea ſhore. To whom the firſt fruits of the earth were offered in old time; to him alſo ſhould the firſt fruites of the day be offered. The third hour is conſecrated to prayer, becauſe then Chriſt was crowned with thorns, and condemned by *Pilate*. It was the third hour alſo that the Holy Ghoſt deſcended on the Apoſtles. The ſixth hour is canonical, becauſe then Chriſt was crucified; at that hour

Peter

Peter went up to the top of the house to pray, *Acts* 10. and then it was that Christ asked water from the woman of *Samaria*. The ninth hour is for prayer, because then Christ gave up the ghost; so *Peter* and *John* went up into the Temple at the ninth hour of prayer, *Acts* 3. The evening also is a time for prayer; then they have their *Vespers*, because the *Jews* had their evening Sacrifice: then it was that Christ instituted the Sacrament of the Eucharist at his last Supper. And then was his body taken down from the Crosse. The hour of the *Completory* about the begining of the night is Canonical also; in memory of Christs burial. And because *David* would not goe up into his bed, nor suffer his eye lids to slumber, till he had found out a place for the Temple. Then is sung the song of old *Simeon*, *Nunc dimittis*.

Of these hours *Cassianus* speaketh, *Rabanus Maurus*, *Isidor*, *Amalarius*, *Fortunatus*, *Rupertus*, *Tuitiens.* &c.

Q. 24. *What else may we observe about these Canonical hours?*

A. That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours, so are also Monks and Nuns, if they be not Novices. But the inferiour orders of Clergy that are not beneficed, as they are not debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate and degraded, are to observe these hours, for the character is indellible; but sick persons and such as have any natural impediment are excused. Again, these Canonical prayers are not to be said every where, but in the Church, because the multitude of petitioners makes prayers, the more efficacious; otherways, they acknowledge that private prayers may be said any where. The times also, order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandering thoughts; the attention must be fixed, not only on the words and sense thereof, but chiefly on God the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the minde. But on Sundays and all the time between *Easter* and Pentecost they pray standing, to shew their readinesse (being risen with Christ) in seeking

the things that are above, Beneficed men who neglect in six moneths time to say the Canonical prayers, are to lose their benefices. In the first Canonical hour the *Kyrie Eleeson* is said; so is the Lords Prayer, and the Creed, but with a low voice, to shew that prayer and faith consist rather in the heart than in the tongue. In the third our prayers are said for the dead, as well as for the living. The sixth hour they say *Adam* fell, and was cast out of Paradise, therefore they hold it then a fit time, by prayer to enter into Gods favour again. The ninth hour Christs side was pierced, out of which flowed water and blood, the two sacraments of the Church; then the Vaile of the Temple rent asunder, the graves opened, and Christ descended into hell; all which do furnish sufficient matter for prayers and prayses that hour. In the end of the day are said the *Vespers* or evening service, to signifie that Christ came in the end of the world. In the evening Christ washed his Disciples feet and was known to the two Disciples in breaking of bread, as they were going to *Emaus*. Five Psalmes are then said, in reference to Christs five wounds, and to expiate the sins of our five sences. In the evening is sung the *Magnificat*, to shew that in the evening of the world, the Virgin brought forth Christ, in whom is our chiefest rejoycing. And then are Lamps lighted to put us in minde that with the wise Virgins we should have our Lamps ready to meet the Bridegroome. The *Completory* is a fit time for prayer, because then Christ prayed, and sweat blood in the Garden. The song of *Simeon* is then sung, for as he immediately before his death uttered these words, so should we before our sleep, which is a resemblance of death. Four Psalmes are then said, to expiate the sins of our child-hood, youth, man-hood, and old age. The Creed is said the first hour and *Completory*, to shew that all our workes must begin and end in faith. About midnight are said the *Nocturnals*, because about that time the *Egyptian* first born were slain, then Christ was born, then was he apprehended by the *Iewes*: then are we in greatest danger, then is the prince of darkness

neſſe moſt buſie in his workes of darkneſſe.

Q. 25. *What may we obſerve concerning their Proceſſions?*

A. They ground their Proceſſions on the practice of *David* and *Salomon*, when the one accompanied the *Ark* in Triumph to the Tabernacle, the other to the Temple. They have four ſolemn *Proceſſions*. Namely on the Purification of the Virgin, on Palm Sunday, on Eaſter day, & on Holy thurſday, being the fortieth day after Eaſter, & the day of Chriſts Aſcention, kept in memory of that Proceſſion which Chriſt made with his Diſciples, when they walked to the mount of Olives from whence he aſcended to Heaven; as there is a Proceſſion every Sunday in memory of Chriſts Reſurrection, ſo there was wont to be another every Thurſday in remembrance of his Aſcenſion; but becauſe of the multitude of Feſtivals this is kept but once yearly ſolemnly, yet every Sunday it is remembred in that days Proceſſion. They hold alſo that theſe proceſſions were typified by the *Iſraelites* coming out of Ægypt. For as *Moſes* delivered them from the Tyranny of *Pharaoh*, ſo hath Chriſt freed us from the oppreſſion of Satan. The Tables of the Law were received on *Sinai*, and carried before the people, ſo the Goſpel is taken down from the Altar, and carried in their Proceſſion. A fiery pillar went before the *Iſraelites*, and burning Tapers are carried before the people in theſe ſolemnities: as every tribe had their armes and colours carried before them, ſo here are carried Croſſes and Banners. Their *Levites* bore the Tabernacle, and our Deacons carry the Coffer or Pix. Their Prieſts carried the Ark, and our Prieſts carry the holy Reliques. In their Proceſſion *Aaron* followed in his Ornaments, and in ours, the Biſhop in his Pontificals. There was the ſounding of Trumpets, here the noyſe of Bells; there was ſprinkling of Blood, here of holy water, &c. They carry Banners and Croſſes in memory of that Croſſe ſeen in the aire by *Conſtantine*, and which after he always wore in his Banners. Beſides theſe triumphant Proceſſions, they have alſo in times of publick calamity, mournfull Proceſſions, which they call *Rogations*, and the Greeks *Litaniæ*, that is prayers or ſupplications,

See *Gabriel Biel in can. miſſæ. Navar. de orat. et hor. can. Durandus in rationali, Durantus de ritibus Eccleſiæ*, &c.

Their Proceſſions and obſervations thereon.

of which there is the greatest *Letanie* kept on Saint *Mark's* Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser Letanie is kept three days before the ascension; and was invented at *Vienna* by *Mamertus* Bishop there, in a time when there were great Earth quakes and Irruptions of Wolves which in *France* did great hurt: this is called the lesser Rogation, because it was found out in a lesser City than *Rome*, and by a lesser Bishop than *Gregory*, yet the lesser is more ancient by 80 years for it was devised in the time of *Zeno* the Emperor of *Constantinople*; whereat the other was found out in the time of *Mauritius* who was contemporary with *Gregory* the great. Pope *Liberius* appointed there should be Letanies, when Wars, Plague, or Famine do threaten; which commonly fall out about that time of the year, wherein the memory of Christs Ascension is observed.

Of these things see the forenamed writers.

Q. 26. *Wherein consisteth the Eighth part of their Worship?*

A. In the Worship of the Saints, whom they honour with Temples, Chappels, Altars, Images, Holy-days, mentioning of their names in the Masse, reserving and worshiping their Reliques, praying to them, &c. They divide them into four ranks; namely, *Apostles*, *Martyrs*, *Confessors*, and *Virgins*. The Festival days of the Saints, kept in memory their martyrdom, are called *Natales* that is birth days; *for then they began truly to live, when they died for Christ in the Kalender.* Their following Saints have their Holy-days; *Fabian* and *Sebastian*, *Agnes*, the conversion of *S. Paul*, *Julian*, *Agatha*, the Purification of *Mary*; this day is a Procession in memory of that procession which *Joseph* and *Mary* made to the Temple: this Feast was instituted in the time of *Justinian*, upon a great mortality which then hapned, and candles this day are carried with great solemnity, to shew that our light should shine before men; that Christ who was this day presented in the Temple, is the true light of the world; and that like wise Virgins, whereof *Mary* was the chief, we should have our Lamps ready; the Feast of *S. Peters* chair

Festival days of the Saints.

hair is kept in memory of his advancement first to the
shoptick of *Antioch*, then of *Rome*: the Feast of the
nunciation is kept in memory of the tidings which
e Angel brought to *Mary* of her conception: on the
st of *May* is the feast of *Philip* and *Iames* the lesser,
e son of *Alphæus*, and brother of our Lord. Who was
e first Bishop of *Ierusalem*, had seen Christs Transfi-
uration, and for preaching Christ, was thrown down
om the pinacle of the Temple by the Jewes: the o-
her called the greater, and of *Compostella*, was the son
f *Zebedeus*, and brother to S. *Iohn* the Evangelist: on
e third day of *May* is the invention or finding of the
Crosse by *Helena*, *Constantines* mother: the Feast of
S. *Iohn Baptist* is kept the 24. of *Iune*, in which are
fires made, and Torches carried, to shew that he was
shining and a burning Lamp: the Feast of *Peter* and
Paul is kept the 29 of *Iune*, in memory that they both
suffered in one day under *Nero*: on the 25. of *July* is the
Feast of S. *Iames* S. *Iohns* brother who preached the Gos-
pel in *Spain*, & returning to *Ierusalem*, was beheaded by
Herod: the Feast of the seven *Sleepers* is on the 27 of
July; these flying from the persecution of *Decius*, hid
themselves in a Cave, where they slept about 300
years, and being awaked, thought they had slept but
one night: the Feast of Saint *Peters* Chaines is kept
August the first, in memory of *Peters* miraculous deli-
very from *Herods* prison, when the Chaines fell from
him of their own accord: the Feast of Saint *Laurence*
is kept *August* the tenth, in memory of his Martyrdom
under *Valerian*; he was Arch-Deacon of *Rome*, after
whom, none there have had that title: the Assump-
tion of *Mary* is on the fifteenth of *August*, this is her
greatest Feast, for it is ushered in with a fast, and
hath its *Octave*: on this day herbs and flowers are
gathered and blessed, because she is compared to the
Rose and Lilly: S. *Bartholomews* Feast is on the
24 of *August*, he preached in *India*, and then in *Al-
bania* of *Armenia*, where he was first fleaed, and then
beheaded, therefore some keep the Feast of his Ex-
coriation, others of his Decollation: Saint *John Bap-
tists* Decollation is kept the 29 of *August*; his head

hath been removed from divers places: the Nativity of S. *Mary* is celebrated the 8 of *September*; it was kept in heaven by the Angels, (ſo goeth the ſtory) long before it was obſerved by men here on earth; the Roman Church celebrates no Nativities; except that of Chriſts, of his Mother, and of his Forerunner. The Exaltation of the Croſſe is kept the 14. of *September*, in memory of the Croſſe recovered from *Coſroes*, King of *Perſia*, by the Emperor *Heraclius*, and by him carried in triumph into *Ieruſalem*: the Feaſt of S. *Matthew* the Apoſtle and Evangeliſt, is on the 21 of *September*, in remembrance of his ſuffering for Chriſt in *Ethiopia*, where having planted the Goſpel, he was beheaded there: S. *Luke's* day is on the 18. of *October*; he was a painter, Phyſitian, and Evangeliſt, and the Diſciple of Saint *Paul*: the Feaſt of *Simon* and *Iude* is kept on the 28 of *October*; theſe were brothers, and ſons to *Mary Cleophas*, who married to *Alpheus*, they had two brothers more, to wit, *Iames* the leſſer, and *Ioſeph* called *Barſabas*, and ſurnamed *Iuſtus*: *Simon* was called, *Zelotes*, and *Cananæus*, from *Cana* of *Galilee*: *Iude* was named *Thadæus* and *Lebeus*; *Simon* preacht in *Ægypt*, afterward he ſucceeded *Iames* in the See of *Ieruſalem*, where he was crucified; *Iude* preached to the *Medes* and *Perſians*, and ſuffered at *Perſis*: the firſt of *November* is dedicated to all the Saints, becauſe there be more than can have particular days aſſigned them. The old Romans worſhipped all their gods together in one Temple called *Pantheon*; *Chriſtians* held it fitter to worſhip all the Saints and Martyrs in the ſame Temple, under the name of Saint *Mary*; this Feaſt is uſhered in with faſting, the day before, and backed with prayers for all ſouls in Purgatory the day after. Saint *Martin* Biſhop and Confeſſor, is honoured the eleventh of *November*, for his charity to the poor, in parting with his own Garments to cloath them, and for his humility, in that he would dye on no other bed but on a heap of aſhes; this Feaſt hath its *Vigil* and *Octave*. They thought that he ſhould be thus honoured by men, who had been honoured by Angels. The thirtieth of *November* is Saint *Andrews*

day;

...y; he preached in *Scythia*, *Achaia*, and other places ...reabout, and ſuffered death on a Croſſe; his bones, ...h thoſe of Saint *Luke*, were tranſlated to *Conſtanti-...ple*, in the time of *Conſtantine* the ſecond. The ſixth ...*December* is for Saint *Nicholas*, the Biſhop, famous ...or his charity, boldneſſe, and conſtancy in the main-...enance of Chriſtianity. They write that being an In-...nt, he would never ſuck his Mothers breaſts but ...once on Wednesdays, and Fridays. The 21 of *Decem-...ber* is for Saint *Thomas*, who preached to the *Indians*, ...and by their Idolatrous Prieſts was firſt ſhot with ar-...rows, and then thruſt throw with a launce, as he was ...at his prayers. Saint *Stephen* is celebrated the ſix and twentieth of *December*; as he was the firſt Martyr, ſo he deſerved to be the firſt in the Kallender: the firſt Martyr is placed next to Chriſts Nativity, to ſhew Chriſt was born, that we might ſuffer; and Chriſts Nativity here on earth, was the cauſe of *Stephens* Nativity in Heaven. Saint *John* the beloved Diſciple, is honoured on the ſeven and twentieth of *December*: he eſcaped miraculouſly, firſt poyſon, and then burning oyle. The eight and twentieth of *December*, is for the *Innocents*, who ſuffered in their Infancy by *Herod*, for the Infant King of the *Iewes* Chriſt Jeſus; there are multitudes of Saints more, who are placed in the *Kalender*, as *Ambroſe*, Biſhop, on *December* 7. *Anſelme*, Biſhop, *April* 21. *Auguſtine*, Biſhop, *Auguſt* 21. *Babylas*, Biſhop, *Ianuary* 24. *Barbara* the Virgin, *December* 4. *Barnabas* the Apoſtle, *Iune* 11. *Baſil*, Biſhop, *April* 26. *Baſil* the Great *Ianuary* 1. *Bernard*, Abbot, *Auguſt* 20. *Bonaventure* the Cardinal, *Iuly* 14. Three *Bonifaces*, and three *Katharines* on ſeveral days. *Chriſtopher*, Martyr *Iuly* 25. *Clement*, Pope and Martyr, *November* 23. *Saint Paul's* converſion, *April* 25. Saint *Auſtins* converſion, *May* 5. *Cyprian*, Martyr, *September* 26. *Dionyſius* the *Areopagite*, *October* 9. *Epiphanius*, Biſhop. *May* 12. *George*, Martyr, *April* 24. *Gregory* the Great Pope, *March* 12. *Gregory Nazianzen*, Biſhop May 9. *Gregorius Thaumaturgus*, *November* 17. *William* Confeſſor, *February* 10. *Hierom. September* 30. *Ignatius*, Biſhop and Martyr, *February* 1. *Ignatius Loyola. Iuly* 31. *Iohannes Chryſo-*

ſtom, Biſhop *January* 27. *John Damaſcen*, *May* 6: *Joſeph Maries* husband. *March* 19 *Irenæus*, Martyr, *Auguſt* 26. *Julianus*, Martyr, *January* 9. *Juſtinus*, Martyr. *April.* 13. *Landfrancus*, Biſhop, *July* 3. *Laurence*, Martyr, *Auguſt* 10. *Lewis*, King *Auguſt* 25. *Mary Magdalen*, *July* 22. *Matthias* Apoſtle, *February* 24. *Michael*, Arch-angel *September* 29. *Narciſſus*, Biſhop, *October* 29. *Olaus*, King *July* 29. *Patrick*, Biſhop, *March* 17. *Polycarpus*, Biſhop, *January* 26. *Severinus Boethius*, *October* 23. *Thomas*, Biſhop, *December* 29. *Thomas Aquinas*, *March.* 7. *Vigilius*, Biſhop, *June* 26. There are multitudes more in the *Roman Kalender*, but theſe are the chief which I have culled out: They have alſo holydays for ſome eminent *Jews* as *Daniel* the Prophet, &c. For Angels alſo and for edication of Churches, which the *Greeks* call *Encænia*, a cuſtom borrowed from the Jews.

But of theſe paſſages ſee the *Romans Martyrology*, *Baronius*, *Surius*, *Durandus*, *Faſti Mariæ*, *Lippelous*, &c.

Q. 27. *What Ornaments and Vtenſils do they uſe in their Churches dedicated to Chriſt and the Saints?*

Their ornaments and utenſils, uſed in Churches dedicate to Chriſt and the ſaints.

A. They have in them their reliques, pictures, images; croſſes alſo and crucifixes, the Images alſo of Angels, which they paint with wings to ſignifie their ſwiftneſſe, and ſublimity of their nature; with white garments alſo to ſhew their purity. The Images of Chriſt and of the Saints, are painted with the Sun beams about their heads, to repreſent the glory they are in. God the Father is repreſented like an old man, becauſe he is deſcribed by *Daniel* like the antient of days. The Holy Ghoſt is painted like a dove; becauſe in that form he appeared on Chriſt. They have Chalices not of Glaſſe, becauſe ſubject to breaking; nor of wood, becauſe that is porous and drinks in the liquor; not of braſſe nor copper, becauſe of the bad ſmell thereof, and ruſt, or canker, but of ſilver or gold. They have alſo candleſticks, tapers and lamps, which they burn to the Saints by day, to ſhew they are not in darkneſs, but in light. Their cenſers and incenſe repreſent Chriſt, & the prayers of the Saints, which like incenſe aſcend before God; theſe odors are burnt in their Churches, both to expel bad vapors, & to refreſh the ſences. They have alſo their flaps or fans to drive away flies from the Chalice, after the example of *Abraham* who drove away

away the birds from his ſacrifice and to teach us that we ſhould drive away all wandring thoughts when we pray. Their *Patina* and other veſſels ſhining bright, put us in mind how we ſhould ſhine in our converſation. The Corporal is the linnen cloath in which the Euchariſt is covered, ſignifying how Chriſts body was wrapped up in fine linnen; for as linnen is firſt waſhed, and then wrung, and laſtly dried; ſo muſt our ſouls be firſt waſhed in tears, then wrung by repentance, and laſtly dried by the heat of the love of God. Organs are alſo uſed in Churches to excite the minde, and to ſtir up devotion. Yet in the Popes Chappel there are none, perhaps to ſhew that he needs no ſuch helps. Their Altars are incloſed with railes, to keep off the people, for the Prieſts only have acceſſe to them; they were anciently places of refuge, and are covered all the year, except in the paſſion week, then they are ſtript, to repreſent Chriſts nakedneſſe on the Croſſe. Ordinarily the Altar is placed towards the Eaſt, yet in the Church of *Antioch* it was placed towards the Weſt. On the Altar ſtands the *Pixis*, or *Ciborium*, which keepeth the Hoaſt for ſtrangers, ſick perſons and travellers; but it muſt not be kept above ſeven days, leſt it mould; therefore the Prieſt muſt eat it himſelf, and put in a freſh one. They have Fonts, called *Baptiſteria*, of ſtone, in which the water of Baptiſme is conſecrated by the Prieſt, who poureth oyl into it; he alſo by breathing, and by certain words exorciſeth the evil ſpirit. Salt is conſecrated, and put in the childs mouth: to ſhew that he muſt have ſpiritual Salt within him, Then the Prieſt laieth his hand on the childs head, in ſign he is reconciled and made a member of the Church. Then he ſigneth his fore-head with the ſign of the croſſe, that hereafter he may not be aſhamed of Chriſt crucified. He puts his finger into his eare and into his noſtrils alſo with ſpittle; ſaying to his righe eare *Epphata*, that is, *be thou opened*, to ſhew that by nature we are deaf in ſpiritual things, as was that man whom Chriſt after this manner cured in the Goſpel. The touching of the noſtrils ſheweth that the child muſt remember his vow in baptiſme, ſo long as he

hath

hath breath in him. Then he anoints the Child two times, that he may renounce the devil and all his works, &c. The breast is first anointed, then the shoulders do shew the strength of our love, and faith in the Trinity, and that withall we must be wrestlers against all spiritual wickednesse. The child is three times dipt in the water, and in some places onely sprinkled; to shew Christs three days burial, and our faith in the Trinity. After baptisme the child is anointed by the Priest on the forehead with chrisme, and cloathed in white, to signifie he must cast off the old man, and be cloathed with innocency: Anciently those that were baptized at Easter, wore white all that week, which they laid aside the sunday following, called therefore *Dominica in albis*; this also signified the glory of the resurrection. Then a wax candle burning is given to him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the bridegroome: Then the Godfathers are instructed concerning their duty to the Child.

See Innocent. 3 L. 2. de myst. missæ. Rab. Maurus de instit. cleric. Amalar. Fortunat. de eccles. officiis. Isidor. de eccles. officiis. Alcuin. de celeb. missæ. Durantus, &c.

Q. 28. *What other utensils have they in their Churches?*

A. They have three viols or flaggons for oyl, which the Priest carrieth on the day of the Lords Supper; one holds the oyl of the *Catechumeni*, the second is for the *Chrisme*, and the third for the oyl of the sick. With the *Chrisme*, the baptized are anointed on their crown; and they that are confirmed, on the forehead, and so are they who be ordained. The *Catechumeni* and sick are anointed with single oyl. They have also in their Churches holy water pots, which by some are called *Amulæ*, by others *Situlæ*, and *Aquiminaria* & χέρνιβα and περιῤῥαντήρια. This pot must be of Stone or Marble, at which is tied with a chain the holy water spunge; with this salt water they are sprinkled that enter into the Church, because anciently they washed before they entred into the Temple, to shew that with pure and sanctified minds we must come before God. They have also Bels which they sprinkle with water, and consecrate with certain prayers; these have succeeded the Trumpets used by the Jews, to call together the Assembly. They have

have also Altars which they anoynt, and consecrate; and holy Reliques, *whereof many doubtless are suppositious and false*; therefore no new Reliques are to be received without the Bishops approbation, nor to be honoured without the Popes authority. And because the Altar represents Christ, therefore the Priest after Masse, in sign of reverence and subjection kisseth the Altar; by which also he sheweth the great desire the Church hath to enjoy Christ when she saith, *Let him kisse me with the kisses of his mouth.* The Vestry is the place where the sacred Vestiments (which we have already spoken) are kept. Here the Priest before Masse puts on his holy garments; this place they say represents the Virgins Womb, in which our great high Priest put on the garment of our humane nature, that in it he might offer the true propitiatory sacrifice to God his Father, for the sins of the world. They make also every part of their material Temple, to have a mystical signification; The Quire represents the Church triumphant, the main body the Church militant; the Porch or great Door is Christ, by whom only we have accesse to the Father; the Windowes are the Scriptures, which give light to the spiritual Church; the Pillars are the Apostles by their Doctrin supporting the Church; the Pavement is Humility and faith; the cover is Gods protection; the Tower with the Bels are the Prelates, which ought to be eminent in their Conversation, and sounding in their preaching; the Cock on the top thereof, is to put them in minde of their vigilancy; the Lights that shine continually in their Churches, are to signifie our good works which should shine before men.

Of these and many more See *Durandus* in his *Rationale* and the other writers above named

Q. 29. *What office do they perform to the dead?*

A. They have a peculiar office or service for the dead in Purgatory, which some perform every third day, that they might be partakers of Christs resurrection, who overcame death that day; some again every seventh day, that they may attain to the eternal Sabbath or rest in Heaven, whereof Gods resting from the works of Creation on the seventh day, was a Type. Others perform this office the thirtieth day, because the

Their office performed to the dead.

the *Israelites* mourned for *Moses* and *Aaron* thirty days. Others again the fortieth day, because *Joseph* and his brethren bewailed *Iacob* forty days. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they wish these imprisoned souls may pertake eternally. Others perform this office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity; then it must not be kept, nor put off till the next day, as the Feasts of the Saints are, but must be kept the day before, that the souls may the sooner partake the fruits of our devotion. No Masse must be said on festival days for the dead except the body be present. And although in the Masse for the living incense is burned, to shew that their prayers like incense ascend before God, yet in the Masse for the dead incense is not burned, because their prayers are of no efficacy; for *do the dead praise thee?* saith *David*. The corps may not be brought into the Church, whilest Masse is saying for the living, but must be set in the Porch till Masse be done, and the Masse for the dead be begun, in which Masse the kisse of peace must not be given, because there is no communion between us and the dead, neither can they answer us; the dead corps is washed and anointed; then it is carried to the Church; but by the way the bearers rest three times, to signifie Christs three days rest in the grave. Holy water and Frankincense is put in the grave with the corps, to keep off evil spirits thence, and to shew that the deceased part hath offered to God the incense of his prayers and good life whilest he lived. He is buried with green bayes, to shew that his soul is alive, and that it doth not wither with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readinesse to meet Christ in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church-yard, hath a Crosse set at his head, to shew he was a Christian. Clergy men that have taken orders, are buried in the habit of their orders, all are wrapt in linnen, because Christ was so; yet some are buried in sackcloth to

shew

shew their repentance. Anciently the names of holy men departed were registred in scrolls or folding tables called δίπτυχα, *Dyptitha* which word the Latin Church retained; these words kept by the Bishops, and the names publickly read, in time of divine service, to shew that *the just shall be had in everlasting remembrance.* The prayers that are made for the dead are not for the Saints in Heaven, for they need not our prayers, but our praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing, but only for those who dying in venial sins unrepented, make satisfaction in Purgatory; Lastly, there is neither *Gloria in excelsis*, nor *Hallelujah* sung in the office for the dead. Of these passages see *Alcuinus de divin. Offic. Amular. Fortunat. de Eccles. officiis, Stephanus, Durantus de ritibus Eccles. Cathol. Guliel. Durandus in rationali*, &c.

The

The Contents of the Fourteenth Section.

Of the Eastern Religions, and first of the Greeks. 2. *Of the Church dignities, and discipline in the* Greek *Church at this day.* 3. *Of the other nations, professing the* Greek *Religion, chiefly the* Moscovites, *and* Armenians. 4. *Of the Monks, Nuns, and Eremites of* Moscovia. 5. *Of the form of service in their Churches.* 6. *How they administer the Sacraments.* 7. *The Doctrin and Ceremonies of the* Russian *Church at this day.* 8. *Of their marriage and Funeral Ceremonies.* 9. *Of the profession of the* Armenians. 10. *Of the other* Greek *Sects, namely the* Melchites, Georgians, *and* Mengrelians, 11. *Of the* Nestorians, Indians, *and* Jacobites. 12. *Of the* Maronites *Religions.* 13. *Of the* Cophti. 14. *Of the* Abyssin *Christians.* 15. *Wherein the Protestants agree with, and dissent from other Christian Churches.*

SECT. XIV.

Quest. I.

Having taken a view of the differences in Religion among the Romanists *&* Anti-Romanists *in the West, what Religion do the Christians in the East professe?*

A. In the East the *Greek* Religion prevaileth in many places, chiefly in these Countries of *Europe*; namely *Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Rascia, Moldavia, Walachia, Bosbia, Podolia*, and *Moscovia*; In the Islands also of the *Ægean* Sea, and in some parts of *Poland, Dalmatia*, and *Croatia*; in some parts also of *Asia*, namely, in *Natolia, Circassia, Mengrelia*, and *Russia*. The *Greeks* place much of their devotion in the worship the Virgin

Greek Religion at this day.

Virgin *Mary*, and of painted, but not carved Images; the interceſſion, prayers, help, and merits of the Saints, which they invocate in their Temples. They place juſtification not in faith, but in works: School-divinity chiefly the works of *Thomas Aquinas*; which they have in Greek, are in great requeſt with them. The Sacrifice of the Maſſe, is uſed for the quick, and the dead; and they uſe to buy Maſſes; they do not hold a Purgatory fire, yet they believe there is a third place between that of the bleſſed and the damned, where they remain who have deferred repentance till the end of their life; "*but if this place be not Purgatory, I know* "*not what it is, nor what the ſouls do there.* Though they deny the proceſſion of the Holy Ghoſt from the Son, yet they baptiſe in the name of the Three Perſons. Prieſts among them may marry once, but not oftner. That marriage is unlawful, which is contracted within the ſeventh degree of Conſanguinity & Affinity. They uſe leavened bread in the Sacrament, and adminiſter in both kinds; they have four Lents in the yeat; they deny the Popes ſupremacy, abſtain from blood and things ſtrangled; obſerve the Jewiſh Sabbath with the Lords day. They uſe neither confirmation, nor extream unction, and will not have either the bleſſed ſouls in Heaven to enjoy Gods preſence, or the wicked in Hell to be tormented till the day of judgement; preaching is little uſed amongſt them, but Maſſes often, therefore one of their Monks, whom they call *Colcieri*, for preaching, ſometimes in Lent, and at Chriſtmaſſe, and Eaſter, was accuſed and baniſhed to Mount *Sinai* by the Patriarch of *Conſtantinople*, as *Chytræus* witneſſeth. They eſteem equal with the Scriptures, the Acts of the ſeven Greek Synods, and the writings of *Baſil*, *Chryſoſtome*, *Damaſcen*, and their traditions. They believe that the ſouls of the dead are bettered by the prayers of the living. They are no leſſe for the Churches authority and for Traditions, than the Roman Catholicks be; when the Sacrament is carried through the Temple, the people by bowing themſelves adore it, and falling on their knees, kiſſe the earth.

See the Councel of *Florence*, *Boterus*, *Chytræus*, *Brerewood*, *Ieremy*, Patriarch of *Conſtantinople*, *in reſp. ad German. Poſſevin. de reb. Moſcov.* &c.

Q. 2. *What*

Q. 2. *What Eccleſiaſtical Dignities and Diſciplines there in the Greek Church at this day?*

Greeks, their Church dignities and diſcipline at this day.

A. They have their Patriarch, who reſides at *Conſtantinople*, who is elected by his Metropolitans and Arch-Biſhops, but is confirmed by the great Turks chief Baſſa, who upon promiſe of ſome thouſand Duckets from the Patriarch, doth ratifie his priviledges. He hath no more authority with the great Turk, than any Chriſtian Embaſſadour, who thinks it a great honour to be admitted to fall down at the Seigniors feet, and to kiſs his cloak. Next to the Patriarch are the Metropolitans, who are placed according to their antiquity. Of theſe Metropolitans are 74. under whom are Arch-Biſhops, and Biſhops. The *Metropolitan* of *Theſſalonica* hath ten Biſhops under him, he of *Athens* hath ſix; *Corinth* hath four Biſhops, and one hundred Churches; *Mytylena* had five Biſhopricks, but now none; *Chalcedon* hath a Metropolitan and ſixty Churches, but no Biſhops. The Metropolis of *Nicæa* hath fifty Churches, but no Biſhop at this time: *Epheſus* hath fifty Churches, but no Biſhop: *Philippi*, the Metropolis of *Macedonia* hath one hundred and fifty Churches: *Antiochia* of *Piſidia*, is Metropolis of forty Churches: *Smyrna* is Metropolis of eighty Churches: but fourty or fifty perſons make a Church in *Greece*. Moſt of the Metropolies in *Aſia* are ruined. The *Greeks* at *Conſtantinople* are diſtributed into certain Churches, where they meet on Sundays and holy days: their greateſt congregations ſcarce exceed three hundred perſons. Their chief Feaſt is that of *Maries* aſſumption: every Lords day in Lent, the Patriarch ſayeth Maſſe, ſometimes in one Church, ſometimes in another, where he collects the Almes of well diſpoſed people. They have no muſick in their Churches: the Women are ſhut up in their Churches within latiſes, that they may not be ſeen by the Men. In the Patriarchs own Church are to be ſeen the bodies of *Mary Salome*, of Saint *Euphemia*, and the Marble Pillar, to which Chriſt was bound, when he was ſcourged. They have alſo in the Greek Church *Hieromonachi* and Prieſts whom they call Popes: theſe may conſecrate, and ſay Maſſe. They have their Lay-

Lay-Monks, Deacons, and Sub-Deacons, and their *Anagnostes*, who read the Dominical Epistle and other things. The Monks who are all of Saint *Basils* order have their *Archimandrites* or Abbots, Their Monks are not idle, but work; they are called *Calojeri*; the Patriarch, Metropolites, and Bishops are of this order and abstain from flesh; but in Lent, and other fasting times they forbear fish, milk and eggs; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival days, they use the Liturgy of *Basil*, on other days that of *Chrysostome*. They have no other translation of the Bible, but that of the 70.

See the above named Authors, and the Letters of *Stephen Gerlochius* to *Crusius*, *Anno* 1575.

Q. 3. *What other Nations professe the Greek Religion, besides those already named?*

A. The *Moscovites* and *Armenians*; as for the *Moscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same communion and faith, saving that they differ from the Greeks, in receiving children of seven years old to the Communion, in mingling the bread and wine in the chalice with warm water, and distributing it together in a spoon: besides, they permit neither Priest nor Deacon to officiate or take orders, except they be married; and yet when they are actually in orders, will not allow them to marry: they dissolve marriage upon every light occasion: the Arch-Bishop of *Mosco* their chief *Metropolitan*, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or Great Duke, & consecrated by three of his own *Suffragans*, whereof there be but eleven in all that dominion; but the Bishops of South *Russia* subject to the King of *Poland*; have submitted themselves to the Pope; and whereas the *Russian* Clergie were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sio* or *Chios*; now the great Duke himself sends him somewhat yearly toward his maintenance: the Bishops of *Moscovia*, besides their Tythes, have large rents to maintain them according to their Place & Dignity; and they have as large an Ecclesiastical Jurisdiction as any Clergy in Christendom: they do so highly esteem the Scriptures

Moscovites; *their Religion and discipline.*

and four General Councils, that they touch them not without crossing and bowing: Besides their Patriach and two Metropolitans of *Novograd*, *Rostove*, they have four Arch Bishops, and six Bishops; besides Priests, Arch-Priests, Deacons, Monks, Nuns, and Heremites. The Patriarch of *Mosco* was invested in his jurisdiction by *Hieronimo*, the banished patriarch of *Constantinople*, or *Sio*; because in the isle *Chio* or *Sio*, was the Partiarchs seat, after he was banished by the *Turk* from *Byzantium*. The Bishops in their Solemnities wear rich Mitres on their heads, embroydered copes with Gold and Pearle on their backs, and a Crosier staffe in their hands; when they ride abroad, they blesse the people with their two fore fingers. All Bishops, Arch-Bishops, and metropolites are chosen by the Great Duke himself, out of their Monasteries; so that first they must be Monks, before they can attain these dignities; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of Rome. Preaching is not used in this Church; only twice a year, to wit, the first of *September*, which is their new years-day, and on Saint *John Baptist* day, in the Cathedral Church a short speech is made by the Metropolite, Arch-Bishop, or Bishop, tending to love with their neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the holy Church, &c. The Clergie there keep out learning, to keep up Tyranny. The Priests crowns are not shaved but shorn, and by the Bishop anointed with oyle; who in the Priests ordination puts his Surplice on him, and sets a white Crosse on his breast, which he is not to wear above eight days; and so he is authorised to say, sing, and administer the Sacraments in the Church. They honour the Images of Saints; their Priests must marry but once; the Lay people pray not themselves, but cause the Priests to pray for them, when they goe about a business or journy. Every year there is great meeting, to solemnise the Saints day that is Patron of their Church; and to have prayers said to that Saint for themselves and

and friends, and ſo an offering is made to the Prieſt for his paines for he lives on the peoples benevolence, and not on Tithes; once a quarter the Prieſt bleſſeth his Pariſhioners houſes with perfume, and holy water, for which he is paied; but whatſoever benefit the Prieſt makes of his place, he muſt pay the tenth thereof to the Biſhop. The Prieſt weares long tufts of hair, hanging down by his ears, a gowne with a broad cape, and a walking ſtaff in his hand. He weares his ſurplice, and on ſolemne days his cope, when he reads the Liturgy. They have their regular Prieſts, who live in Covents. In Cathedral Churches are Arch-Prieſts, and Arch-Deacons; every Prieſt hath his Deacon or Sexton.

See the above named Authors, and withall the Hiſtory of *Ruſſia* by *G. Fletcher*, *Poſſevin. de reb. Moſcov.* *Sigiſm. de Moſcovia*, *Guagindaſcripſ. Moſcov.* &c.

Q. 4. *Are there any ſtore of Monkes, Nuns, and Eremites in* Moſcovia?

A. Every City aboundes with Monkes of *S. Baſils* order; for many out of diſpleaſure, others out of fear to avoid puniſhment, and others to avoid taxes and oppreſſion, do embrace this life; beſides the opinion of Merit they have thereby. When any is admitted, he by the Abbot ſtript of his Secular Garments, and next to his skin, is cloathed with a white Flannel ſhirt; over which is a long Garment, girded with a broad leathern belt. The upper Gaiment is of Say, of a ſooty colour; then his crown is ſhorn, to whom the Abbot ſheweth, that as his haires are taken from his head, ſo muſt he be taken from the world; this done he anoints his crown with Oyle, puts on his cowle, and ſo receives him into the Fraternity, having vowed abſtinence from the fleſh, and perpetual chaſtity. The Monks do not only live upon their rents, but they trade alſo, and are great Merchants; as for ſcholarſhip they have none. *Sergius* is a great Saint amongſt them to whom the Empreſs goeth ſometimes in Pilgrimage. They have divers Nunneries; ſome whereof are only for Noble mens Widdows and Daughters, whoſe ſtock the Emperor means to extinguiſh. They have Eremites alſo who go ſtark naked, except about the middle, they wear long hair, and an Iron collar about their neck or middle. The people eſteem them as Saints, and Prophets, and whatſoever

Monks and Nuns in Muſcovia.

they say is received as Oracles, even by the great Duke himselfe. He thinks himself in great favour with God, who is reproved, or robbed of any part of his goods by them. But of these Eremites there be very few in that cold country.

See the above named Authors.

Moscovites, their Church service.

Q. 5. *What form of Service have they in their Churches?*

A. They have their Mattins every morning; the Priest attended by his Deacon; in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity, and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel, whither no man may enter but the Priest alone; and there at the Altar he saith the Lords prayer, and twelve times *Lord have mercy upon us*; Then *Prayse be the Trinity*: The Deacon and people answer *Amen*. Then he reads the Psalms for the day, and with the people turns to the Images on the wall, to which they bow three times knocking their heads to the ground. Then he reads the *Decalogue, and Athanasius* his Creed. After this the Deacon standing without the Chancell door, reads a part of their Legend of saints lives which is divided into so many parts as there be days in the year; then he addeth some collects or Prayers, This Service lasteth about two houres, all which time many Wax Candles burn before their Images, some as big as a mans waist; such are vowed and enjoyned by pennance. They have about nine of the morning another service, and on Festivall dayes they have solemn devotion. The evening service is begun like the mornings; after the Psalmes the Priest singeth the *Magnificat* in their Language, and then all with one voice, *Lord have mercy upon us*, thirty times together; and the boyes answer thirty times; then is read by the Priest, and on holy days sung; the first Psalme, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallelujahs*, and withall that evening service with a collect for the day, all this while the Priest standeth at the high Altar. The Deacons stand without the Chancell, whither they dare not come during service time. The people stand together in the body of the Church, for they have no *Pews* to sit in.

See the Histories of Russia.

Q. 6. *How do they administer the Sacraments?* *A.*

A Eight days after the Child is born, he is brought to the Church porch, where the Priest receives him; and tells the witnesses their duties in the childs education after baptisme, namely to teach him how to know God & Christ, & withall what Saints are the chiefe mediators; then he conjures the Divel out of the water, & so after some prayers, he plungeth the Child three times over head and ears in a tub of warm water, holding it necessary that every part of the child be dipped. They use the same words that we doe; *In the Name of the Father, Son, and Holy Ghost*, and not *By the Holy Ghost*, as some Hereticks have used. Then the Priest laieth oyl and Salt mixed together on the Childs forehead, on both sides of his face, and on his lips praying that God would make him a good Christian, &c. This done, the childe now being made a Christian, is carried from the Porch into the Church: the Priest marching before, who laieth him on a cushion before the feet of the chief Image in the Church, to which he is recommended as to his Mediatour. After baptisme the childs hair is cut off, wrapped up in wax, and reserved as a relique in the Church. The *Russians* use to rebaptise their Proselite Christians, and in some Monasterie to instruct them in their Religion; first they cloath the new convert with a fresh *Russian* Garment, then they crown him with a Garland, anoint his head with oyl, put a wax light into his hand, & for seven days together pray over him four times a day, all which time he is to forbear flesh, and white meats. After the seventh day he is washed, and, on the eighth day is brought into the Church and there instructed how to bow, knock his head, and crosse himself before their images. The *Russians* communicate but once a year, in Lent after confession to the Priest; who calls them up to the Altar, askes them if they be clean from sin; if they be, they are admitted; but never above three at one time. Whilest the Priest praieth, the communicants stand with their arms one folded within another, then he delivereth to them a spoonful of bread and wine tempered together, saying, *Eat this drink this*, without any pause. Then

Their Sacraments.

he delivereth bread by it ſelf, and wine mingled with warm water, to repreſent the water and blood that iſſued out of Chriſts ſide. Then the Communicants follow the Prieſt thrice about the Altar, with their folded arms. At laſt after prayers the Prieſt chargeth them to make good cheer, and be merry for ſeven days, together, and to faſt the next ſeven days after.

See the above named Hiſtories.

Their Doctrin and Ceremonies

Q. 7. *What is the Doctrin and Ceremonies of the* Ruſſian *Church at this day?*

A. They hold that the Books of *Moſes* (except *Geneſis*) are not to be read in Churches, and are of no uſe ſince Chriſts coming; nor the Prophets, nor the Revelation. 2. They teach that their Church traditions are of equal authority with the Word of God. 3. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scripture; and that their interpretation is authentick. 4. That the Holy Ghoſt proceedeth not from the Son. 5. They hold Chriſt to be the only Mediator of Redemption; but not of interceſſion; this honour they give to the Saints; chiefly to the Virgin *Mary*, and Saint *Nicholas* who they ſay is attended upon by three hundred of the chief Angels. 6. Their doctrin and practice is to adore the Images or Pictures of the Saints, whereof their Churches are full, and richly adorned. 7. They teach that in this life there can be no aſſurance of ſalvation. 8. And that we are juſtified not by faith only, but by works alſo; which conſiſt in prayers by number on their beads, in faſts, vows, almes, croſſings, offerings to Saints, and ſuch like. 9. They aſcribe great power to auricular confeſſion in doing away ſin. 10. They hold all to be damned, that die without baptiſm. 11. Extream Unction is with them a Sacrament, though not of ſuch neceſſity as baptiſm, yet they hold it a curſed thing to dye without it. 12. They re-baptiſe Chriſtians converted to their Church. 13. They eſteem ſome meates more holy than others, & are very ſtrictly ſuperſtitious in their faſts. 14. They diſallow marriage in their Clergy; yet they permit their Prieſts to marry once. 15. They place ſuch virtue in the Croſs, that they advance it in all their high ways, on the tops of their Churches, on the doors of their Houſes, and

and are upon all occaſions ſigning themſelves with it on their fore-heads and breaſts: They adore it, they uſe the ſign thereof inſtead of prayers and thanksgiving in the morning and evening, when they ſit down to meat and riſe from table; when they ſwear, they ſwear by the Croſſe, &c. 16. Such virtue they place in holy Water, that after the Biſhops have conſecrated the Rivers on the *Epiphany*, as their cuſtom is then every year, people ſtrive who ſhall firſt plunge their children, and themſelves therein, and think their meat is bleſſed that is boyled in that water; and that the ſick ſhall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their ſolemn Proceſſions on the *Epiphany*, in which go two Deacons bearing banners in their hands, the one of our Lady, the other of Saint *Michael* fighting with the Dragon; after them follow the other Deacons and Prieſts two and two in a rank, with copes on their backs, and Images hanging on their breaſts. After theſe march the Biſhops in their robes, then the Monks and their Abbots: and after them the Patriarch in rich attire, with a ball on the top of his Mytre, as if his head ſupported the world; at laſt comes the great Duke with his Nobility; when they are come to the River, a hole is made in the Ice, then the Patriarch prayeth, and conjureth the Devil out of the water; which done, he caſteth ſalt, and cenſeth the water with incenſe, and ſo it becomes holy. This is the Proceſſion at *Moſco*, where the people are provident, leſt the Devill (being conjured out of the water) ſhould enter into their houſes, they make Croſſes with chalk over their doors. In their Proceſſions alſo they carry the Image of Chriſt within a *Pix* upon a high pole, which they adore, and think this image was made without hands. 18. Such holyneſs they place in their Prieſts benediction, that when they brew, they bring a diſh of wort to the Prieſt within the Church, which he conſecrates, and this makes the whole brewing holy. In harveſt they do the like, by bringing the firſt fruites of their corne to the Prieſt to be hallowed. 19. On Palm Sunday, when the Patriarch rideth through the *Moſco*, the Great Duke holds his horſe bridle,

and the people crie *Hosanna*, spreading their upper garments under his horse feet. The Duke hath for his service that day a pension from the Patriarch of 200. Rubbels. 20. Besides their Wednesdays and Fridays fasts, they have four Lents in the year: The first and great Lent is as ours, before Easter, the second about Midsummer, the third in harvest time, the fourth about All-Hollow tide, the first week of their great Lent they feed upon bread and Salt only, and drink nothing but water; in this Lent they have three *Vigils*, in the last whereof which is on good Friday, the whole Parish watcheth in the Church from nine a clock in the evening, till six in the morning; all which time they stand, except when they fall down and knock their heads against their images, which must be 170 times in that night. 21. They have a Saint for every day of the year, which is held the Patron of that day. The Image whereof is brought every morning with the Crosse into the Great Dukes Chamber, by the Priest his Chaplain; before which Image the Great Duke prayeth, crosseth himself, and knocks his head to the ground: then he is with his Images besprinkled by the Priest with holy water. On his Chair where he sitteth, he hath always the picture of Christ, and of his Mother; as often as he, or his Nobles, drink or change their dishes at table, they crosse themselves.

See *Fletcher, Boterus, Les Estats du Monde,* and other relations of *Moscovia.*

Q. 8. *What Ceremonies use they in their marriages and funerals?*

Their Marriages.

A. Their Marriages are performed with such words of contract as are used among us, with a Ring also, & delivery of the Brides hand into the bride-grooms by the Priest, who stand both at the Altar, opposite to each other. The Matrimonial knot being tied, the Bride comes to the Bride-groome, and falleth down at his feet, knocking her head upon his shoo, in sign of her subjection; and he casteth the lap of his upper garment over her, in token of cherishing and protection: then the Brides friends bow low to the Bride-Groom, & his friends likewise to hers, in sign of affinity and love: & withall the Bride-Groomes Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with attestation before God and their pictures, that he deliver

deliver the dowry wholly at the appointed day, & keep love with one another; hereupon they break the loaf & eat it. This done, the married couple walk hand in hand to the Church porch, there the Bride-Groom drinketh to the Bride, who pledgeth him; then he goeth to his Fathers house, and she to hers, where either entertain their friends apart. In token of plenty and fruitfulnesse, corn is flung out of the windows upon the Bride and Bride-groom, at their entring into the house. In the evening the Bride is brought to the Bride Groomes Fathers house; there she lodgeth that night in silence and obscurity; she must not be seen by the Bride-Groome, till the next day; for three days she must say little or nothing; then they depart to their own house, and Feast their Friends. Upon any small dislike the man may enter into a Monastery, and so forsake his wife. At their Funerals they hire women to mourn, who howle over the body in a barbarous manner, asking him what he wanted, and why he would dye! They use to put in the dead parties hands a letter to Saint *Nicholas* their chief Mediator, to intercede for him. They use both anniversary and monethly commemorations of their dead friends, over whose graves the Priest prayeth, and hath a penny for his paines. They that dye in the winter, because the ground then cannot be digged, have their bodies piled up together in a place which they call *God's house*, till the spring; what time the bodies and the earth being resolved and softened, every one taketh his dead friend & burieth him in the same apparel he used to wear when he lived.

Their funerals.

See the above named Writers.

Q. 9. *What is the profession of the* Armenians?

A. They were altogether of the *Greek* Religion, and subject to the Patriarch of *Constantinople*, but now are fallen off in most Tenets, and have two patriarchs of their own, the one resideth in *Armenia* the greater called *Turcomania*, the other in *Armenia* the lesser, but now the one sits in *Persia*, the other, to wit, the lesser, in *Cilicia*. They are in some sort *Eutychians*, holding a coalition of Christs two natures, into one compounded nature, but by their late confession, it seems they have renounced their opinion. Their Patriarchs, they

Armenians. *their Religion.*

they call Catholickes: they administer the Sacrament with unleavened bread; and will not have Christs body to be really in the Sacrament under the species of bread and wine, nor do they mingle water with wine. With the *Greeks* they deny the procession of the Holy Ghost from the Son. They give the Eucharist to Infants presently after Baptisme; they pray for the dead, yet deny Purgatory; they re-baptise converts from the Latine Church. They fast the 25, of *December*, and keep Christmasse day on the *Epiphany*, or rather Christs baptisme. They keep the Feast of Annunciation the 6. day of *April*, the Purification the fourteenth of *February*. They eat flesh on Fridays, between Easter and Ascension day. In Lent they feed only on Herbs, Roots, Fruits, and Pulse; they abstain from such beasts they account unclean: they hold that the souls of good men obtain not felicity till the Resurrection: They admit none to be secular Priests till they are married; but must not marry the second time. They will not have the Sacraments to confer grace. They administer the cup to all, and celebrate no Masse, without distributing the Sacrament. They invocate Saints, and insert divers words into the Creed which are neither Greek nor Latine.

See *Baronius*, *Boterus Chytræus*, *Boemus*, *Vitriacus* his Oriental History; the *Armenian* Confession, &c.

Melchites

Q. 10 *What other Sects are there of the Greek Religion?*

A. The *Melchites*, so called from *Melech*, a King, because they have always followed the faith of the Emperors of *Constantinople* according as it was established by the Council of *Chalcedon*, against *Eutyches* and *Dioscorus*. They are so called *Syrians*, from the country where they inhabit. These are altogether of the Greek Religion and Communion, but none of the jurisdiction of the Patriarch of *Constantinople*, but of the Arch-Bishop of *Damascus*, under the title of Patriarch of *Antiochia*; for this City, where Christianity had its first residence and name, and where *Peter* sate seven years Bishop, being wasted and forsaken, the patriarch's seat was translated to *Damascus*, where it remaineth. 2. The *Georgians* are also of the *Greek* Religion, but are not subject to the Patriarch of *Constantinople*, having a Metropolitan of their own, whose residence is in the Monastery of Saint *Katherine*, in Mount

Georgians.

Mount *Sinai*, a great way from *Iberia*, lying between *Euxin* and *Caſpian* Seas, where the *Georgians* inhabit; who are ſo called from Saint *George*, as ſome think, who converted them to Chriſtianity, and whoſe picture they carry in their Banners; but doubtleſs they were called *Georgians* before Saint *George* was born: For *Mela* ſpeaks of them in the firſt Book of his Geography, who lived in the time of *Claudius* the Emperor; and *Vadianus* on that place, thinks they were called *Georgians* from their Husbandry, to which they were much addicted. 3. The *Georgians* next Neighbours, to wit, the *Mengrelians*, called of old *Colchi*, and the ancient *Zychi*, now called *Circaſſians*, whence the *Sultan* had his *Mamalukes*, are alſo of the Greek Communion, and ſubject to the Patriarch of *Conſtantinople*; but they baptiſe not their Children till they be eight years old: In other points they are of the Greek Religion, being converted to Chriſtianity by *Cyrillus* & *Methodius* the Apoſtles, or Miniſters of the Patriarch of *Conſtantinople*.

Mengrellians.
Circaſſians.

See *Bellonius* his obſervations, *Bottrus*, *Chytræus de ſtat. Eccleſ.* *Thomas à Ieſu* *Brerewood*, *Prateolus de Sectis*, &c.

Q. 11. *What is the Religion of the* Neſtorians, Chriſtians *of Saint* Thomas *and* Jacobites?

A. 1. The *Neſtorians*, ſo called from *Neſtorius* the Hereſiarch, whoſe opinion concerning two perſons in Chriſt they held a long time, and ſpread themſelves through a great part of *Aſia*, by reaſon of *Coſroes* the *Perſian* King, who in hatred to *Heraclius* the Emperor, cauſed all Chriſtians within his Dominions to become *Neſtorians*; theſe were ſubject to the Patriarch of *Muſal*, which ſome think to be *Bagded* or *Babylon*, others *Seleucia*, and others a part of old *Ninive*; but at this day moſt of them are ſubject to the Pope, both in juriſdiction, & partly in religion, and have renounced their old errors concerning the two Perſons in Chriſt, that *Mary* ſhould not be called the Mother of God; that the Council of *Epheſus*, & all other Councils after it, are to be rejected; theſe errors I ſay, they have renounce, but they adminiſter the Sacrament with leavened bread, and in both kindes, and permit their Prieſts to marrie the third or fourth time; they have Croſſes but not Crucifixes, nor confirmation, nor Auricular confeſſion. 2. The Chriſtians of *India*.

Neſtorians.

of

Indians, *their Religion at this day.*

or of Saint *Thomas*, ſo called becauſe converted by him. They were heretofore *Neſtorians*, and ſubject to the Patriach of *Muſal*, but now are ſubordinate to the Pope, both in profeſſion, and juriſdiction. They did uſe to give the Euchariſt in both kindes, to ſeaſon the bread with Salt, inſtead of Wine to drink the juice of Raiſons, to baptiſe their children when forty daies old; to reject all Images except the Croſſe, the Popes ſupremacy, extream unction, and ſecond marriages of their Prieſts, *&c.* but now they are of the *Roman* Religion. 3. The *Iacobites*, ſo called from *Iacobus* the *Syrian*, a great *Eutychian*, are ſpread through many Kingdomes in the Eaſt. They are named alſo *Dioſcorians*, from *Dioſcorus* Patriarch of *Alexandria*, a great Patron of *Eutyches*. They belonged antiently, before the Council of *Chalcedon*, to the juriſdiction of *Antiochia*; but ſince, they yield obedience to a Patriarch of their own, whoſe reſidence is in *Caramit* the Old Metropolis of *Meſopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held there was in Chriſt but one nature, will, and operation, and therefore in ſigning with the Croſs they uſed but one finger, whereas the other Eaſtern Chriſtians uſed two. Before baptiſme they imprinted on their children the ſign of the Croſſe with a hot Iron. They deny Purgatory, and prayers for the dead, and ſay that the Angels are made of fire and light. They hold that juſt mens ſouls remain in the earth till the Reſurrection; their Prieſts are married, they deny auricular confeſſion, give the Euchariſt in both kindes. and the bread unleavened. They circumciſe both Sexes, they condemne *Eutyches* as an Heretick, and yet honour *Dioſcorus*, and *Iacob* the *Syrian* as Saints; but now they have utterly rejected the Hereſie of one nature in Chriſt, and with the Latin Church acknowledg two diſtinct natures, with their diſtinct properties, as may be ſeen by the *Iacobites* confeſſions.

Iacobites.

In *Bibliotheca Patrum*, *Baronius*, *&c.* See the above-named Authors.

Maronites. *Their Religion.*

Q. 12. *What is the Religion of the* Maronites?

A. The *Maronites* are ſo called from *Maron* a holy man, their chief reſidence is in Mount *Libanus*, though ſome inhabit *Aleppo*, *Damaſcus*, *Tripoli* in *Syria* and *Cyprus*. Their Patriarch is a Monk of Saint *An-*

Anthony, having nine Biſhops under him; he is allways called *Peter*, and will be ſtiled Patriarch of *Antiochia* which title is claimed by the *Iacobite* Patriarch, who is allways named *Ignatius*. The *Maronites* were *Monothelites*, and with the Greeks denyed the Proceſſion of the holy Ghoſt from the Son; abſtained from blood and ſtrangled things, obſerved the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawful; rejected confirmation; adminiſtred the Sacrament in leavened bread, & in both kindes, & excluded the bleſſed ſouls from heaven, till the Reſurrection: they did beſides hold that all mens ſouls were created together in the begining: that Hereticks are to be rebaptized; that the childe is not to be baptized till the Mother be purified, which is forty days after a Male childe, and eighty after a Female; that Children ſhould receive the *Euchariſt*, as ſoon as baptized; that the Father may diſſolve the Matrimony of his childe, if he diſlike it; that the Euchariſt is not to be reſerved, nor to be carried to ſick perſons, in danger of death; that Priests and Deacons muſt be married; that children of five or ſix years old may be made Subdeacons; that thor, and women during their monthly purgations are not to be admitted into the Church, nor to the Euchariſt. But theſe opinions the *Maronites* renounced, when the Chriſtians had the command of *Syria* and *Paleſtine*, but when *Saladine* recovered thoſe parts, the *Maronites* fell off from the Roman Church, and embraced their former Tenets; but in the time of *Gregory* the thirteenth, and *Clement* the eighth they reconciled themſelves again to the Roman Church.

See the above named Author.

Q. 13. *What are the* Cophti?

A. The *Cophti* are the *Iacobites* of *Egypt*, for the Egyptians were antiently named *Ægophti*; we call them *Cophti*, that is, Egyptian Chriſtians, as the *Iacobites* of *Syria* are named *Syrians*, and in no country were theſe *Eutychians* more patroniſed than in *Syria* and *Egypt*, yet theſe *Iacobites* differ from *Eutyches* in this, that He taught the two natures in Chriſt to be one by confuſion or commixtion, whereas They ſay, that they are one by co-aduation, but ſo, that the properties of

Cophti *of Egypt.*

of each nature remain distinct, so that in effect they hold two natures, but dare not say so, for fear of *Nestorianism* of the two persons; not being able to discriminate between the Nature & the Person. These *Cophti* are subject to the Patriarch of *Alexandria*, whose residence is now in the City of *Caire*. They used heretofore to be circumcised; but by the Popes perswasion have left it. They baptise not children till the fortieth day: to whom they give the Eucharist immediately after baptism, and then also confer on them all sacred orders under Priesthood; their parents promising for them (and performing what they promise) till they be sixteen years old, chastity, fasting on Wednesdays, Fridays, and in the four Lents. They administer the Eucharist in leavened bread, and in both kinds. With the *Greeks* they leave out the words of the *Nicene* creed, *and from the Son*; they deny the Sacrament and extream Unction to the sick, reject Purgatory, and prayer for the dead, and all General councils (*chiefly Chalcedon*) after that of *Ephesus*. They keep not Lords day, nor feasts except in Cities. They marry within the second degree of consanguinity without dispensation, they account the Roman Church heretical, & in their Liturgies use to read the Gospel of *Nicodemus*.

See the above named Authors, with *Baronius* and *Thevets* Cosmography of the *Levant*. c. 48.

Q. *What are the* Abyssin *Christians?*

Abyssins, their Religion.

A. These be they which inhabit the Mid-land *Æthiopia*, under *Presbyter* or *Pretious John*, they have a Patriarch of their own, whom they call *Abunna*, whose garment is white, his upper Vestiment is like a Cardinals cloake buttoned before. When he rides a broad on his Mule he is attended on with a great train; three crosses or staves are carried about him, and holdeth a Crosse in his own hand. They have many Mytred Priests or Bishops, and great store of Monasteries. All their Patriarchs and Bishops are of S. *Anthonies* order, as are the patriarchs of *Alexandria*, to whose jurisdiction anciently *Æthyopia* did belong; & yet at this day they are tied to chuse their *Abunna*, (whom they call Catholick) of the jurisdiction of *Alexandria*, by the Patriarch of which place he is confirmed, consecrated and invested in his Ecclesiastical Rights

Rights. In their Liturgy alſo they pray particularly for the Patriarch of *Alexandria*. The *Æthyopian* Religion conſiſteth in circumciſing Male & Female; whether out of Religion, or the ancient cuſtome of their Nation (as being deſcended from the ancient *Æthyopians* or *Arabians*, *Iſmaels* poſterity, who uſed to be circumciſed) is uncertain, but moſt likely they are circumciſed in memory and imitation of Chriſt, who was alſo circumciſed. They uſe alſo every year to baptiſe themſelves in Lakes and Rivers on *Epiphany* day, in remembrance of Chriſts baptiſme, who was baptiſed on that day in *Iordan*. The other points of their Religion be theſe: they abſtain from ſuch beaſts as the old Law accounteth unclean; they keep the Sabbath and Sunday together: The Thurſday before Eaſter they adminiſter the Sacrament in unleavened bread; but ordinarily in leavened bread; all communicate (ſtanding) in both kindes. The Wine they receive from the Deacon in a ſpoon; and that in the Church only. The day they receive in, they muſt not ſpit till Sun-ſet. After forty days the Males are baptized, the Females after eighty, except in caſe of neceſſity; and then alſo they give them the Euchariſt; they think their Children dying without baptiſme ſhall be ſaved by the Faith of their parents. They confeſſe after every ſin committed, and then receive the Euchariſt. They are *Iacobites* in acknowledging but one nature & will in Chriſt; therefore they reject the Councill of *Chalcedon*, for condemning *Dioſcorus* the *Eutychian*. So they deny Confirmation and extream Unction. They hold traduction of ſouls, admit of painted, not Maſſie Images; they uſually excommunicate none but murtherers, and this only belongs to the Patriarch. Prieſts & Monks have neither Tythes, nor Almes by begging, but live by their labour. They permit not their Biſhops and Prieſts to marry twice. Fleſh is eaten every Friday betwixt Eaſter and whitſunday. The King conferreth all Eccleſiaſtick promotions, except the Patriarchſhip. Of theſe paſſages ſee the above named Authors, and withall the *Æthyopian* Liturgy in *Bibliotheca patrum, tom.* 6. *Alvares* the King of *Portugals* Chaplin who

who lived in *Æthyopia* six years, and wrote the *Æthiopian* History. *Zaga Zabo* an *Æthiopian* Bishop sent into *Portugal* by King *David* the *Abyssin*; who set out the confession of the *Æthyopian* faith, translated by *Damianus* a *Goes*, &c.

Q. 15 *Wherein doth the Protestant Church agree with, or dissent from other Christian Churches?*

Protestant Church, its agreement with, and dissent from other Christians, Churches.

A. They agree with the *Greek* Church, in giving the Sacrament in both kindes, in admitting Priests to marry, in rejecting Images, purgatory, and extream unction, and in denying the Popes supremacy; in the same points also they agree, with the *Melchites* or *Syrians*, with the *Georgians*, *Mengrelians* and *Circassians*, and with the *Moscovites* or *Russians*, who are all of the Greek profession, though in some things they differ. The protestants agree with the *Nestorians* in rejecting auricular confession, in permitting Priests to marry, in communicating in both kindes, and in rejecting Crucifixes. With the Christians of Saint *Thomas*, they agree in administring the Sacrament in both kinds, in rejecting Images and extream Unction, and permitting Priests to marry, and denying the Popes supremacy. They agree with the *Iacobites*, in confessing their sins only to God, in rejecting purgatory, and prayers for the dead, in giving the Sacrament in both kindes, and in unleavened bread, and in tolerating Priests marriages; in the same points also they agree with the *Cophti* or Christians of *Egypt*, with the *Abissins*, *Armenians* and *Maronites*. But the Protestants differ from the above named Churches in these subsequent points 1. They believe that the Holy Ghost proceedeth from the Son. 2. They use unleavened bread in the Sacrament. 3. The English Priests allow Confirmation. 4. They hold that the Blessed souls enjoy Gods presence, and that the wicked are tormented in Hell immediately after their departure hence. 5. They permit Priests after ordination to marry. 6. They reject pictures as well as Massie-Images. 7. They observe not the Saturday or Sabbath. 8. They have but one Lent in the year. 9. They make no scruple in eating of blood; in these points the Protestants dissent both from the *Greeks*, *Melchites*, *Georgians*, *Mangrelians*, *Circassians*,

ussians, *Moscovites* and other Sects above named. They defer not baptism till the eighth year with the *Circassians*; they pray not for the dead, nor give the Sacrament in a spoon, nor divorce their Wives upon every light occasion, with the *Moscovites*; they affirm not two persons in Christ, nor deny *Mary* to be the Mother of God, nor reject the Councel of *Ephesus*, and all other Councels after it, with the *Nestorians*. They defer not baptism till the fortieth day, nor exclude Priests from second marriage, with the Christians of Saint *Thomas*. They did not ascribe one nature only, one will, and one operation to Christ, nor do they use circumcision, and a hot Iron in baptisme, nor do they teach that Angels are composed of fire and light, with the *Jacobites*. They give not the Eucharist to Infants, they marry not in the second degree of consanguinity, nor do they read the Gospel of *Nicodemus*, with the *Cophti*. They do not hold traduction of souls by seminal propagation, nor baptize themselves every year; nor suffer they their Ministers to live by mechanical labours, with the *Abyssins*. They use not rebaptization, nor fasting on Christmass day, nor abstain from eating of unclean beasts prohibited by the old law, with the *Armenians*; they do not hold that all souls were created together, nor that parents ought to dissolve their childrens marriages when they please, nor that children should be made Sub-Deacons, nor that Menstruous Women should be excluded from the Sacrament, with the *Maronites*. The Protestants do not celebrate their Liturgy in an unknown tongue, as the *Maronites*, *Cophti*, *Jacobites*, *Indians* and *Nestorians* do, who make use of the *Chalde* or *Syriack* language in their divine service, which few understand; nor with the *Greeks*, *Melchites*, *Georgians*, *Circassians* and others, do they use the ancient Greek tongue in their Liturgies, which these above named know not, and yet make use of it in their Churches; nor with the Roman Catholicks do they read and pray in Latine, but in their own vulgar languages, which are intelligible by all; in which point they agree with the *Abyssins*, *Armenians*, *Moscovites*, *Russians*, *Sclavonians*, anciently called *Illyrians*. Lastly, Protestants

ſtant differ from the Roman Catholicks in theſe points: 1. Of the number of Canonical Books of Scripture, of their ſufficiency, authority and interpreter. 2. Of Chriſts deſcent into Hell. 3. Of the head of the Church, and of the Popes Supremacy. 4. Of the true Catholick Church. 5. Of their Clergy, their orders, immunities, and Cœlibat. 6. Of the Monaſtical life, vows, and Evangelical Councils. 7. Of the power of the Civil Magiſtrate. 8. Of Purgatory. 9. Of Invocation of Saints. 10. Adoration of Images and Reliques. 11. Sacraments their number, efficacy, and ceremonies. 12. Baptiſm its neceſſity, effects, and ceremonies. 13. Tranſubſtantiation, and the conſequences thereof. 14. Of adminiſtring in both kinds. 15. The ſacrifice of the Maſs. 16. Auricular confeſſion. 17. Satisfaction. 18. Indulgences. 19. Extream Unction. 20. Original ſin. 21. Free-will, Predeſtination, and Grace. 22. Juſtification, Faith, and good works. 23. The Latine Service. 24. Traditions. *Some other ſmall differences there are, and fewer then might be, if men would be moderate on either ſide; but the ſpirit of contention and contradiction, hath hitherto hindered, and will yet hinder the peace of the Church, till the Prince of Peace, our true* Solomon, *who built this myſtical Temple, without noiſe of Axes or Hammers, put an end to all jarrs and diſcords, till he whom both the Winds and Seas do obey, awake, who now ſeems to be aſleep; till he, I ſay, awake and rebuke the ſtormy winds, and proud billows, on which his ſhip is toſſed to and fro; that at laſt ſhe may enjoy a calm time, and ſome Halcyonian days, and may caſt Anchor in the ſafe harbor of tranquility, where we may find our Saviour not in the Earthquakes, Whirlwinds, and fire of contention; but in the ſtill and quiet voice of peace, concord, and unity, which he left to us as a Legacy, but we have loſt it by our pride, ſacriledg, envy, ambition, covetouſneſs, profaneneſs, and vain glory.*

The

The Contents of the Fifteenth Section.

Religion is the ground of all government and greatneſs. 2. By divers reaſons it is proved that Religion of all Common wealths, and humane ſocieties, is the foundation. 3. That Princes and Magiſtrates ought to have a ſpecial care, in ſetling and preſerving of Religion. 4. That one Religion only is to be allowed in a Coremon wealth publickly. 5. In what reſpects different religions may be tolerated in private. 6. A Chriſtian Prince may not diſſemble his Religion. 7. Why GOD bleſſeth the profeſſors of falſe Religions, and puniſheth the contemners thereof. 8. Falſe Religions are grounded upon policy, and what uſe there is of Ceremonies in Religion. 9. The mixture and diviſion of Religions, and of Idolatry. 10. How the Gentile Religion in worſhipping of the Sun, ſeems to be moſt conſonant to natural reaſon; with divers obſervations concerning Sun-worſhip, and the knowledge the Gentiles had of a Diety, and the Unity thereof, with ſome glimmering of the Trinity. 11. That the honor, maintenance and advancement of a Prieſthood, is the main ſupporter of Religion. 12. That the Chriſtian Religion is of all others the moſt excellent, and to be preferred for divers reaſons, being conſidered in it ſelf, and compared with others; with an exhortation to the practiſe of religious duties, which is true Chriſtianity.

SECT. XV.

Queſt. 1.

HAving now paſs't through all Religions known in the World, it remains that we make ſome uſe of what we have viewed: let us know then to what end and purpoſe hath this View been taken?

A. Firſt to let us ſee, that there is no nation ſo barbarous, or bruiſh (except ſome particular fools, who

Religion the ground of government and greatneſs.

have ſaid in their heart, *there is no God*) which hath not made profeſſion of ſome Religion, by which they are taught to acknowledge and worſhip a Deity: For Religion is the pillar on which every Common-wealth is built; ſo long as the pillar is ſtable and firm, which is the foundation, ſo long will the houſe ſtand immovable; *Though the rain deſcend, and the winds blow, and the floods come, and beat upon that houſe, yet it ſhall not fall becauſe it is founded upon a Rock*, *Mat.* 7. But it blind *Sampſon*, if people void of underſtanding, truſting to their ſtrength, ſhake once this pillar of Religion, down falls the whole Fabrick of Government, Law and Diſcipline. Of this, examples in all ages may be brought, to ſhew, how States and Religion like *Hippocrates* Twins do live and die together; ſo long as Religion flouriſhed in *Judea*, ſo long did that State flouriſh; but when the one failed, the other fell. *Judah* and *Iſrael* were not carryed away into Captivity, till they had Captivated Religion: As *Sampſons* ſtrength conſiſted in his Hair, ſo doth the ſtrength of a Common-wealth in Religion; if this be cut off, the *Philiſtins* will inſult over the ſtrongeſt State that ever was; and bring it to deſtruction: This is the *Palladium*, which if once removed, will expoſe the ſtrongeſt City in the World to the enemy. The *Greek* Empire had not fallen from the *Palæologi* to the *Turk*, had the Chriſtian Religion ſtood firm in *Conſtantinople*. The Poet could acknowledge that ſo long as *Rome* ſtood religious, ſo long ſhe continued Victorious; *Diis te minorem quod geris, imperas*, *Horat.* And *Tullie* confeſſeth that the inſtruments by which the *Romans* ſubdued the World, were not ſtrength and policy, but Religion and Piety: *Non calliditate & robore, ſed pietate ac Religione omnes gentes nationéſque ſuperaſtis. Orat. de Aruſp. reſp.* For this cauſe the Senat and people of *Rome* were careful to ſend their prime youth to *Hetruria*, (the Univerſity then of the *Roman* Religion) to be inſtructed in the ground of all their ſacred and myſterious learning. Therefore *Mæcænas* in *Dion. Caſſius L.* 3. adviſeth *Auguſtus*, πάντη πάντως, by all means and at all times, to advance the worſhip of God, and to cauſe others to do the ſame, and not

to

to ſuffer innovations in Religion, whence proceed συνωμοσίαι, συστάσεις καὶ ἑταιρίαι conſpiracies, ſeditions, and conventicles, or combinations. Religion is the Bulwark, as *Plato* ſaith, of Laws and Authority; it is the band of all humane ſociety; the fountain of juſtice and fidelity; beat down this Bulwark, break this band, ſtop this fountain, and bid Adiew to all Laws, Authority, Unity, Juſtice, and Fidelity.

Q. 2. *How doth it appear that Religion is the foundation of Common-wealths, or humane ſocieties.*

A. 1. Becauſe Religion teacheth the fear of God, without which men ſhould live more ſecurely among Lyons and Bears, than among men; therefore *Abraham Geneſis*, 20. knew that at *Gerar* he ſhould both loſe his Wife and his life too, becauſe *he thought, ſurely the fear of God was not in that place*; 'tis not the fear of the temporal puniſhment, or of corporal death that keeps men in awe, but of eternal torments and ſpiritual death; therefore when *men will not fear thoſe that can deſtroy the body, they will ſtand in awe of him who can caſt body and ſoul into Hell-fire Mat.* 10. It was this fear that begot Religion in the World, *Primus in orbe Deos fecit timor*, and it is Religion that cheriſheth, increaſeth and quickneth this fear; the end then of Common-wealths and of all ſocieties, is, that men may live more comfortably and ſecurely than they can do alone; but without Religion there can be no ſecurity nor comfort, no more than there can be for Lambs among Wolves; for *homo homini lupus.* 2. There can be no durable Common-wealth where the people do not obey the Magiſtrate; but there can be no obedience or ſubmiſſion of Inferiours to their Superiours without Religion, which teacheth that Princes and Magiſtrates are Gods Vice-Gerents here on Earth; whom if we do not fear and obey, we cannot fear and obey God; who commands *Rom.* 13. *That every ſoul be ſubject to the higher Powers, for there is no power but of God.* 3. There is in all men naturally a deſire of happineſs and immortality; which cannot be attained without the knowledge and worſhip of God; whom we can neither know nor worſhip without Religion, which preſcribeth the rules and way

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The Foundation of all Common-wealths.

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of worſhipping him; and likewiſe ſheweth us that there is a God, That he is one, inviſible, eternal, omnipotent, the maker of all things, *&c.* 4. The Eſſence and life of a common-wealth conſiſteth in Love, Unity, and Concord; but it is by religion that theſe are obtained; for there is no band or tye ſo ſtrict and durable, as that of Religion, by which all the living ſtones of the great buildings of Kingdoms and States are cemented, and like the planks of *Noahs* Ark, are pitched and glewed together. 5. As each particular man is ſubject to death, and corruption, ſo are whole States, Corporations, and Kingdoms; but the means to retard and keep off deſtruction and ruine from them is, Religion; hence thoſe States continue longeſt, where Religion is moſt eſteemed and advanced; whereas on the contrary, the contempt of Religion is the fore-runner of deſtruction; this we ſee that when the whole World was united into one corporation and ſociety, for ſlighting Religion, were all overthrown in the General Cataclyſme, except eight religious perſons, ſaved in the Ark. The Poet acknowledgeth that all the miſeries which befel *Italy*, proceeded from the neglecting of Religion; *Dii multa neglecti dederunt* Heſperiæ *mala luctuoſæ*, *Horat.* 6. As all Commonwealths and States know and are aſſured that they cannot ſubſiſt without the protection of Almighty God, who is the Author of all humane ſocieties, ſo likewiſe they know, that God will not own and protect them who either cannot or will not ſerve, worſhip, and honour him, which without Religion is impoſſible to be done by men; for as all Nations know, even by the comely order and harmony, the ſtrange operations of Nature, and the beauty of the world, that there is a Divinity, which is alſo plain by the actions of Providence; ſo likewiſe they know that this divine power muſt be honored and obeyed, except they will ſhew ingratitude in the higheſt degree, to him, whence they have their living, moving, beeing, and all they enjoy; but without Religion they can neither know how nor where, nor when to worſhip him. 7. Every man knows he hath a

ſpiritual

ſpiritual, reaſonable, and heavenly ſoul, which naturally delights in the knowledge and contemplation of heavenly things, which ſhew that he cannot reject all Religion, except he will ſhake off nature and humanity. 8. The verieſt *Atheiſts* in the world, who denyed God, (at leaſt in his providence, though they could not in his eſſence) yet affirmed that Religion was neceſſary in all ſocieties, without which they cannot ſubſiſt, as is already ſaid. 9. As ſubjects will not obey their Princes, but fall into rebellions, ſo Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and aſſures them that there is over them a King of Kings, and Lord of Lords, to whom they muſt give an account of their actions. *Regum timendorum in proprios greges, Reges in ipſos imperium eſt Jovis. Horat.* 10. If it were not for the force of Religion, few Common-wealths could defend themſelves; what Souldier could fight with that courage, or expoſe his life to danger, if he did not expect a greater reward, a more durable garland hereafter, than any they could expect here? This made the *Jews* ſo reſolute againſt their neighbour *Gentiles*; this animated the *Romans* againſt their enemies; they fought *Pro Aris* for their Altars in the firſt place; this animateth the *Turks* againſt Chriſtians, and theſe againſt the *Turks*.

Q. 2. *Ought not then Princes and Magiſtrates to have a ſpecial care in the ſetling and preſervation of Religion?*

Religion, moſt requiſite in Princes and Governors, they ſhould be careful of it.

A. Yes: for no means is ſo powerful to eſtabliſh and perpetuate their thrones and authority as Religion; no Guard ſo ſtrong as this; no Caſtle ſo impregnable; no Spur ſo ſharp to ſtir and extimulate peoples affections towards the defence, obedience, reverence, and maintenance of their Governours, as Religion; therefore the wiſe *Roman* Emperors took more pride and delight in the titles of *Pius* and *Sanctus*; of *Pious*, *Holy*, *Religious*, than to be ſtiled, Wiſe, Fortunate, Stout, or Valarous; and to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*; or chief Biſhops. There is no Epithet that

of worſhipping him; and likewiſe ſheweth us that there is a God, That he is one, inviſible, eternal, omnipotent, the maker of all things, *&c.* 4. The Eſſence and life of a common-wealth conſiſteth in Love, Unity, and Concord; but it is by religion that theſe are obtained; for there is no band or tye ſo ſtrict and durable, as that of Religion, by which all the living ſtones of the great buildings of Kingdoms and States are cemented, and like the planks of *Noahs* Ark, are pitched and glewed together. 5. As each particular man is ſubject to death, and corruption, ſo are whole States, Corporations, and Kingdoms; but the means to retard and keep off deſtruction and ruine from them is, Religion; hence thoſe States continue longeſt, where Religion is moſt eſteemed and advanced; whereas on the contrary, the contempt of Religion is the fore-runner of deſtruction; this we ſee that when the whole World was united into one corporation and ſociety, for ſlighting Religion, were all overthrown in the General Cataclyſme, except eight religious perſons, ſaved in the Ark. The Poet acknowledgeth that all the miſeries which befel *Italy*, proceeded from the neglecting of Religion; *Dii multa neglecti dederunt* Heſperiæ *mala luctuoſæ*, *Horat.* 6. As all Commonwealths and States know and are aſſured that they cannot ſubſiſt without the protection of Almighty God, who is the Author of all humane ſocieties, ſo likewiſe they know, that God will not own and protect them who either cannot or will not ſerve, worſhip, and honour him, which without Religion is impoſſible to be done by men; for as all Nations know, even by the comely order and harmony, the ſtrange operations of Nature, and the beauty of the world, that there is a Divinity, which is alſo plain by the actions of Providence; ſo likewiſe they know that this divine power muſt be honored and obeyed, except they will ſhew ingratitude in the higheſt degree, to him, whence they have their living, moving, beeing, and all they enjoy; but without Religion they can neither know how nor where, nor when to worſhip him. 7. Every man knows he hath a

ſpiritual

ſpiritual, reaſonable, and heavenly ſoul, which naturally delights in the knowledge and contemplation of heavenly things, which ſhew that he cannot reject all Religion, except he will ſhake off nature and humanity. 8. The verieſt *Atheiſts* in the world, who denyed God, (at leaſt in his providence, though they could not in his eſſence) yet affirmed that Religion was neceſſary in all ſocieties, without which they cannot ſubſiſt, as is already ſaid. 9. As ſubjects will not obey their Princes, but fall into rebellions, ſo Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and aſſures them that there is over them a King of Kings, and Lord of Lords, to whom they muſt give an account of their actions. *Regum timendorum in proprios greges, Reges in ipſos imperium eſt Jovis. Horat.* 10. If it were not for the force of Religion, few Common-wealths could defend themſelves; what Souldier could fight with that courage, or expoſe his life to danger, if he did not expect a greater reward, a more durable garland hereafter, than any they could expect here? This made the *Jews* ſo reſolute againſt their neighbour *Gentiles*; this animated the *Romans* againſt their enemies; they fought *Pro Aris* for their Altars in the firſt place; this animateth the *Turks* againſt Chriſtians, and theſe againſt the *Turks*.

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the wiſe Poet gives to *Æneas* ſo often, as that of *Piety*; *Pius Æneas, pietate inſignis & armis, inſignem pietate virum*, &c. *Quo juſtior alter, nec pietate fuit*, &c. *Virgil*. That good Emperour *Antoninus*, who ſucceeded *Hadrian*, preferred the title of *Pius* to all his other honorable titles; and as wiſe Princes have been chiefly careful of Religion, to preſerve it pure, and uncontaminate, ſo have they bin diligent in ſuppreſſing *Atheiſts* the chief enemies thereof: for they ſaw that *Atheiſm* did introduce *Anarchy*; for he who is an enemy to God, cannot be a friend to Gods Vice-Gerents; therefore in all well governed States they have been either put to death or baniſhed, as being enemies to government and humane ſociety. Wiſe Princes find that as Religion uniteth peoples affection to them, ſo it makes them fortunate and ſucceſsful in all their actions and undertakings; never was there a more religious Prince than King *David*, and never a King more ſucceſsful againſt his enemies; the like we may ſee in *Conſtantine*, *Theodoſius*, *Charles* the great, and many others no leſs famous for their Religion, than for their Victories; and becauſe wiſe Law-givers are not ignorant how much Religion is prevalent with the people, therefore they delivered them no Laws, but what either they received, or ſaid they received from ſome Deity; ſo *Lycurgus* gave out that his Laws were delivered to him by *Apollo*: *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together. *Zaleucus* makes *Minerva* the Author of his Laws. *Numa* aſcribes his Laws to the *Nymph Ægeria*, with whom he had Familiar conferences in the night. And *Mahomet* will have his Laws backed by the Authority of the Angel *Gabriel*; *ſuch is the force of Religion*; that without this, men would neither receive nor obey Laws: for this cauſe God himſelf appeared often to the Patriarchs, and came down in lightning and thunder upon Mount *Sinai*, when he gave the Law. Neither hath there been any more forcible way to appeaſe tumults and popular ſeditions, than the conceit of Religion. When the City of *Florence* in a civil diſſention was waſhed with her own blood, *Francis Sodorinus* the Biſhop, in his Pontifical's

tificals, having the croſs carried before him, and accompanied with his Prieſts, ſtruck ſuch an awe of Religion into the hearts of the Citizens, with his very preſence, that they flung down their arms; the like religious Stratagem was uſed by *Jaddus* the High Prieſt of the Jewes, to obtain the favour of *Alexander*, as he was marching againſt *Jeruſalem* with his Army, who was ſo ſtruck with the Prieſts majeſtical preſence and Veſtiments, that he both adored the Prieſt, ſpared the City, and conferred on it divers benefits. The like reſpect and ſucceſs had Pope *Urban* from *Attila* when he beſieged *Aquileia*; and many more examples may be alledged.

Q. 4. *Are Pluralities of Religions tolerable in a State?* *But one Religion to be allowed publickly.*

A. 1. Publickly One Religion only is to be allowed, becauſe there is but one God, who is the Object of Religion; therefore as his Eſſence is moſt ſimple and indiviſible, ſo ſhould his worſhip be, becauſe diverſities of Religion breed diverſities of opinions concerning God. 2. As there is but one truth, ſo there ought to be but one Religion; for falſe Religions either teach to worſhip falſe Gods, or elſe in a falſe manner to worſhip the true God; therefore God himſelf preſcribed to the Jews the rule and manner of his worſhip, ſtrictly commanding them not to alter any thing therein; and Saint *Paul* ſheweth, *That the Goſpel which he taught, was the only true Goſpel, ſo that if an Angel from Heaven ſhould preach any other Goſpel, let him be accurſed,* Galat. 3. As there is but one Church which is the ground and pillar of truth, and one faith to lay hold on that truth, and one ſpirit to lead the Church into the way of truth, ſo there ſhould be but one Religion, which is the Doctrin of that truth. 4. There is but one way to Heaven and life Eternal; but the wayes to deſtruction are many; therefore there ought to be but one Religion to conduct us in that way to eternal happineſs. 5. Religion (as is ſaid) is the Foundation of all States and Kingdoms; therefore in one State or Kingdom there ought to be but one Religion, becauſe there can be but one foundation; for one Building cannot have many Foundations, 6. Religion is the band and cord by which the unity

of

of the State is preſerved; if this band be broken into many pieces, how can it binde the affections of people, and preſerve their unity, either amongſt themſelves, or with their Princes and Governours: As therefore *a city divided againſt it ſelf cannot ſtand*; neither can that State ſubſiſt, which is divided into different Religions, which occaſioneth diverſity of affections, and withall many jars and contentions. 7. As in bodies natural, contrary qualities cauſe deſtruction; ſo in bodies Politick, contrary Religions; for if there be but one true Religion, the reſt muſt needs be falſe; and what can be more contrary than truth and falſhood; ſo that the belly of *Rebecca* muſt needs be tormented, where ſuch oppoſite twins do ſtruggle: Hence proceed heart-burnings, emulations, ſtrifes, proſcriptions, excommunications, and ſuch like diſtempers, by which the ſeamleſs coat of Chriſt is torn in pieces. 8. Diverſity of Religions beget envy, malice, ſeditions, factions, rebellions, contempt of Superiors, treacheries; innovations; diſobedience, and many more miſchiefs, which pull down the heavy judgments of God upon the State or Kingdom where contrary Religions are allowed, becauſe whilſt every one ſtrives to advance his own Religion above the other, all theſe diſtempers now mentioned muſt needs follow. We could inſtance the condition of the *Jews*, how they flouriſhed whileſt they adhered to the Religion preſcribed them by God: But when they admitted the *Gentile* Religions alſo among them, they fell into all the miſchiefs mentioned, and God caſt them off as a prey to their Enemies. But we have ſufficient and experimental proof of this in our neighbouring Countries of *France* and *Germany*; what diſtempers and civil wars not many years ago have enſued upon the differences of Religion, to the deſolation and ruine of many Towns and Cities? *Tantum Religio potuit ſuadere malorum.*

Different Religions how and when to be tolerated.

Q. 5. *May a State tolerate different Religions in private?*

A. 1. If they be ſuch Religions as do not overthrow the fundamentals of truth. 2. Nor ſuch as impugn or diſturb the government eſtabliſhed in that State or Kingdom. 3. If the profeſſors thereof be ſuch

are not factious, ambitious, or pertinacious; but neſt, ſimple, tractable, obedient to Superiors, having no other end in holding their opinions of Religion, but God's glory, and ſatisfaction of their own conſcience, ſo far as they can conceive, and withall are willing to ſubmit to better judgments, and to renounce their opinions when they are convinced to be erroneous; in theſe regards I ſay a ſtate may, and wiſe States do tolerate diverſities of opinions in Religion, upon good groundes; becauſe (as *Solomon* ſaith) *there is a time for all things under the Sun*; There will come a time when *the tares ſhall be ſeperated from the corn, though the wiſe Husbandman ſuffers them to grow together a while.* The wiſe Phyſician will not preſently fall to purging out the noxious humours of a *Cacochymical* Body; for in ſome diſeaſes nothing is more dangerous than precipitate and untimely Phyſick; Chronical diſeaſes are not cured by Phyſick and motion, but by time and reſt. The nature of man is ſuch (ſaith *Seneca*) that he will be ſooner led than drawn, *facilius ducitur, quàm trahitur. Stubborn and violent courſes in reformation, beget ſtubborn and violent oppoſition.* The warm Sun will prevail more with the traveller, than the cold and boyſterous wind; the Goats blood will break the Adamant, which the hardeſt hammers cannot do. God alſo hath his times for calling of men to the knowledge of his truth; ſome he calls at the ninth hour, and ſome not till the eleventh. Chriſt ſends abroad his Diſciples to preach and work miracles among the *Jews*: but into the way of the *Gentils* they muſt not yet go till his aſcenſion. It falls out many times that the remedy is worſe than the diſeaſe; and while we go about to cure the State, we kill it; and inſtead of purging out the peccant humours of the body Politick, we caſt it into a *Calenture* or burning Feaver. This was not unknown to that wiſe and good Emperour *Theodoſius*, who could not be perſwaded by the *Catholicks* to extirpate, or uſe violent courſes againſt the *Arrians*, but permitted them to enjoy their Churches and opinions, knowing how dangerous it would prove to the State, if the quietneſs thereof ſhould be diſturbed; this had been to kindle the fire

which

which was lately extinguished, and to raise a conflagration in the Empire, which could not be quenched without an inundation of blood; this had been *Camerinam movere*, or to awake a sleeping Dog. For this cause though the *Turk* is zealous in his Religion, yet he permits *Christians*, *Jewes*, *Persians*, *Æthiopians*, and others, to enjoy their several Religions. The like liberty is permitted in *Germany*, *France*, and other places, for avoiding further mischief; For this purpose that there may not be a breach of peace, and disturbance in the government of the State. The *Turks* and *Moscovites* inhibit all disputations in points of Religion upon pain of death. The like inhibition was made by the Emperor and Princes of *Germany*, after their Civil Wars, that there should be no dispute or contention between the Catholicks and Protestants; for indeed by such disputes, Religion it self is weakned, and the State indangered; for if it be not tolerable to question Laws once established, how can it be safe either for State or Church to call in question Religion once setled and confirmed by authority? By questions and disputes the Majesty of Religion is slighted; and that made dubious, which ought to be most certain; The objects and high mysteries of our faith, are not to be measured by our shallow reason. The many disputes about Religion, commonly, overthrow the practice of Religion, which consisteth not in talking, but in doing; the one indeed is more easie than the other, as *Seneca* saith, *Omnes disputare malunt quam vivere*; *We had rather dispute of salvation, than work it out with fear and trembling*. If Heaven could be obtained with wrangling and disputing, a profane Sophister should sooner have it than a Holy Christian, who knowes that life eternal is not obtained by talking *of*, but by walking *in* the ways of GOD'S Commandments. But to return to our former discourse, and to end this question, as we began; diversity of Religions, with the limitations aforesaid, may be connived at; especially when it cannot be avoided without the danger and ruine of the State; and the rather, because the Conscience cannot be compelled, nor faith forced. There never was a wiser Sate than the

the *Romans*, and more zealous in the worſhip of their gods, κατὰ τὰ πάτρια, according to the cuſtome and lawes of their Nation; yet they admitted the worſhip of *Iſis* and *Æſculapius*, forrain Deities; and a *Pantheon*, or Temple for all Gods. And though they abhorred the *Jews* above all other people, yet *Auguſtus*, that wiſe and happy Emperor, permitted them to exerciſe their own Religion. Princes and Magiſtrates muſt, like wiſe Ship-Maſters, rather ſtrike Saile, and caſt Anchor, than make Ship-wrack in a ſtorm, and raither ſail back with ſafety, then venture upon the Rocks in the Harbour with danger: *Præſtat recurrere quàm male currere.* As *Conſtans* the Emperor, and *Theodſius* the Great, though Catholick Princes, yet for quietneſs ſake tolerated the *Arrians*. So did *Leo* make the edict of Union, called ἑνωτικὸν, that all the different religions within his dominions might live peaceably and friendly together. For the ſame cauſe *Anaſtaſius* made a Law of *Amneſty*, and accounted thoſe the beſt preachers that were moderate.

Qu. 6. *May a Chriſtian Prince diſſemble his Religion?* *Princes muſt not diſſemble in Religion.*

A. 1. He may not; becauſe God abhorreth Hypocriſy, condemneth a double heart, and rejecteth ſuch as draw near to him with their lips, when their hearts are farr from him. Chriſt denounceth more woes againſt Hypocriſy than any other ſin: of thoſe who are Wolves in Sheeps cloathing, he will have us take heed, and threatneth to deny thoſe before his heavenly Father, who deny him before men. Who are commanded to love God *with all our heart, with all our ſtrength*, &c. which we do not, if we diſſemble. He requires faithfulneſs, truth, and ſincerity in the inward parts, he abhorreth liars, and deceitful men. Shall we think it lawful to diſſemble with God, and are offended if our neighbours diſſemble with us? GOD will not have us wear a Linſy-Woolſy Garment; nor plow with an Oxe and an Aſſe: nor ſow different ſeeds in the ſame ground. *Simulata ſanctitas duplex impietas*; The Divel is never more dangerous, than when he transformes himſelf into an Angel of light; *Malus, ubi ſe bonum ſimulat, peſſimus eſt*, ſaith *Seneca*. 2. God is the chief *Diſſimulation in Religion rejected.*

good

good, in whom is no impurity nor guile; therefore he requires of us pure and ſincere love; he is omniſcient, *there is nothing hid from him, he knoweth the hearts, and ſearcheth the reins, and knoweth our hearts long before: all things are naked and open to his eyes*; Therefore though we can delude men, we cannot deceive God; he knows what is within painted ſepulchers, and in thoſe platters they have waſhed out-ſides. God is truth it ſelf, therefore is an enemy to falſhood. He is zealous of his glory; but there is nothing wherein he is more diſhonoured, than by diſſimulation and Hypocriſie. 3. Never was there any good Prince a diſſembler, nor did ever any diſſembler prove a good Prince; but cruel, tyrannical and impious, as we ſee by the examples of *Herod*, *Tiberius*, *Nero*, and many more, who at firſt made great ſhew of Religion and Vertue; but when the Viſard was taken off, they proved monſters and not men, and Wolves in Sheeps cloathing; nay there is more hope of him that in the beginning profeſſeth his own infirmities, than in him that concealeth them; for the one is more corrigible than the other: as *Bodin* inſtanceth in King *John* of *France*, who could not hide his weakneſs, yet never committed any wicked act. And indeed diſſembling Princes fall into this inconvenience and miſchief, that they cannot be long hid under the viſard of Religion and vertue; but their nature will break out, and then will become more odious to their people, than if they had at firſt detected their natures. *Dionyſius* the younger, ſo long as *Plato* was with him, played the counterfeit egregiouſly, making ſhow of ſobriety, temperance, and all other Princely vertues: but as ſoon as *Plato* was gone, his wicked nature broke out, like a running ſtream that hath been damned up. And how can a people put confidence in that Prince, who diſſembleth with God? he that is not true to his maker, but playeth faſt and looſe with him, can never be true to his people. And indeed for a Prince or State to diſſemble with God; who had raiſed them out of the duſt, to make them rulers over his people, is ingratitude in the higheſt degree; and much worſe than of any private man, by how much the higher he is advanced above

others

others. To be brief, among all the wicked qualities of *Catalin*, there was none that was more exaggerated by the Historian, than his dissimulation and counterfeiting; *Cujuslibet rei simulator ac dissimulator; aliud in lingua promptum, aliud in pectore clausum habebat.*

Qu. 7. *Seeing there is but one true Religion, why doth God bless the professors of false Religions, and punisheth the contemners thereof?*

A. 1. Because in false Religions there is the acknowledgment of a Divinity, though the conceptions men have of this Deity be erroneous, and the worship they give be superstitious. 2. Because by false religions men are kept in awe and obedience to their Superiours, and in love and concord among themselves; therefore God, who is the author of all goodness, and tender of the welfare of mankind, will rather have a false Religion than none, and Superstition rather than Atheism, for even in false Religions both Prince and people are taught their duties to each other. The *Romans* stood so much in awe of their heathenish Superstitions, that they would rather lose their lives, than falsify the Oaths they took in the presence of their gods; & were more moved to the performance of their dutys, by the hope of rewards, & fear of punishments hereafter, than of any they could expect or endure here. Humane society, fidelity, justice, temperance, fortitude, and other virtues, are upheld even by false religions: therefore the defenders of such have been outwardly rewarded by God, and the enemies thereof punished. *Philip* of *Macedon*, for defending *Apollo's* Temple against the *Phocenses*, who came to rob it, obtained a glorious Victory, and they an ignominious overthrow, to the losse of the whole Army. The souldiers of *Cambyses*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the Sands, and he, for his many Sacriledges committed in *Egypt*, was slain by his own sword in the midst of his age, glory, and army. God punished the Sacriledg of *Xerxes* the son of *Darius*, for robbing the *Delphick* Temple, with the loss of his innumerable army, by a handful of Grecians, and the overthrow of his 4000. sacrilegious souldiers, with lightning, hail, and storms, so that

False religions why blessed, and the contemners punished.

that not one was left to bring tidings of the deſtruction of thoſe wretches who were ſent to rob *Apollo*. *Brennus*, Captain of the *Gauls*, had the like judgment fell upon him, for the like ſacrilege upon the ſame *Delphick* Temple; his Army was overthrown by ſtormes and an earthquake; *Brennus* himſelf, out of impatience, was his own executioner. *Sextus Pompeius*, for robbing *Juno*'s Temple, was exerciſed ever after with miſeries and calamities, ſo that never any action he undertook proſpered; and at length loſt both his Army and himſelf miſerably. I could ſpeak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodonæus*, and of thoſe who ſtole the gold of *Tholouſe*; but theſe examples are ſufficient, to let us ſee, what ſeverity God hath uſed againſt ſacrilege, even among the Gentiles. What then ſhall they expect, that with ſacrilegious hands have ſpoiled the Temples of Chriſtians? if he be ſuch a favourer to Superſtition, will he not much more patronize the true Religion, and perſecute with his plagues ſacrilegious Chriſtians, who hath not ſpared ſacrilegious Gentiles? God proſpereth falſe Religions; when conſcientiouſly practiſed, and curſeth wicked profeſſors of the true Religion; for he prefers Practice to Knowledge, and honeſt Gentiles to wicked Iſraelites.

Qu. 8. *What other obſervations may be made of this View of all Religions?*

A. That all falſe religions are grounded upon Policy; for what elſe were the variety of Oracles, Soothſayers; or Divinations by Stars, by Flying and Chattering of Birds, by feeding of Poultry, by Inſpection into the entrals of Beaſts, &c. What were their multitudes of Sacrifices, Prieſts, Deities, Feſtivals, Ceremonies, Lights, Songs, Altars, Temples, Odors, and ſuch like, uſed among the Gentiles, but ſo many devices of humane Policy, to keep people in obedience and awe of their Superiours? whereas the true Chriſtian Religion is, of it ſelf, ſo powerful to captivate and ſubdue all humane wiſdom, and exorbitant affections, to the obedience of Chriſt, that it needs not ſuch weak helps of mans wiſdom or earthly Policy.

Yet

Yet I do not condemn ſuch policy as is conducible towards the advancing of knowledg in divine Myſteries, or of Concord, Juſtice and Obedience; for God himſelf preſcribed multitudes of ceremonies to the Jews: And ſince the firſt eſtabliſhing of the Chriſtian Church, ſhe hath always made uſe of ſome decent Ceremonies; which do not argue any defect or want in Religion, but the weakneſs only of thoſe that are children in Religion, who muſt ſometimes be fed with ſuch milk. Religious Ceremonies, are like the Prieſts ornaments, which are not parts of his eſſence, and yet procure him reverence, which *Jaddus* knew, when in his robes, he preſented himſelf to *Alexander*; who, doubtleſs, had he appeared without them, had gone without either reverence or benevolence; ſo that *Jeruſalem* did owne her ſafety and deliverance to the high Prieſts veſtments. Religion without Ceremonies, is like ſolid meat without ſauce. Though in the Church of God ſome are ſo ſtrong, that they need no ſauce of Ceremonies to the ſolid meat of Religion, yet moſt ſtomacks are ſo weak, that they cannot digeſt the one without the other. Chriſt deals not ſo niggardly with his Church, as to afford her cloaths only to cover her nakedneſs, he is content to ſee her in rings, bracelets, jewels, and other ornaments. Thus he dealt with his firſt ſpouſe of the Jewiſh Church; *I cloathed thee* (ſaith he) *with broydered work, and ſhod thee with badgers skin, &c. I girded thee about with fine linnen, and I covered thee with ſilk: I decked thee alſo with ornaments, and put bracelets upon thine hands, and a chain on thy neck, and a frontlet upon thy face, and ear-rings in thine ears, and a beautiful crown upon thine head, Ezek.* 16.10. *&c.* If God was ſo bountiful to his firſt Wife, why ſhould he be ſo ſparing to his ſecond, as to afford her no outward ornaments at all? Is ſhe ſo rich, that ſhe needeth not any? I wiſh it were ſo, but I find it otherwiſe; for ſhe ſtands in as much need of ſome outward decent and ſignificant Ceremonies, to help her knowledg and devotion, as the Jews did, though not of ſo many, nor of the like nature. I obſerve, that where are no Ceremonies, there is ſmall reverence and devotion, and where ſome coſt is beſtowed, even on the outſide of Religion, there ſome love is

Ceremonies in Religion.

manifested: as our Saviour proves that *Mary Magdalen* had more love to him than *Peter* had: because she had washed his feet, wiped them with her hairs, kissed them, and anointed his head with precious ointment, which *Peter* had not done: This cost was not pleasing to *Judas*, yet Christ commends her for it. I know the Kings daughter is glorious within, yet her cloathing is of wrought gold, and her raiment is of needle-work. This I write not to commend either superfluous, needless, or too costly and frivolous Rites, but to shew how requisite it is to have some decent, significant, and such as may further knowledg and devotion.

Q. 9. *What else may we observe in the view of all these Religions?*

Mixed Religions.

A. That some of them are meerly *Heathenish*, some *Jewish*; some meerly *Christian*; some mixed, either of all, or some of these; *Mahumetanism* is mixed of *Judaism*, *Gentilism*, and *Arrianism*; the *Moscovite* Religion is, partly *Christian*, partly *Heathenish*: In the East are many Sects, partly *Christian*, partly *Jewish*, observing Circumcision with Baptism, and the Sabbath with the Lord's day. Among the *Corinthians* some professed Christianity, and yet with the *Gentiles* denyed the Resurrection; but God always abhorred such mixed Religions, as joyn with *Micah*, the *Ephod* and *Teraphim*, and halt between *God* and *Baal*; *Who are* Hebrews, *and yet with the* Gentiles *round the corners of their heads, and cut their flesh*, &c. *Levit.* 19. 27. God will not have any mixture in the ointment, flour, mirrh, or incense, that is offered to him, but will have all pure: he would not have the Ox and Ass yoaked together: therefore the Apostle reproveth sharply the *Galathians*, for using their *Jewish* Ceremonies with *Christianity*: The *Samaritans* are condemned for worshipping the Lord and *Idols*; Christ hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles*, and punished the *Gergasites*, by drowning their Swine in the Sea; *For being Jews, they rejected Circumcision, and eat Swines flesh with the Gentiles.* For this cause, *That the* Jews *might not learn the Religion of the* Gentiles, *God would have them dwell apart by themselves, and not mix with other Nations, nor dwell near the Sea-side;*

and

and yet we ſee how prone they were to Idolatry, by the Golden Calf, the Brazen Serpent, the Ephod, Teraphim, and graven Image, taken out of the houſe of Micha, *and ſet up in* Dan. Judges, 18.20. *The Chariot and horſes of the Sun ſet up in the Temple,* as we may read in *Ezekiel: The Golden Calves ſet up by* Jeroboam: *the Idolatry of* Solomon, Manaſſe, *and other Kings, and the falling away of the Ten Tribes from God.* The reaſon of this proneneſs in them to Idols, was their education in *Egypt*, the mother of ſtrange Religions, where they had been ſeaſoned with Idolatry; and ſo pleaſing is Idolatry to fleſh & blood, that they will ſpare no coſt, nor time, nor pains, nor their own lives & children, to pleaſe their Idols: thus the *Hebrews* could riſe early in the morning and part with their golden Ear-rings to make a Calf: The *Baalites* could cut their fleſh with knives and lancets, till the blood guſhed out, and could cry from morning till evening: Yea, many Idolaters did not ſpare to offer their children to *Moloch*: but there is no ſin more hateful to God than Idolatry, which the Scripture calls *abomination; and Idols, lying vanities, and ſorrows.* And Idolaters are named *Fornicators, and Adulterers; and God will have the very places of Idolatry to be deſtroyed, Deut.* 12.2,3. The *Jews* muſt not eat of things offered to Idols, nor marry with the Heathen, who having forſaken the true God, made gods of their Forefathers and Benefactors, by ſetting up their Images at firſt in memorial only, and then fell to adoration of them; and becauſe they could not ſee God, who is inviſible, they would have his viſible preſence in ſome outward Image or repreſentation, thinking they could not but be in ſafety, ſo long as they had his Image with them. This made the *Trojans* ſo careful of their *Palladium*, the *Tyrians* of their *Apollo*, and other places of their tutelar gods.

Idolatry condemned.

Q. 10. *Which of all the Religions we have viewed ſeems to be moſt conſonant to natural Reaſon?*

A. The barbarous & butcherly Religions of the *Gentiles*, in ſacrificing men, in worſhipping ſtocks & ſtones, *&c.* Divers Tenets alſo in *Mahumetaniſm*, *Judaiſm*, and many opinions in heretical ſects among Chriſtians are againſt reaſon. The doctrin of the true Orthodox Chriſtian is above natural reaſon: for the natural man

faith the Apoſtle, *underſtandeth not the things of the Spirit:* But the Religion of thoſe *Gentiles*, who worſhipped the Sun, ſeemed to be moſt conſonant to their natural reaſon; becauſe they could not conceive what God was, being a Spirit incomprehenſible; for all knowledg comes by the ſenſes, and finding that no ſenſible entity was comparable to the Sun in glory, light, motion, power, beauty, operation, *&c.* but that all things in a manner had dependance from him, in reſpect of life, motion, comfort, and being, they concluded that the Sun was the only Deity of the world: and however the *Gentiles* might ſeem to worſhip divers chief gods, becauſe they expreſſed them by divers names, & effects, or Offices; yet indeed the wiſer ſort underſtood but one ſupream Deity, which they worſhipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo*, *Jupiter*, *Mercury*, *Mars*, *Hercules*, &c. is apparent by the *Gentiles* own writings; for in *Nonnus*, *lib.* 40. *Diony.* we ſee with how many names the Sun is called; namely, ἄναξ πυρὸς, King of the fire, ὅρκαμος κόσμε, guide of the world. *Belus* of *Euphrates*, the *Lybian Ammon*, *Apis* of *Nilus*, the *Arabian Saturn*, the *Aſſyrian Jupiter*, the *Egyptian Serapis*, *Phaeton*, with many names, *Mithris*, the *Babylonian* Sun, the *Grecian Delphick Apollo*, *Pan*, *Æther*, or the Heaven, *&c.* So *Orpheus in Hymno* under the name of *Vulcan* underſtands the Sun, when he calls him ἀκάματον πῦρ a perpetual fire, λαμπόμενον φλογίοις αἰθέρος ſhining in the flaming Air or Skie. So by *Mars* they meant the Sun, as appeareth by that Image of *Mars* adorned with the Sun-beams, and worſhipped anciently in *Spain*, thus adorned. They made him the god of Warr, becauſe all ſtrife and contentions ariſe from the heat of the blood, cauſed by the Suns influence. They meant alſo the Sun by *Apollo*, ſo called from πάλλειν, that is, darting or caſting of his beams: or becauſe μόνος ὅτι καὶ ὁ πολλοὶ, he ſhines alone, and not others with him; therefore in Latine he is named, *Sol quaſi ſolus*: Other reaſons and derivations of this name may be ſeen in *Macrobius lib.* 1. *Saturn.* Some call him *Apollo*, ὡς ἀπαλλύοντα, from killing or deſtroying of the

Gentiles worſhipped the Sun *under diverſe names and ſhapes.*

Their Religion moſt conſonant to natural reaſon.

Sun *the Gentiles chief and only god.*

Apollo, *the* Sun.

Mars, *the* Sun.

the creatures, with his exceſſive heat; whereas with his temperate warmneſs he cures and drives away diſeaſes, ὡς ἀπαλαιώνν: and in this reſpect he was called *Apollo*, and the god of Phyſick; and was painted with the Graces in his right hand, and in his left holding his bow and arrows, to ſhew that he is ready and nimble to help and cure, but ſlow to hurt, and kill; he was called alſo *Phacton* and *Phœbus*, from his brightneſs and light; *Delius*, from manifeſting or revealing all things, therefore was held the god of divination. He was named *Loxias*, to ſhew his oblique motion in the *Ecliptick*. He is called by *Callimachus* πολύχρυσος, abounding in Gold, becauſe Gold is generated by his influence, and his beams repreſent Gold in their colour, for this cauſe his Garments, his Harp, his Quiver, Arrows, and Shoo's, are by the Poets ſaid to be all of Gold. The Sun was alſo called *Adonis*, which in the *Phœnician* tongue ſignifieth a Lord, for he is the Lord of this inferiour world, and of the ſtars too, by imparting light to them. This *Adonis* was ſaid to be killed by a Boar, and to converſe ſix moneths with *Proſerpina*, as being dead under the Earth, for which he was bewailed by the Women: but the other ſix moneths he revived again, and converſed above with *Venus*; which turned the Womens ſorrow into joy. By this was meant, that the Sun in the ſix Southern ſigns ſeemeth to die, and to be killed by the Wild Boar, that is, by the Winter; for that beaſt delights moſt in cold Countries, and proves beſt in the Winter. By *Proſerpina* is meant the inferiour Hemiſphere; and by *Venus* the ſuperiour, with whom *Adonis*, or the Sun converſeth, whileſt he is in the ſix Northerly ſigns. This *Adonis*, is that *Thammuz*, *Ezek.* 8. 14. (as S. *Hierom* thinks) for whom the Women did mourn. But at his return the *Alexandrians*, ſent by Sea to the mourning Women at *Byblus*, letters ſhut up within a veſſel of Bull-ruſhes, to ſignifie that *Adonis*, or *Thammuz* was returned, and that therefore they ſhould rejoyce: of this cuſtom ſpeaketh *Procopius*, *Gazæus*, *Cyril. in Eſaiam*, *c.* 18. 2. as ſome think, and ſo *Orpheus* in *Hym.* by *Adonis*, underſtands the Sun, as may be ſeen in this Verſe:

Adonis, *the* Sun.

Σὲ γὰρ ὑψοῦ λάμποντα λαλαῦς ἐν κυκλάδι ὥρᾳς.

That is, *Thou who art ſometimes extinct, and ſhineſt again in the beautiful circling hours.* The Sun alſo is the ſame with *Atys*, a fair boy beloved of *Cybele*, by which they meant the earth, which is in love with the Sun, with whoſe beautiful beams ſhe is comforted. Him they painted with a Scepter and a Pipe, by that repreſenting his power, by this the harmony of his motion, or elſe the whiſtling of the Winds raiſed by his heat. His feſtivals alſo they celebrated with joy, therefore called *Hilaria*, about the 22. of *March*; becauſe then they perceive the day to exceed the night in length. By *Oſiris* alſo the Sun was meant, whoſe genitals being caſt by *Typhon* his brother into the River, were notwithſtanding honored by *Iſis*, and after by the *Greeks*, under the name of *Phallus*, *Ithiphallus*, and *Priapus*, becauſe all ſeminal vertue proceeds from the Sun. Saint *Hierom*, *Ruffinus*, *Iſidor*, and others think, that this was the ſame Idol, which the *Moabites*, *Edomites*, and other *Gentiles* worſhipped under the name of *Baal-Peor*. The Sun alſo is called *Liber* by *Virgil Geor* 1. Becauſe by his light he freeth men from the fears and dangers of the night; ſo he is called *Dionyſius* by *Orpheus* in *Hymnis*, Διόνυσος ὃ ἐπεκλήθη ἅνεκα δινεῖται ἀπείρονα μακρὸν Ὄλυμπον; He is called *Dionyſius*, becauſe he is rouled about the immenſe and long Heaven. He was worſhipped by the *Egyptians*, under the name of *Apis*, and Μνεῦις, and ſhape of a Bull or Calf, to ſhew his ſtrength, and benefits we receive by the Sun, eſpecially in the fruit of our grounds; therefore the Golden Calf, which the *Hebrews* did worſhip in the Deſart, and afterwards *Jeroboam* ſet up, ſignified nothing elſe but the Sun who was alſo worſhipped under the name of *Serapis*, as his Image ſhews; which was made of Gold and Silver, with beams, and painted over with blew, to ſhew that the Sun at his riſing and falling looks like Gold, but in his Meridian blew, and like Silver, and ſo he is called λαμπρὸν φάος Ἡελίοιο, the glitte ing light of the Sun. So in Hebrew he is called *Achad*; that is, One; as being the ſole light and beauty of the world. And ſo may that place *of Iſai. c. 66. 17.* be underſtood; *They purifie and ſanctifie themſelves in Gardens behind One*; that is behind the Image of the Sun; which there

Atys, *the Sun.*

Priapus, *the Sun.*

Liber, *the Sun.*

Apis, *the Sun.*

is

is called *Achad*, One. Of this opinion is *Joſeph Scaliger*, in *l. ad fragment. Græc. Veter. de Diis Germ. c.* 4. and *Elias Schedius*; ſave only that they ſpeak of the Temple behind which they purified themſelves; but I think rather, it was the Image of the Sun, which they had in their Gardens; for it is unlikely that the Temples of the Sun were built in Gardens. *Moloch* alſo was the Sun; for he is *Melech*; that is, King of the world, to whoſe ſight and power all things are obvious; therefore the *Egyptians* repreſented him by a Scepter, with an eye on it: now this *Moloch* had on his forehead a pretious ſtone ſhining like *Lucifer*, or the Sun, εἷς Ἑωσφόρος πάπαν ſaith *Theophylact.* in *Acta c.* 7. and *Cyril* upon *Amos*. The *Valentinian* Hereticks, by the word *Abraxas*, meant the Sun, as I have ſhewed; for in this word are contained 365, which is the number of dayes the Sun makes in the Zodiack: And it is derived from *Abrech*. *Ab* in Hebrew ſignifieth Father; and *Rech*, King, in the *Aramæan* tongue. So they made the Sun, Father, and King of the Univerſe; he was alſo called *Mithres*, which ſignifieth Lord, as *Joſeph Scaliger de emend. temp. l.* 6. ſheweth, and *Claudean* in that verſe *l.* 1. *de Stilic.*

Et vaga toſtatur volventem ſidera Mithram.

For they thought that *Mithra*, or the Sun did regulate, and govern the other ſtarrs; and in the word Μίθρης is found the number of 365. dayes. The Sun alſo was expreſſed by the name of *Jupiter*, or *juvans pater*, the Father that helps & ſupports all things: therefore he was painted with *Jupiters* Thunder in his hand. I know *Jupiter* is moſt commonly taken for the Heaven, or Air; but I rather think that by this name was meant the Sun. So when *Virgil*, *Ecl.* 7. ſpeaks thus:

Jupiter & largo deſcendit plurimus imbre.

He means not that the Heaven comes down in rain, but the Sun rather, who by his heat elevated the vapors and by reſolving them into rain, may be ſaid to come down in a ſhower. So in another place, *Fœcundis imbribus æther conjugis in lætæ gremium deſcendit*, Geo. 2. There is alſo meant the Sun, who is named Æther, from αἴθειν ſhining, or from ἀεὶ θεῖν his conſtant race or motion. By *Mercury* alſo was meant the Sun; for he is *Mercurius*, *quaſi medius currens*, keeping his Court

Moloch, *the Sun.*

Abraxas, *the Sun.*

Mithra, *the Sun.*

Jupiter, *the Sun.*

Mercury, *the Sun.*

in the midſt of the Planets. And *Hermes* from ἑρμηνεύειν interpreting, for by his light he expoundeth all dark places. He was painted with wings, to ſhew the Suns ſwift motion. He killed many eyed *Argus*, that is, he puts out the light of the Stars, which are as it were, the eyes of *Heaven*. *Mercury* is ſtill painted young, to ſhew that the Sun never groweth old or feeble: he was pictured with three heads upon a four corner ſtone, to ſhew the Suns three virtues, of heat, light and influence upon the four parts of the world, or four ſeaſons of the year. He was held the god of Merchants, becauſe without light there can be no trading.

Bell, *&c. the* Sun. The Sun alſo was worſhipped by the Eaſtern Nations, under the name of *Bel*, *Baal*, *Belus*, and *Baal Samen*, or *Baal-Shammajim*, that is, Lord of the heavens; and by the old *Celtes* and *Noricks*, under the name of *Belenus*; now *Belus*, as *Macrobius Sat. lib.* 1. *c.* 19. ſheweth us is the ſame that *Jupiter*, & *Jupiter* is the ſame that *Sol*, as I have ſaid, and which *Orpheus in Hym. ad Jovem* confirmeth, Ἄγλαε Ζεῦ, Ἥλιε παγχρύσεε, *&c.* that is, beautiful *Jupiter* the Sun, generator of all things; therefore the Sun is called by *Plato* in *Phædro*, μέγας ἡγεμὼν Ζεὺς ἐν οὐρανῷ, &c. *Jupiter the great Commander in heaven, driving his ſwift Chariot, whom the Army of gods follow divided into twelve parts, and* Veſta *alone ſtands immoveable in the Court of the gods*. he means the motion of the Sun and Stars, through the twelve ſigns, of the Zodiack, and the Earth ſtanding in the middle.

Belenus *the* Sun. That under the name of *Belenus* was meant the Sun, is apparent by the number of 365. which is found in the letters thereof, anſwering the 365. days, which the Sun finiſheth in his annual motion.

Hercules *the ſame with the* Sun. By *Hercules* alſo was meant the Sun, as his name ſheweth, being ἥρας κλέος, the glory of the air, his twelve labours are the twelve ſigns of the Zodiack, through which he labours every year; he is called *Alcides*, from ἀλκὴ; ſtrength; for like a ſtrong Gyant, he rejoiceth to run his courſe: *Juno* endeavoured to obſcure the glory of *Hercules*; ſo doth the Air, which the Poets called *Juno*, oftentimes obſcure by clouds, miſts, and vapors, the glory of the Sun. *Hebe*, the Goddeſs of Youth, was *Hercules* his beſt beloved; ſo is the ſpring-time, wherein

in the youth of the earth is renewed, the Suns lovely wife. *Hercules* overthrew *Geryon*, and reſcued his Cattle; ſo doth the Sun by deſtroying Winter, preſerve the beaſts. The Tenths of the Earths increaſe were offered to *Hercules*, to ſhew their gratitude to the Sun for his heat and influence, by which the earth fructifieth. *Hercules* is noted for his fecundity; for in one night he begot eighty Sons: this was to ſhew that generation and fruitfulneſs is from the Sun: he was called, Ἀλεξίκακος, the driver away of all evils and diſeaſes, by which was meant, that grief of mind is driven away by the Suns light, and infirmities of the body by the Suns heat: he is alſo much noted for his voracity in eating and drinking; by which was ſignified the rapid heat of the Sun, conſuming the moiſture of the earth, and exhaling the Lakes, and Brooks. In the name alſo Ἡρακλῆς is contained the number of 365. he was expreſſed alſo by *Antæus* the Gyant, whoſe ſtrength increaſed as he touched the ground, but being lifted up from thence, he grew weak; ſo doth the Sun begin to gather force when he is in his loweſt declination, and near the earth; but when he is in his *Apogæum* or higheſt elevation, his ſtrength begins to decay. *Pan* alſo ſignified the Sun, whom they painted with a red face, horns, and a long beard, to ſhew the colour and beams of the Sun. *Pan* was covered with a ſpotted skin, ſo is the Sun covered in the dark, with the ſpotted or ſtarry mantle of the night; his wings and crooked ſtaff was to ſignify the Suns ſwiftneſs, and oblique motion in the Zodiack: he was the God of ſhepherds, and driver away of Wolves; therefore called *Lycæus*, and ſo was *Jupiter*; the Sun by his heat and light is a friend to ſhepherds and their flocks, who by his preſence drives Wolves, and other wild Beaſts into their dens: the perpetual fire kept by the *Arcadians* in the Temple of *Pan*, was to ſhew that the Sun was the fountain of heat, which ſtirs up Venery; therefore *Pan* is deſcribed by his falacious nature: the Suns monthly conjunction with the Moon was expreſſed by *Pan*, being in love with the Moon. They meant alſo the Sun by *Bellerephon*; who by the help of winged *Pegaſus* overcame *Chimæra*; for the Sun by the help of the winds overcometh the peſtilential and infectious vapors of the air

Pan, *the* Sun.

air. By *Polyphemus* also, they meant the Sun; which is that great Gyant with one eye, put out sometimes by mists and vapors arising out of the earth. *Endymion* was the Sun, with whom the Moon is in love, visiting him once every month. *Janus* also was the Sun, who is keeper of the four doors of heaven (to wit East, West, North, and South;) he hath two faces, seeing as well backward, as forward; in one hand he hath a Scepter, in the other a Key; to shew that he rules the day, and that he openeth it to us in the morning, and shuts it in the evening. *Janus* was the first that taught men Religion, and doubtless, men became Religious, and did acknowledg a Deity, by beholding the Beauty, Motion, Power, and Influence of the Sun, by *Janus* was placed a Serpent biting his tail, intimating, that the Suns annual motion is circular, beginning where it ends, *atque in se sua per vestigia labitur annus.* By *Minerva* also was meant the Sun, as appears by the golden Lamp dedicated to her at *Athens*, in which burned a perpetual light maintained with oyl; which not only shews the suns golden beams; and inextinguished light, but also that oil, as all other fruits, are begot by his heat, for the same cause she was the inventer of Arts and sciences, and held the Goddess of Wisdom and Learning; for by the moderate heat of the Sun, the Organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Target, the one signifying the colour, the other the orb of the Sun: The Dragon dedicated to her, signified the Suns piercing eye, as the Cock was dedicated to *Minerva*, so he was to the Sun, to shew, that by these two names, one Deity was meant: no man could look upon her Target, having *Gorgons* head in it, without danger; nor may any without danger of his eyes, look upon the Sun. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sun, are greater than those they have by the Sea, and that hot and dry Constitutions are fitter to make Scholars, than cold and moist: for the fire, which *Prometheus* stole from the Sun, brought Arts to perfection. The Image of *Pallas* was kept in *Vesta's*

Polyphemus, *the Sun,*

Endymion, *the Sun.*

Janus, *the Sun,*

Minerva, *the Sun.*

Veſta's Temple, where the ſacred fire burned perpetually, to ſhew, the Sun, the fountain of heat and light, is the ſame that *Minerva*, who was called *Pallas* from πάλλειν to ſignify the ſhaking and brandiſhing of the Sun beams, expreſſed alſo by the brandiſhing of the Spear. She had power to uſe *Jupiters* thunder, and to raiſe ſtorms, to ſhew that thunder and ſtorms are cauſed by the *Suns* heat: ſhe, and *Vulcan* the God of Fire, were worſhipped on the ſame Altar, to ſhew, theſe two were but one Deity, to wit, the *Sun*, who is the God of Fire, which *Homer* alſo expreſſed, by giving her a fiery Charriot, and a golden Lamp, holding out a beautiful light, ſhe made her ſelf inviſible, by putting on the dark helmet of *Orcus*; ſo is the Sun to us, when he is covered with miſts, clouds, and vapors, which ariſe from *Orcus*, or the lower parts of the earth; and ſo he is inviſible to us, when he goeth under *Orcus*, of our Hemiſphere. By *Nemeſis*, the Goddeſs of Revenge, was alſo meant the Sun; for he puniſheth the ſins of men, by peſtilence, famine, and the ſword; for he, by his heat either raiſeth infectious vapors, or inflameth the blood, burns up the fruits of the earth, and ſtirreth up the ſpirits of men to ſtrife and Wars: as *Nemeſis* raiſed the humble, and humbled the proud, ſo doth the *Sun* obſcure lucid bodies, and illuſtrate obſcure things. The *Egyptians* to ſhew, that the Sun, and *Nemeſis* were the ſame, they placed her above the Moon. By beautiful *Tythonus* alſo they meant the Sun who is the beauty of the world; *Aurora* was in love with him, and rejoiced at his preſence; it is the approach of the Sun, that gives beauty, lovelineſs, and chearfulneſs to the morning. *Tithonus* in *Aurora's* Chariot, was carried to *Ethiopia*, where he begets black *Memnon* of her; to ſhew that the Sun in the morning, having mounted above our Hemiſphere, moves towards the South parts of the world, where by his exceſſive heat in the Meridian, he tawns or blacks the *Ethiopians*. *Tithonus*, in his old age became a weak graſhopper, ſo, in the Evening, the light and heat of the Sun weakneth and decayeth to us. By *Caſtor* and *Pollux*, they ſignified the Sun and Moon; the one, that is the Sun, being a Champion, ſubdueth all things with his heat; the other

Pallas, *the Sun.*

Vulcan, *the Sun,*

Nemeſis, *the Sun.*

Tithonus *the Sun.*

ther, to wit the Moon, is a rider, if we consider the swiftness of its motion: they may be said to divide immortality between them; because when the one liveth, that is, shineth, the other is obscured, and, in a manner dead to us: they ride on white horses, to shew their light and motion. They that will see more of the Sun, let them read what we have written elswhere *in Mystag. Poëtico.* But besides what we have written there, we now make it appear, that the sun was in a manner the only Deity they worshipped: for the honour they gave the Moon, Fire, Stars, Air, Earth, and Sea, was all in relation to the Sun, as they are subservient to him; and the many names they gave to the Moon; as *Minerva, Vesta, Urania, Luna, Juno, Diana, Isis, Lucina, Hecate, Cybele, Astarte, Erthus,* were only to signify the different operations of the Sun by the Moon; so that as *Aristotle de mundo* saith, Εἷς ὢν, πολυώνυμός ὄϛι, God being One, hath many names, from his many effects, which he produceth in the world.

The Sun then in regard of the seminal Virtue, generative faculty, and desire of procreation, which he gives to sublunary creatures, for eternizing of their several *species*, is called *Venus à venis* from the veins and arteries (for these also were anciently called veins) in which are the blood and vital spirits, the proper vehicles of *Venus*, or the seminal virtue, and of which the seed of generation is begot; which the Prince of poëts knew, when he said of *Dido's* Venereal love: *Vulnus alit venis.* Every Spring when the *Sun* returneth to us, he brings this venereal faculty with him; therefore he may be called *Venus, à veniendo,* from coming; for he cometh accompanied every year in the Spring with this generative desire, which he infuseth in the creatures, which the same learned Poet; *Geor. l.* 2. acknowledgeth in these divin Verses;

Venus, the Sun.

Ver adeo frondi nemorum, ver utile silvis.
Vere tument terræ, & genitalia semina poscunt,
Tum pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ descendit, & omnes
Magnus alit magno commistus corpore fœtus.
Avia tum resonant avibus virgulta canoris,
Et venerem certis repetunt armenta diebus.
Parturit omnis ager, &c.

And

And in another place *Geor.* 3. he ſheweth the reaſon why in the ſpring, living creatures are more prone to venery, becauſe the Sun infuſeth then a moderate heat into the body. *Vere magis, quia vere calor redit oſſibus, &c.* This venereal deſire is by the Poets called *Cypria*, and *Olympia*, becauſe it proceeds from heaven, namely from the Sun, the chief ruler in heaven. And to ſhew that by *Venus*, they meant the Sun, as he is the God of love, they ſpeak of her in the Maſculine gender, ſo doth *Virgil Æn.* 2. *deſcendo, ac ducente Deo flammam inter & hoſtes.* They paint her with a beard, hence *Venus barbata*, to ſhew the Sun-beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, ſo doth *Virgil. Æn.* 10. *Venus aurea*, and by the Greek Poets χρυσῆ Ἀφροδίτη, and by the Eaſtern people ſhe was called *Baaleth Shammajim*, the ruler of Heaven, and Ἑωσφόρος *Phoſphorus* or *Lucifer* from the light of the Sun; which *Venus* or the Moon borroweth. So what *Orpheus* in *Hymnis* ſpeaks of *Venus*, is to be underſtood of the Sun: γυναῖς ἠδὲ τὰ πάντα φυτὰ τ' ἐν ἐθείρῃ ὄφρα καὶ ἐν γαίῃ πολυκάρπῳ ἐν πόντῳ τε βυθῷ τε, that is, thou procreates all things in Heaven, in the fruitful earth, and in the ſea or depth. She is called καλλίκομος, fair haired, to ſhew the beauty of the Sun-beams; And *Euripides* in *Phœniſſ.* gives her φέγγος χρυσόκυκλον, a golden circled light. By *Cupid* alſo was meant the Sun, who was painted young, with wings, crowned with Roſes, and naked; to ſhew the eternity, ſwiftneſs, colour, and native beauty of that great Luminary; who may be called the God of love, in that by his heat he excites love in all living creatures, as is already ſaid. By *Luna* or the Moon, they underſtood the Sun; for though theſe be two different Planets, yet in effect they are but one Luminary; for the Moon hath her light from the Sun; therefore ſhe is called ſometimes the ſiſter, ſometimes the daughter of *Phœbus*; ſhe is painted with a Torch, and Arrows, and with Wings, to ſignify her motion, and that her light and operations are originally from the Sun. As the Hawk was dedicated to the Sun, becauſe of her high flying and quick ſight, ſo the Moon was repreſented by a white skinned man with an Hawks head; for her white

Moon, *the ſame Luminary with the* Sun.

Moon *her properties.*

whiteneſs is not from her ſelf, but from the Hawks head, that is the Sun. They held her to be both male and female; to ſhew, that ſhe is the Sun in acting, the Moon in ſuffering, ſhe receiveth her light and power from the Sun, in this ſhe is paſſive: ſhe imparts this light and power to the inferior world, in this ſhe is active: ſhe is called *Lucina* alſo from this borrowed light, and *Diana* from the divine qualities thereof; for which cauſe *Diana* was held to be the ſiſter of *Phœbus*: and *Juno* from helping; ſhe was painted with beams about her face, ſitting upon Lyons with a Scepter in her hand, by which was meant the Dominion ſhe hath received from the Sun; and whereas they made the rain-bow to attend upon *Juno*, they meant hereby that the Sun makes the rain-bow; therefore by *Juno* they meant the Sun, So when they make *Vulcan* the ſon of *Juno*, they underſtand the Sun, for he by his heat cauſeth fire, and not the Moon. And ſo *Mars* the God of fire, is ſaid to be *Juno*'s ſon, that is, the Sun, for it is he that inflameth mens bloods, and not the Moon. They expreſſed the power of the Sun over the Sea and other waters by the names of *Neptune*, *Nereus*, *Glaucus*, *Triton*, and other Sea Deities. When they would expreſs his operations on the earth, they give him the names of *Veſta*, *Cybele*, *Bona dea*, &c. when they would ſhew his power under the Earth, then they uſed the names of *Orcus*, *Pluto*, *Proſerpina*, *Charon*, *Cerberus*, &c. *Orcus* is from ὅρκος an oath, becauſe they uſed to ſwear by the Sun: *Eſto mî ſol teſtis ad hæc, & conſcia Juno*, Æn. 12. and in another place, Æn. 4. *Sol qui terrarum flammis opera omnia luſtras*: *Pluto* is from πλοῦτος wealth, for all wealth, both upon and within the earth, is begot of the Suns heat and influence. When he is under our Hemiſphere, he is called the God of Hell, he is ſaid to raviſh *Proſerpina*, that is, the ſeminal virtue of vegetables, which in the Winter and the Sun's abſence, lyeth hid in the bowels of the Earth, his influence upon the corn, and other ſeeds caſt into the Earth, and cauſing them *proſerpere* to creep out, thence is called *Proſerpina*. *Charon* is from χάρα Joy; the Sun is joyful to us by his preſence, and as he is *Phœbus* or light of the World; he is alſo joyful to us by his abſence, and as he is *Cha-*

Pluto the Sun.

Proſerpina the Sun.

Charon the Sun.

ns under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed. *Cerberus* a much as κρεοφάγος & a flesh eater, for as all flesh is generated by the Sun, so is all flesh consumed by the same. *Cerberus* had three heads, to shew that time which devoureth all things had three heads, one present, the other past, and the third to come, now the Sun by his motion is the measurer of time, in which respect he is called *Cerberus*: and so he was represented by *Saturn*, cutting down all things with his sickle; for all things are consumed by time. *Tempus edax rerum, túque invidiosa vetustas omnia destruitis.*

Cerberus the Sun.

By what we have said, appears that the wise *Gentiles* did acknowledg but one Deity, giving him divers names, from his divers effects and operations. This Deity was nothing else but the Sun, as we have shewed; whose power is diffused every where, and nothing, as *David* saith, is hid from the heat thereof: *Jovis omnia plena* saith *Virgil*, *Ecl.* 3. all things are filled with *Jupiter*: and elsewhere he sings *Geor.* 4. that God runs through all the parts of the earth, of the sea; and of the heaven, *Deum namque ire per omnes, terrásque, tractúsq; maris, cœlúmque profundum*, Æn. 6. And in his divine Poem he sings that this spirit (for so he calls the Sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, Sea, Moon, and Stars, and that he diffuseth himself through all parts of the world, and produceth Men, Beasts, Birds, Fishes, which he animates and foments.

Gentiles acknowledge but one Deity.

Principio Cœlum, ac terram campósque liquentes
Lucentémque globum Lunæ, Titaniáque astra
Spiritus intus alit, totám; juc infusa per artus
Mens agitat molem, & magno se corpore miscet;
Inde hominum, pecudúmque genus vitæque volentum,
Et quæ marmorea fert monstra sub æquore Pontus
Igneus est illis vigor & cœlestis origo, &c.

But here it may be objected, that seeing the *Gentiles* acknowledged the power and virtue of the Sun to be every where, why did they devise so many petty Deities? I answer, this multiplication of Deities was for the satisfaction and content of the rude people, which could not comprehend, how one and the same Deity could be

be diffused through all parts of the Universe; therefore the wiser sort were forced to devise as many Gods, as there were *species* of things in this world: And because the ignorant people would worship no Deity, but what they saw, therefore their Priests were fain to represent those invisible powers by Pictures and Images, without which the people thought they could not be safe or secure, if these Gods were not still present with them. They were affected with fear and joy, according to the absence or presence of their Gods: this *Virgil Ecl.* 1. intimates when he saith,

Gentiles, *their superstitious fear.*

Nec tam præsentes alibi cognoscere divos.

and else where, *Geor.* 1. *& vos præsentia numina Fauni*; so they held nothing propitious if their Gods had not been present; this made *Æneas*, *Æn.* 3. so careful to carry his Gods about with him, where ever he went; *Feror exul in altum, cum sociis, natoque, Penatibus, & magnis Diis.* Therefore he foretells the ruin of *Troy*, by the departure of her tutelar gods, *Excessere omnes adytis, arisque relictis Dii, quibus imperium hoc steterat, Æn.* 2. Hence such care was taken by the *Grecians* to steal away the *Palladium*; the presence of which made *Troy* impregnable, as they thought: And the *Romans* had a custom, that before they besieged any City, they would first by conjuration or exorcism, call out their tutelar Gods. Therefore when *Carthage* was in any danger of the Enemy, the Priests used to bind *Apollo* their tutelar God to a Pillar, lest he should be gone from them. Hence it appears that they were forced to have Deities in every place: at home they had their *Lares* and *Penates*, in the fields they had their *Ceres, Pales, Bacchus, Pan, Sylvanus, Fauni*, &c. At sea they had their *Neptune, Triton, Glaucus*; in their Harbours they had *Portunus*, besides that every ship had its tutelar God set in the stern thereof: *Aurato præfulget Apolline puppis, Æn.* 10. The woods had their *Dryades*: the Trees *Hamadryades*; the Flowers, *Napææ*: the Hills, *Orcades*: the Rivers, *Naiades*: the Lakes, *Limneades*: the Fountains, *Ephydriades*: and the Sea, *Nereides*: But notwithstanding this multiplicity, the wiser sort acknowledged but one Deity, as may be seen in *Orpheus*, who thus singeth.

Gentiles, *their Deities under diverse names.*

Εἷς

Εἷς δ' ἐς αὐτογόνοιο ἐὸς ἔκγονα πάντα τέτυκται.

That is, *He is only one, begot of himself, and of him alone are all things begot.* So elsewhere:

Ζεὺς πρῶτος γένετο, Ζεὺς ὕστατος ἀρχικέραυνος.
Ζεὺς κεφαλή, Ζεὺς μέσα, διὸς δ' ἐκ πάντα τέτυκται,
Ἓν κρατος, εἷς δαίμων γένετο μέγας ἀρχὸς ἁπάντων.

That is, Jupiter *was the first, and* Jupiter *is the last thunderer,* Jupiter *is the head,* Jupiter *is the middle, from* Jupiter *alone are all things.* There is but one power, one God the great Lord of all things. *Trismegistus*, confesseth there is but one divine nature, ἑνὸς τοῦ θεοῦ. In defence of this truth, *Socrates* died, when he was forced to drink poyson for affirming there was but one God. And *Diagoras* laughed at the multiplicity of gods, and at the simplicity of those who held the wooden Image of *Hercules* a god, therefore in derision he flung it in the fire, saying, Thou hast served *Euristhcus* in twelve labors, thou must serve me in this thirteenth. The *Sybils* in their verses prove the same, that there is but one God Εἷς θεὸς ὃς μόνος ἐστὶν ἀπειρεσίης ἀγένητος. that is, *There is one God, who alone is immense, and ingenerable.* And again; Εἷς μόνος εἰμὶ θεὸς, καὶ οὐκ ἔστιν θεὸς ἄλλος: *I alone am God, and besides me there is no other God.* So *Horace*, *Divosque mortalesque turmas imperio regit unus æquo: He alone ruleth in justice all things.* I could alledg many testimonies out of the Greek and Latin Poets: out of the Philosophers also, to prove that the *Gentiles* did acknowledge but one Deity, howsoever they gave him many names; besides their practice in uniting all the gods in one, by dedicating the *Pantheon* to them; intimating, That as all the gods were united in one Temple; so they were indeed but one in essence; the Altar also at *Athens*, erected to the *Unknown God*, doth confirm the same. But this task hath been already performed by S. *Austin*, *Lactantius*, *Eusebius*, and other ancient Doctors of the Church, besides what hath been written of later years, by *Philip Morney*, *Elias Schedius*, and others, who also alledg many testimonies, that the *Gentiles* were not ignorant of the Trinity of Persons, as well as of the Unity of Essence, which was the *Pythagorean Quaternity*, wherein they held all perfection consisted. Hence they used to swear by Τετρακτύν, that

Gentiles acknowledged one God.

Gentiles acknowledge a Trinity.

is, *Quaternity*, which they called πηγὴν ἀενάου φύσεως, *The fountain of perpetual nature*; and this doubtless was the same with Τέτρακτυν, the Hebrew name of God יהוה which consisteth of 4. letters; and so doth the Greek Θεὸς, the Latin *Deus*: the *Italians*, *French*, and *Spaniards* express the same name in four letters, so did the antient *Germans* in their word *Diet*, the *Sclavonian Buch*, the *Panonian Istu*, the *Polonian Bug*, and the *Arabian Allà*, are all of four letters; and so is the name Ἰησοῦς, which was given to Christ by the Angel. The *Egyptians* expressed God by the word *Teut*. The *Persians* by *Sire*, and the *Magi* by *Orsi*: all intimating this *Quaternity*, or Trinity in Unity. So the Greeks expressed their chief God Ζεὺς, and the *Egyptians* their *Isis*, and the *Romans* their *Mars*, and the antient *Celtes* their *Thau*, and the *Egyptians* their *Orus*, by which they meant the Sun in four letters: and perhaps they meant this *Quaternity*, when they gave the Sun four horses, and four ears; and placed four pitchers at his feet. And it may be that the Queen of Citys, and Lady of the World, understanding the mystery of this *Quaternity*, would not have her own name *Roma* to exceed or come short of four letters. So *Adyn* and *Bacl* signifyed the Sun.

Now having shewed that the Sun was the only Deity the *Gentiles* worshipped under divers names; in whom likewise they acknowledged a Trinity, though not of persons, yet of Powers, or virtues, to wit of light, heat, and influence; so the orb, beams, and light, are the same Sun in substance. I should now shew how superstitious they were in their Sun-worship; some offering Horses, and chariots to him, which the *Jews* also sometimes did; others used to kneel to him at his rising; the *Messagets* were wont to sacrifice Horses to him; the *Chinois* and other *Indians* honor him with singing of Verses, calling him the Father of the Stars, and the Moon their Mother; the *Americans* of *Peru* and *Mexico* adored the Sun by holding up their hand, and making a sound with their mouth as if they had kissed: of this custom we read in *Job* 31. 26. *If I have kissed my hand, beholding the Sun*, &c; the *Rhodians* honored him with their great *Colossus*; and many Barbarous Nations did sacrifice

Superstitious Sun-worship.

fice men and children to him; ſuch were the ſacrifices offered to *Moloch*, by whom they meant the Sun; the *Gentiles* alſo to ſhew their devotion to the Sun, uſed to wear his colours, and to prefer the red or purple, the golden or deep yellow, to all other colors, hence the *Germans*, as *Diodor. Sic.* lib. 5. *Biblio.* ſheweth; *Cæſariem non modo geſtant ruſam, ſed arte quoque nativam coloris proprietatem augere ſtudent*; they uſed to make their hairs red by art, if they were not red enough by nature: of this cuſtom of painting or dying the hairs red, *Martial* ſpeaks, ſhewing that they uſed ſome hot medicaments;

Cauſtica Teutonicos accendit ſpuma capillos.

This red color ſaith *Clemens Alexandrinus* l. 3. *Pædag.* c. 3. was uſed to make them the more terrible to their enemy,, for it reſembleth blood συγχύσις τι χρῶμα τοῦ αἵματος. I deny not this reaſon, but I believe they had a further aim; for they thought themſelves ſafe, & under the Suns protection, if they wore his colors; and becauſe the Sun-beams look ſometimes yellow and like Gold, therefore hair of this color was of greateſt account; hence *Virgil. Aen.* 4. gives yellow hair to Queen *Dido*, as *Flaventeſque abſciſſa comas* and ag ain, Colors of the Sun worn.

Nec dum illi flavum Proſerpina vertice crimen.

Abſtulerat: Ibid. So likewiſe he gives yellow hairs to *Mercury*, by whom as we have ſaid, was meant the Sun;

Omnia Mercurio ſimilis, vocémque, colorémque,
Et crines flavos, & membra decora juventæ.

Ibid. *Tertullian* ſheweth, that the women of his time uſe to dye their hairs with ſaffron, *Capillos croco vertunt*, to make them look like the flame, or Sunny-beams; and ſo the Bride always wore a vail called *Flammeum*, of a red or fire-color; and ſo *Flamminica* the wife of the Prieſt called *Flamen*, wore always ſuch a vail, as reſembling the color of the Sun, whereof her husband was Prieſt, but Saint *Hierom* forbids Chriſtian women to dye their hair of this color, as reſembling the fire of hell, *Ne capillos inrufes, & ei aliquid de gehennæ ignibus aſpergas*: the *Athenians*, to ſhew how much they honored *Apollo*, by whom they meant the Sun, uſed to wear in their hairs golden pictures of graſhoppers; for theſe creatures were dedicated to the Sun: τέττιγας χρυσοῦς ἐν τοῖς τοῦ θείκοῦ πλέγμα-

ον ἅχος, as the Scholiast of *Aristophanes* witnesseth, and so doth *Thucydides*. *Julius Capitolinus in Vero*, affirms of *Verus*, that to make his hairs look the yellower, and that it might glitter like the Sun, he used to besprinkle them with gold dust; *Tantam habuit curam capillorum flavorum, ut & capiti auri ramenta inspergeret, quò magis coma illuminata flavesceret*: and becaule these two colours of yellow and red were sacred to the Sun; hence Kings and Priests were wont to be adorned with these two colours; for Kings and Priests have been held the great Luminaries within their Dominions; therefore they shined with artificial ornaments, as the Sun doth with his native: hence Q. *Dido* by the Poet, *Aen.* 4. is painted with gold and scarlet;

Cui pharetra ex auro, crines nodantur in aurum;
Aurea purpuream subnectit fibula vestem:

So elsewhere *Aen.* 11. he describes the ornaments of *Chorus* the Priest, of gold and scarlet also;

Ipse peregrina ferrugine clarus & ostro
Spicula torquebat Tyrio Cantynia cornu:
Aureus ex humeris sonat arcus & aurea vati
Cassida: tum croceam chlamydemque sinusque crepantes
Cerbaseos fulvo in nodum collegerat auro.

The Priest is commanded to cover himself with scarlet whilest he is sacrificing;

Purpureo velare comas adopertus amictu, *Aen.* 3. It was also a part of Sun-worship to erect high-Altars, & to sacrifice to him under the name of *Jupiter* upon the highest hills, because they thought it fit, that he, who was the chief God, should be worshipped on the chief places, and the highest in dignity, should be honored on the highest places of situation, hence he was named, ἐπάκτιος & ὕψιστος, *Jupiter* on the mountains; of these high places, we read in Scripture; they used also to the honor of the Sun, to build their Temples, and erect their Altars towards the East.

Illi ad surgentem conversi lumina solem:

and else-where, *Aen.* 12.

——ætherei spectans orientia solis
Lumina, rite cavis undam de flumine palmis
Sustulit——and to shew the Suns inextinguishible light and heat, they used to maintain a perpetual fire

upon

upon their Altars; whence they were called *Ara, ab Ardendo*: for the ſame cauſe both the *Perſian* Kings and *Roman* Emperours uſed to have the ſacred fire carried in great ſolemnity before them, by this, intimating how careful they were to maintain the worſhip of the Sun, and ſo ſuperſtitious were the Gentiles in advancing of this Sun worſhip, that they ſpared not to ſacrifice their children to *Moloch*, which was nothing elſe but the Sun: "This was a prepoſterous zeal; for that glorious Lamp "required no ſuch Sacrifice at their hands, though he "be the cauſe of generation; he gave life to their chil- "dren by his influence, but they had no warrant from "him to uſe violence, or to deſtroy that nature by E- "lementary fire, which he by celeſtial fire did anim te. The milder ſort of them were content to let their ſons and daughters paſs through the fire, or between two fires as ſome will have it, which was their Purgatory, though ſome were ſo bold as to run through the fire, & tread with their naked feet upon the burning coals without hurt, which might be done without miracle, as we have ſhewed elſewhere, *Arcan. Microcoſ.* of this cuſtom the Poet *Æneid.* 11. ſpeaketh;

Summe Deûm, ſancti cuſtos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Naſcitur, & medium freti pietate per ignem
Cultores multa premimus veſtigia pruni.

Laſtly, as the Sun by the *Aſians*, and *Africans* was deſcribed under diverſe ſhapes, according to his diverſe effects & operations, ſo was he alſo expreſſed in the Northern part of the European world, as he is the meaſurer of time, and cauſe of different ſeaſons; namely of Summer and Winter, of Seedtime and Harveſt: they deſcribed him like an old man ſtanding on a fiſh, wearing a coat girt to his body with a linnen girdle, but bare-headed and bare-footed, holding a wheel, and a basket full of corn, fruit, and roſes; by his old age and coat girt to him, was ſignified Winter; by his naked head and feet, Summer; by the corn and fruits, Harveſt; & by the roſes, the Spring; his ſtanding on a Fiſh, which is ſlippery and ſwift in its motion, and ſilent withal, ſhewed the ſlipperineſs and ſwiftneſs of time, which paſſeth away without noiſe, —*nullóque ſono convertitur annus*,

Sun, how painted and worſhipped by the Northern Nations.

and old age comes *tacito pede*, with a ſilent foot: the wheel ſignifyed the roundneſs of the Sun, and the running about of the year's and the linnen girdle might ſignify the *Zodiack* or *Ecliptick* line, within which the Sun containeth himſelf. I think this may be the genuine meaning of the *Saxon* Idol, which by them was called *Crodo*, which *Schedius de Diis Germanis*, thinks to be *Saturn*, and do otherwiſe interpret it: when they did expreſs the Sun as King of the Planets, and chief ruler of the world, they painted him ſitting on a throne, holding a ſcepter in his left hand, and a ſword in his right; out of the right ſide of his mouth came out thunder; out of the left lightning: on his head ſat an Eagle; under his feet was a Dragon; and round about him ſat 12 gods; the Throne, Scepter and Sword may ſignify the Majeſty and power of the Sun, who by his heat cauſeth thunder and lightning; the Eagle ſheweth the ſwiftneſs of his motion, and his piercing eye, as diſcovering all things by his light, his treading on the Dragon may ſhew, that he by his heat, ſubdueth the fierceſt creatures, and moſt peſtiferous vapors; the 12. gods may ſignify the 12. ſigns in the Zodiack, or 12. moneths of the year: when they did expreſs the heat, light and motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel: when they did preſent the martial courage, and military heat of ſoldiers, excited in their hearts, by the heat of the Sun, they ſet him out like an armed man, holding a banner in one hand with a roſe in it, in the other a pair of ſcales; on his breſt was the picture of a bear, on his target a lion; the field about him full of flowers by which they ſignified valor and eloquence, both requiſite in a Commander; the arms, bear and lion were to ſhew the fierceneſs, courage & defence, that is, or ought to be in military men; the roſe and flowery field, did repreſent the ſweetneſs and delight of eloquence; the ſcales were to ſhew, how words ſhould be weighed in the ballance of diſcretion, before they be uttered: when they expreſſed how the ſun by his heat & influence, ſtirreth up *Venereal* love in living creatures, they painted him like a woman, for that paſſion is moſt impotent in that ſex; on her head ſhe wore a mirtle garland, to

ſhew

shew she is a Queen, and that love should be alwayes green, sweet and pleasant as the Myrtle; in one hand she holds the world, in the other three golden Apples, to shew that the world is upheld by love, and so is the riches thereof; the three golden apples also signifyed the threefold beauty of the Sun, to wit the Morning, Meridian and Evening; in her brest she hath a burning torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the brest;

Ardet in ossibus ignis; cæco carpitur igne.
Vulnus alit venis, est mollis flamma medullas.
Ardet amans Dido, traxitque per ossa furorem, Virg.

when they did express the Suns operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signify his readiness to hear the supplications of all men, though never so far distant. These interpretations, I suppose are most likely to be consonant to the meaning of those, who first devised those Images or Idols, though the *Saxon* Chroniclers, *Albertus*, *Crantzius*, *Saxo-Grammaticus*, *Munster*, *Schedius*, & others do think these Images were erected to the Memory of some *German* Princes or Commanders: but it is unlikely, that the *Germans*, who were as *Tacitus* saith, such great adorers of the Sun and Stars, would give that worship to dead mens statues. *Cæsar lib. 6. de bel. Gall* tells us, that the *Germans* only worshipped for gods those which they saw, and received help from, as the Sun, Moon, and fire, other gods they never heard of: but of the *Europæan* Idolatries, we have spoken more fully before.

Q. 11. *What hath been the chief supporter of all Religions at all times?*

A. The honor, maintenance, and advancement of the Priesthood; for so long as this is in esteem, so long is Religion in request; if they be sleighted, Religion also becometh contemptible. Whereupon followeth *Atheism*, and *Anarchy*, which wise States considering, have been careful in all ages to maintain, reverence, and advance the Ministers of Religion; for if there be not power, maintenance, and respect given to the publick Ministers of States, all government and obedience must needs fail

Religion, how supported. Priests their dignity and necessity.

fail; the like will fall out in the Church, if the Prieſthood be neglected. Therefore among the *Jews*, we read what large maintenance was allowed to the Prieſts and Levites, how they were honored and reverenced by the people, and how the High Prieſt had no leſs, or rather more honor than the Prince, the one being honored with a Mitre, as the other with a Crown, and both anointed with precious oyl. Among the *Gentils*, we find that the Prieſthood was in ſuch eſteem, that the Prince would be honored both by the Prieſts office & name; as we read of *Melchiſedech* King of *Salem*, and Prieſt of the moſt High God: *Numa* was both King and Prieſt: ſo was *Anius* in the Poet; *Rex Anius, Rex idem hominum Phœbique ſacerdos. Auguſtus* and the other *Roman* Emperors held it no leſs honor to be ſtiled *Pontifices Maximi*, High Prieſts, than to be called Emperors: For this cauſe Prieſts wore Crowns or Garlands, as well as the Emperors. Some were crowned with Bays, as the Prieſts of *Apollo*; ſome with popular leaves, as the Prieſts of *Hercules*; ſome with Myrtle; ſome with Ivy; ſome with Oaken leaves, *&c.* All Prieſts among the *Romans*, were exempted from Taxes, Wars, and ſecular imployments. The high Prieſt at *Rome*, as *Dionyſius* witneſſeth *L.* 2. had in ſome reſpects more Priviledge than the Emperor, and was not to give any account of his actions to people and ſenate. And *Cicero in orat. pro domo ad Pontif.* doth acknowledge that the whole dignity of the State, the ſafety, life and liberty of all men: and the Religion of the gods depended from the High Prieſts. The great King of the *Abyſſins*, at this day will be called Preſter, or Prieſt *John*; though I know ſome deny this. Among the *Mahumetans* none of the *Muſalmans*, or true believers, as they call themſelves, muſt take upon him the title of *Lord*, but the *Calipha*, or High Prieſt only: and to offer the leaſt wrong to the meaneſt Prieſt, is there a hainous & puniſhable crime. The Prieſts of *Mars*, called *Salii*, among the *Romans*, were in ſuch honor, that none was admitted to this dignity, but he that was *Patricius*, or Nobly born. In *Tyrus* the Prieſts of *Hercules* were attired in Purple; & had the next place to the king. In old time among the *Germans*, none had power to puniſh offenders, but the Prieſts.

Dignity of Prieſts among the *Grecks*.

Dignity of Prieſts among the *Romans*, *&c.*

Priests. The *Trallii* honored none with the Priviledge of a Palace, but the King and Chief Priest. Among the *Egyptians* none were Priests but Philosophers; and none chosen Kings, but out of the Priest-hood. *Mercury* was called *Trismegistus* because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phœnicians* the Priests of the Sun had the honor to wear a long robe of Gold and Purple; and on his head a Crown of Gold beset with Jewels. The ancient *Greeks* also priviledged their Priests to wear Crowns, whence they were called στεφανοφόροι; in *Rome* the *Flamen Dialis* or *Jupiters* Priest, had this honor, that his bare word had the force of an Oath; and his presence was in stead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise Consular authority and to wear Consular garments; and whereas none had the Honor to ascend the Capitol in a Sedan of Litter, save only the *Pontifex* and Priests, we see in what reverend esteem they were in old *Rome*; and no less honor, but rather more, the Priests and Bishops of modern *Rome* hath received from Christian Princes. Among the *Jews* we find that *Eli* & *Samuel* were both Priests and Judges: the Levites were as Justices, and by their word used to end all strife, *Deut.* 21. in *Davids* time 6000 of the Levites were Judges: and after the captivity some of the Priests were kings of *Juda*, 1. *Chron.* 23. in the Christian Church, we see how at all times the Clergy hath been honored; in Scripture they are called *Fathers*, *Embassadors*, *Friends of God*, *Men* of God, *Prophets*, *Angels*, &c. *Tertullian L. de pœniten.* shews, that in the Primitive Church Penitents used to fall down at the feet of their Priests; and some write, that they use to kiss their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in; is known to all that read the Histories of these Places; In *Muscovia*, the Bishops not only are endowed with rich Revenues, but also with great honors and priviledges, and use to ride in rich apparrel, and in great state and magnificence. What respect the Great *Turk* giveth to his *Musti*, or High Priest, and in what esteem he hath the Christian Patriarch of

Constantinople,

Constantinople, is not unknown to those that have lived there, or read of History. In a word Religion flourisheth and fadeth with the Priests and Ministers thereof; it riseth and falleth, floweth and ebbeth as they do; and with *Hippocrates* Twins, they live and dye together; so long as the *Gentile* Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperors; but as soon as *Theodosius* took away their maintenance, *Gentilisme* presently vanished, and went out like the snuff of a Candle, the tallow or oyl being spent.

Religion which is best.

Q. 12. *What Religion is most excellent, and to be preferred above all others?*

Christianity, it's excellency.

A. The Christian Religion; which may be proved: first from the excellent doctrines it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternal, omniscient, omnipotent, absolutly good, the author of all things, except sin, which in a manner is nothing; the Governor of the world, and of every particular thing in it; that Jesus Christ the son of God died for our sins, & rose again for our justification, *&c.* 2. From the reward it promiseth, which is not temporal happiness promised by *Moses* to the *Jews* in this life; not sensual & beastly pleasures, promised by the *Gentil*-Priests to their people, in their *Elysium*; and by *Mahomet* to his followers in his fools Paradise; but eternal, spiritual, immaculate, and Heavenly felicity, in the full & perpetual fruition of God, *in whose presence is the fulness of joy, and at his right-hand are pleasures for evermore: such as the eye hath not seen, nor the ear heard, and cannot enter into the mind of man.* 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, & not many among the *Jews*, for the *Sadducees* denyed it; only Christianity believeth it, being assured, that he, who by his power made the great world of nothing, is able to re-make the little world of something; neither can that which is possible to nature, prove impossible to the author of nature: for if the one can produce out of a small seed a great tree, with leaves, bark, and boughs: or a butterfly out of a worm, or the beautiful feathered Peacock out of a mis-shapen egg: cannot the Almighty out of dust raise our bodies, who first out of

dust made them? 4. No Religion doth teach how God should be worshipped sincerely and purely, but Christianity; for other Religions consist most in sacrifices, not of beasts and birds only, but of men also: likewise in multitudes of unnecessary ceremonies whereas the Christian Religion sheweth, that God is a spirit, and will be worshipped in spirit and truth: That outward ceremonies are but beggarly rudiments: That he *will have mercy and not sacrifice: That the sacrifice of God is a broken and contrite heart:* That he is better pleased with the circumcision of our fleshly lusts, than of our flesh, with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goats, but we must offer to him thanksgiving, and must pay our vows.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the works of our hands: and to wash our hearts in innocency, rather than our hands in water. The service he expects from us, is the presenting of our bodys a living sacrifice and holy, which is our reasonable service. No Religion like this doth teach us the true object of our faith and hope, which is God; of our charity, which is our neighbor: of temperance, which is our selves: of obedience, which is the Law: of prayer, which is the Kingdom of Heaven, and the righteousness thereof in the first place, and then things concerning our worldly affairs in the second place: no Religion but this, teacheth us to deny our selves, to forgive our enemys, to pray for our persecutors, to do good to those who hurt us, to forget and forgive all injurys, & to leave vengeance to God, who will repay: no Religion like this, teacheth the conjugal chastity that ought to be between one man & one wife; for other religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried; *Crede mihi, non est flagitiũ adolescentem scortari, Terent.* or that which is worse and not to be named; but Christianity forbids unchast talk, immodest looks, & even unclean thoughts. Other Religions forbid perjury, this swearing at all, except before a Judg to vindicate the truth. No Religion doth so much urge the mutual justice or dutys, that ought to be between masters and servants, parents and children,

Princes

Princes and people, and between man & man; all theft, oppreſſion, extortion, uſury, bribes, ſacriledg, &c. are forbid even all kind of covetouſneſs, and immoderate care, but to *caſt our care upon God, to depend on his providence, to uſe this world, as if we uſed it not, to caſt our bread upon the waters, to make us friends of our unrighteous* Mammon, *to be content with food and raiment, to have our converſation in heaven, and to ſeek the things that are above, to lay up our treaſures in heaven; where neither moth can ſpoil, nor thieves break through and ſteal.* 5. The excellency of Chriſtianity may be proved from the multitude of witneſſes, or martyrs, & Confeſſors, who have not only forſaken father and mother, lands and poſſeſſions, & whatſoever elſe was dear to them, but likewiſe their lives, (and that with all cheerfulneſs,) for the name of Chriſt: & which is moſt ſtrange, in the midſt of flames & other torments, they did ſing & rejoice, and *account it no ſmal honor & happineſs, to ſuffer for Chriſt, being fully perſwaded that the afflictions of this life were not worthy of the glory that ſhould be revealed; and that after they had fought the good fight, and finiſhed their courſe; a Crown of righteouſneſs was laid up for them.* 6. The excellency of the author commends Chriſtianity above all other religions, which have been delivered by men only, and thoſe ſinful men too; as, *Moſes, Lycurgus, Minos, Solon, Numa*, and *Mahomet, &c.* But the author of Chriſtianity was both God and man, whoſe humane nature was without ſpot or ſin original, and actual; for though he became ſin for us, yet he knew no ſin, *there was no guile found in his mouth; he had done no violence, he was oppreſſed and afflicted, yet opened he not his mouth, but was brought as a lamb to the ſlaughter, and as a ſheep before his ſhearers was dumb, &c. Iſa.* 53. his very enemies could not accuſe him of ſin, he prayed for thoſe that crucified him, & died for his enemies, he was obedient to his father, even to the death of the Croſs; *he did not lay heavy burthens upon other mens ſhoulders, which he did not touch himſelf*; but as well by practiſe, as by precept, he hath gone before us in all holy dutys; and as he died for ſinners, ſo he roſe again for them the third day aſcended into Heaven, where he now ſits at the right hand of his father, and will come again to judge the

quick

ick and the dead. He is the true Messias, who in the neſs of time came, upon the accompliſhing of *Dani-* ſeventy weeks, not long before the deſtruction of *Je-ſalem*, as was foretold by the Prophets, by whoſe pre-nce the glory of the ſecond Temple far exceeded the ory of the firſt, though in all things elſe inferior to it. e is the true *Shilo*, at whoſe coming the Scepter depar- from *Juda*; & as it was foretold, that he ſhould come *David*, be born in *Bethlehem*, have a Virgin for his other, preach in *Galilee*, & heal all manner of infir-ities, and ſhall reign over the *Gentiles*, ſo theſe things me to paſs. 7. Never was there any Religion propaga- through the world, in that wonderful manner, as this as, if we conſider either the authors that ſpread it, who ere illiterated fiſher-men, and yet could on a ſudden peak all languages, or the manner how it was ſpread, ithout either violence or eloquence; whereas *Maho-metaniſm*, and other Religions have been forced upon men by the Sword, Chriſtianity was propagated by weakneſs, ſufferings, humility, patience, plainneſs, and working of miracls, the ſuddenneſs alſo of its propaga-tion, the great oppoſition it had, by the Potentates of the world; whom notwithſtanding theſe fiſhermen con-quered: the largeneſs of this religious extent, as being ſpread over the four parts of the habitable earth: I ſay, all theſe being conſidered, muſt needs ſhew us what preheminence this religion hath above all others, the courſe whereof could not be retarded either by the force, policy or cruelty of Tyrants, who expoſed Chri-ſtians to a thouſand ſorts of torments; yet in ſpite of all oppoſition, it went like a mighty torrent through the world, and like the Palm, the more it was ſup-preſſed, the more it flouriſhed: *Per tela, per ignes, ab ipſo ducit opes, animúmque ferro*: What religion could ever name ſuch Martyrs, either for number or conſtancy, as the Chriſtian can? To be brief, how far truth exceedeth error, one God, multipiicity of gods; his ſincere and pure worſhip, the idolatry of worſhipping evil Spirits, Starrs, dead Men, bruit beaſts, yea, meer accidents and phanſies; and how far divine power exceedeth all humane power, ſo far doth Chriſtianity exceed Gentiliſm. Again, how much Chriſt exceedeth *Moſes*; and the Goſpel the Law; and how

how far the precept of patience and meekneſs taught by Chriſt, exceedeth the precept of revenge delivered by *Moſes*; how far Baptiſm excelleth Circumciſion, and the Lords Supper, the *Jewiſh* Paſſover, the true propitiatory ſacrifice of Chriſts body, all the ſacrifices of beaſts and birds, how far the eaſy yoke of Chriſt is lighter than the heavy burthens of *Moſes*: and the true Meſſiah already come, exceeds the *Jews* ſuppoſed Meſſiah yet expected: ſo far doth the Chriſtian Religion excel the *Jewiſh* ſuperſtition. Laſtly, how far *Jeſus* in reſpect of his humane nature exceedeth *Mahomet*; the one being conceived of the holy Ghoſt, and born of a Virgin; the other being conceived and born after the manner of other men; the one being without ſin, the other a thief and robber: the one teaching love, peace and patience; the other hatred, war & revenge: the one curbing mens luſt, by *Monagamy*; the other letting loſe the reins to uncleanneſs by *Polygamy*; The one planting Religion in the ſoul, the other in outward Ceremonies of the body: The one permitting the moderate uſe of all Gods creatures, the other prohibiting Wine, and Swines-fleſh: The one commanding all men to ſearch the Scriptures: The other prohibiting the vulgar to read the *Alcoran*, or to tranſlate it into other tongues out of the *Arabick*: the one working by miracles; the other only by cheating tricks: The one propagating Religion by ſuffering, patience, and humility, the other by cruelty, oppreſſion, and tyranny: The one chooſing for his followers, innocent and holy men, ſuch as followed their trade of fiſhing; the other wicked & prophane perſons, whoſe trade conſiſted in thieving, robbing, and murthering: The one teaching ſound and wholeſom Doctrin; the other ridiculous and ſavourleſs fables in his *Alcoran*: I ſay, how far in all theſe things the man Chriſt Jeſus (not to ſpeak of his Divinity) did exceed *Mahomet*: ſo far doth Chriſtianity excel Mahumetaniſm. And thus have I with as much brevity as I could, taken & given a view of all known Religions, & have ſet down what uſe is to be made thereof; & withal have ſhewed the excellency of Chriſtianity above all other profeſſions in the world:

Chriſtian dutys urged.

God grant that as it is the beſt of all Religions, ſo we of this Land may prove the beſt of all the profeſſors there-

of,

ot, learning *to deny our ſelves, to take up the Croſs of Chriſt, and follow him in meekneſs, patience, humility, juſtice, ſobriety, holineſs, love*, and all other virtues, wherein the life of Religion conſiſteth; laying aſide ſelf-intereſt, idle quarrels, needleſs debates, unprofitable queſtions in points of Religion, but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works; not in opinions, but in aſſurance: not in ſpeculation, but in practice. *Pure Religion and undefiled before God is, to viſit the Fatherleſs and Widows, &c. to do good and to communicate; for with ſuch Sacrifice God is well pleaſed, that not the hearers of the Law, but the doers ſhall be juſtified*, that not they that cry *Lord, Lord, ſhall enter into heaven, but they who do the will of our Father; that without peace and holineſs no man ſhall ſee the Lord, that they who feed the hungry, and cloath the naked*, &c. *ſhall inherit the Kingdom prepared for them from the beginning of the World*: And God grant that *we may run the ways of Gods Commandments, walk in love, tread in the paths of righteouſneſs, fight the good fight, run the race ſet before us, with patience, looking unto Jeſus the Author and Finiſher of our Faith; that having finiſhed our courſe, and wrought out our ſalvation with fear and trembling, may at laſt recieve the Crown of righteouſneſs.* In the mean while let us not forget our Saviours Legacy; which is, *Love one another, and my peace I leave with you*; Are we not all the members of one body, the ſheep of one fold, the children of one Father? Do we not all eat of the ſame bread, drink of the ſame cup, live by the ſame Spirit, hope for the ſame inheritance? are we not all waſhed with the ſame Baptiſm, and redeemed by the ſame Saviour? why then ſhould we not be of the ſame heart, and mind with the Apoſtles? why is there ſuch ſtrugling in the womb of *Rebecah*, ſuch a noiſe of hammers in building Chriſts myſtical Temple; ſuch claſhing of arms under the Prince of peace; is this Chriſtianity? Alas, we are *Mahumetans* or *Gentiles* in practiſe, and Chriſtians in name. *Now the God of peace, that brought again our Lord Jeſus from the dead, give us the peace of God that paſſeth all underſtanding; that we may all think and do*

the

the ſame thing. That as there is but one ſhepherd, ſo there may be but one ſheepfold. The Church of God is a little flock, beſet with many Wolves, of *Jews*, *Turks*, *Pagans*, *Atheiſts*; why then ſhould we not be careful to preſerve peace, love, and unity among our ſelves, the only thing to make us formidable to our enemies; *Concordia res parvæ creſcunt.* A bundle of Arrows cannot be broken, except they be ſeparated and disjoyned; nor could the horſe tail be plucked off (as *Sertorius* ſhewed his *Romans*) ſo long as the hairs were twiſted together; as hard a matter it will be to overcome us, ſo long as we are united in love, but let this band be broken, and we are a prey to every enemy: *imbelles damæ quid niſi præda ſumus. If we will needs fight; let us buckle with our profeſt and common enemies, with the Devil, the World and the Fleſh, with Principalities, and powers, with ſpiritual darkneſs*, and chiefly with our ſelves; *Nec longè ſcilicet hoſtes quærendi nobis, circumſtant undique muros.* We have a *Trojan* horſe, full of armed enemies in the Citadel of our hearts; we have *Jebuſites* within us, which we may ſubjugate, but can never exterminate; and ſuch is our condition, that we are peſtered with enemies, whom we can neither fly from, nor put to flight; *Nec fugere poſſumus nec fugare.* If we did exerciſe our ſelves oftner in this ſpiritual *Militia*, we ſhould not quarrel ſo much as we do, nor raiſe ſuch tragedies every where in the Church of Chriſt, about controverſies and opinions, quarrelling about the ſhel of Religion, being careleſs what becomes of the kernel. With *Martha* we buſie our ſelves about many things, but neglect that *Unum neceſſarium*: playing Philoſophers in our diſputes, but *Epicures* in our lives. I will end in the words of *Lactantius*, *Inſtit. C. c. 1. Innocentiam ſolam ſi quis obtulerit Deo, ſatis pie, religioſeque litavit; He is the moſt religious man, who offers to God the beſt gift, which is innocency. For Chriſtian Religion conſiſteth not in words, but in gifts and ſacrifices; our gifts are perpetuall; our ſacrifices but temporary; our gifts are ſincere hearts, our ſacrifices are praiſes and thanksgivings. No Religion can be true, but what is grounded on goodneſs and juſtice.*

FINIS.

THE

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FINIS.

APOCALYPSIS.
OR, THE
REVLATION
Of certain notorious Advancers
OF
HERESIE:

Wherein their Visions and private Revelations by Dreams, are discovered to be most incredible blasphemies, and enthusiastical dotages;

Together with an account of their *Lives, Actions, and Ends.*

Whereunto are added the effigies of seventeen (who excelled the rest in rathness, impudence and lying,) done in Copper Plates.

Faithfully and impartially translated out of the Latin by *J. D. The Third Edition.*



Printed for *J. williams* at the crown in *Crost Keys* Court in *Little Britain.* 1671

TO THE

Excellently Learned,

EDWARD BENLOWES

OF

Brenthall in *Eſſex* Eſquire, &c.

Worthy Sir,



Have here preſumed to preſent you with a ſtrange and blody *Tragedy* of *Hereticks* and *Entheuſiaſts*, written in *Latin* by a moſt elegant pen, by one who hath concealed his name, as I conceive out of this reaſon, that, living near the times and places of this repreſentation, it might have proved dangerous to him to have publiſhed it. Here you have *Religion* brought upon the ſtage in very ſtrange diſguiſes, nay they make her act parts the moſt contrary to her nature, imbruing her white & innocent hands in blood, & Maſſacres. But as ſhe hath met with *Wolves* to deſtroy and tear in pieces, ſo hath ſhe alſo met with *Shepheards* to heal and protect, and among thoſe the moſt laborious

Author of ΠΑΝΣΕΒΕΙΑ hath not bin the leaſt conſiderable His ſevere and moſt indefatigable labours in moſt parts of *Learning*, are conſummated in this piece of Religion, wherein like an experienced Anatomiſt, he hath left no vein un-cut up. To fall into exceſſive commendations of him, were to commit a moral abſurdity, by praiſing one whom the general Trumpet of fame hath blaz'd abroad for ſo great an advancer of Virtue and Learning: But to trouble *you* with them, were yet to be ſo much the more importunate, whoſe converſation with him was ſo great, that whatſoever I may ſay of him, I ſhall not acquaint you with ſo much as your ſelf know. Nor did the influence of your Patronage raiſe and animate only him, but there are ſo many other monuments of your great encouragements to learning, that it will be thought modeſty in me not to mention all. But your exceſſive Benefactorſhip to the Library of S. *Johns* Colledge at *Cambridge* (whereof I have ſometimes had the honour to be an unworthy member) I cannot paſſe over as a thing, which will ſtand upon the file of memory, as long as learning ſhall find profeſsors or Children. And that which

increaſes

increaſes the glory of your munificence is, that that library may boaſt that it is furniſhed with the works of its own ſonnes, which, being the greateſt act of retribution and gratitude that may be, muſt be accordingly acknowledged by all that ſhall come after. But that which hath the moſt engaged and ſatisfied the *Engliſh* world, is, that your endeavours have diſplayed themſelves in their cleareſt lights, in that *one thing that is neceſſary*, that is to ſay, *Religion* not only by being a conſtant aſſertor of her purity here in *England*, but in that, after more then *Vlyſſean* Travels throughout moſt parts of *Europe*, you have returnd to your former enjoyments of that chaſt *Penelope*, when others either out of weakneſs or ſurpriſe, are enſnared and beſotted with the Tenets of other Countries, whereby they are both ingrateful and injurious to their own, by preferring the prudence and policy of another before hers. Religion certainly, if well improved, is the *Talent*, that felicifies the improver, if not, condemns him. It is that univerſal *Patrimony*, which entitles us to be the ſonnes of God, and by which we are adopted into the ſure hope of eternal happineſs. It is the *Loadſtone*

wherewith when our ſouls are once touched, they are directed to the right pole of the eternally beatifical viſion; and without which, we muſt infallibly expect to ſplit againſt the Rocks and ſhelves of perdition. It is the conſummation of heavens indulgence to Mankind, that which doth familiarize us, and makes good our intereſt in the great being and cauſe of all things. It is the perfection of nature, ſince that whatſoever we know of the divinity by her comes only by the aſſiſtance and mediation of our ſences, but the other furniſhes us with a more evident aſſurance, (and that, in things, which can be neither *ſeen, heard* nor *conceived*,) by the more particular providence of *Grace* and *Faith*, whereby he is pleaſed to *bow down the heavens*, and deſcend unto a familiar converſation with our very ſpirits.

But that which ought further to endear all men to Religion, is, that ſhe only next to God may pretend *Ubiquity*, as being a thing written in ſuch indellible characters in the heart of all men, that even the moſt barbarous nations, and the greateſt ſtrangers to civility and policy have acknowledged ſome divine worſhip, though their pravity or want

of

of inſtruction, may have blinded them from the *true*, but yet that eclipſe of the true God hath not ben total, inſomuch, as they have ſtill retained a ſenſe and veneration of Religion, ſo that to the beſt of their imaginations, they have created ſomething like God to themſelves. To make this yet more evident, we are to note, that moſt people, though they had not ſo clear apprehenſions of the immortality of the ſoul, as we have; yet were they not only perſwaded of the impoſſibility of its annihilation, but have alſo acknowledged rewards and puniſhments to be expected after this life.

To aſcend yet a little higher; the divinity and preheminence of Religion is demonſtrated in that it exerciſeth that Empire and Soveraignty over the mind of man, that no blandiſhments of the fleſh, no temptations, no torments have been able to diſpoſſeſſe it. It hath triumph'd in the midſt of its perſecutions; and by her ſufferings hath conquered her perſecutors. Her pleaſing Raviſhments can ſtifle for a time all ſenſe of humanity, elude flames, and racks, and ſo arm the delicacy and tenderneſs of Virgin purity, as to overcome the hardieſt Tyrants.

It

It is ſhe that raiſes our ſouls to a holy boldneſs and intimacy in our addreſſes to heaven, being indeed rapt into the heavens of divine contemplation, by her extaſies and illuminations. It was her inſpiring communication, that elevated your pious ſoul, when you deſcribed the divine perfections of the incomparable THEOPHILA. Theſe things can ſhe doe and greater, when there is but one grain of true *Faith*; but when ſhe is defiled and adulterated with humane ceremonies and inventions, ſhe is deformed, and looſes all her grace and beauty. And among theſe hath ſhe met with two moſt importunate pretenders, *Atheiſme* and *Superſtition*; the one ſtrips her ſtark naked, the other meritriciouſly proſtitutes her in the diſguiſes of humane Inventions. And that ſhe hath been thus evil entreated, in all places and times, this Books gives but too great teſtimony, whether you look on the παιδεία or this ſmall appendix, treating for the moſt of what hapned in High and Low *Germany*. I would not draw any excuſe for our own gyrations of Religion here, from their madneſs: but rather condemn them as things that would have out vy'd the extravagance of the former. But to

draw

draw any argument againſt Religon from either were impious; for if we did, we muſt in conſepuence, deny all, both particular and univerſal *providence* of Almighty God; we muſt deny the Scriptures, the heavenly Legacy of eternal ſalvation; we muſt deny *Heaven, Hell, Eternity*, nay take away the *Cement* of all humane ſociety, and expect to ſee the *order* and *beauty* of the *univerſe* hurried into *darkneſs* and *confuſion*, ſince it ought not to out-laſt man, for whom it was created. Nay; but let us rather profeſs humanity, and make this uſe of the failings and extravagance of others in matters of Religion; to humble our ſelves to a relyance on that immenſe Being, who hath thought fit to plant Religion in the heart of man, to direct him in his voyage to eternal happineſs, wherein that every man might take the right way, is the earneſt prayer of.

Worthy SIR

Your moſt devoted, and

moſt humble ſervant.

Jo. DAVIES.

The Authors Preface.
TO THE READER.

THE doctrine of the ANABAPTISTS, *Courteous Reader, to give it thee in a ſingle expreſſion, is nothing but* lying *and* deceit. *Thou haply thinkeſt them a ſort of people* divinely *inſpired and* Prophets: *Thou art deceived. They are* falſe Prophets *and falſe teachers, as being a contagion, than which hell it ſelf hath not vomited up a more dangerous ſince the beginning of the world. For I do not think it can be eaſily demonſtrated, what other miſchief could have reduced not only the* Netherlands, *but almoſt all* Germany, *into ſo great calamity and devaſtation. When I more narrowly look into the* Hereſie *of theſe men, I confeſs I am puzzel'd to find a name for the Monſter, but what its aims are, I may happly gueſs.*

Its firſt part ſpeaks a Lyon, its laſt a Dragon, the middle a pure Chimæra.

I call it a Monster, *and I may add the most monstrous that ever was, as having in it the Ingredients of all formerly condemned Sects. Which when I consider, me thinks all the ancient* Hereticks, *such as* Nicholas Anteochenus, *the* Gnosticks, *the* Valentinians, Noetians, Sabellians, Patropassions, Parmenians, *present themselves anew out of Hell to me. So that I can make no other judgment of* THOMAS MUNTZER, *that Authour and raiser of a most pernicious Sect, then that he hath re-erected the Standards of all former heresies. But that it may not be said, as in the Proverb, that* Affrick *always furnishes us with Novelties, he also with his desperate disciples, hath sacrilegiously attempted to advance some altogether new and unheard-of opinions, whereof who shall say that what is* MADE *is* GOOD *must be very extravagant. Out of these, have they resolved and decreed, that children till they come to age, are only* Catechumeni, *and ought not to be clad with the white robe of holy* Baptism. *Out of these, have they declared a* community *of all things. Out of these, teach to dishonour and discard Magistrates, who are the living ectypes of God, while in the mean time they themselves aspire to Soveraignty, and would be accounted Potentates, when they are indeed the wickedst among men; Dissemblers*

semblers, Cheats, Hypocrites, Novators, or Advancers of novelties, and the subtle generation of the old Viper Novatus. *Which said* Novatus, *if I display in the colors wherein the holy father and Martyr* Cyprian *sets him forth, discreet men shall be my Judges. whether I have not hit the mark, and the same description most fitly suits the greatest part of the Proselites of* Muntzer. *As concerning* Novatus (*sayes that Ornament of his* Carthage, *lib.* 11. *Epist.* 8. *to* Cornelius *then Bishop of* Rome) we needed not any relations to be sent to us of him, since that from us you were to expect a more particular account of *Novatus*, a man that is a constant Advancer of novelties, of an insatiable avarice, furious in his rapines, blown up with arrogancy & pride, even to astonishment; a man not admitting any good understanding with the Bishops: the end of his curiosity is to betray, of his flattery to surprise, his love is dogg'd by his infidelity, he is the fuel and fire brand that heightens the combustions of sedition, and hurrican and tempest which causes the shipwrack of Faith, an opposer of Tranquility, and an enemy to peace. *These were his thoughts of* Novatus, *which what wise man but will allow us to attribute to our* Novators? *Certainly,*

if

if John *that* Botcher *of* Leiden, *the ulcer and deformity of that Gallant City, were to be drawn in his own colors, we need borrow them no where else. You therefore, Ortodox Doctors, reduce those erroneous and miserably seduced men, which yet are so, into the way of Truth, Deliver them, I beseech you out of this phrensy, & omit no oportunities which may help to recover them out of this imaginary disease to which they are so accustomed. This shall be your reward, this is the prize you shall obtain.* Him that overcometh, will I make a Pillar in the Temple of my God, and I will write upon him the name of my God, &c. *Revel.* 3. 12.

I. THO-

1. THOMAS MUNTZER;

His Opinions, Actions, and End.

The Contents.

MUntzers *Doctrine ſpreads, his aims high, his aſſirmations deſtructive;* He *aſſerts* Anabaptiſm, *reſts not there, but grows worſe and worſe in his opinions and practices; his large promiſes to his party and the common people: he endeavours to ſet up himſelf, pretending to reſtore the Kingdom of Chriſt; being oppoſed by the* Landgrave, *his deluſive Animation of his followers; their overthrow; his eſcape; he is found, but diſſembles himſelf; is taken, but yet obſtinate; the* Landgrave *convinceth him by Scripture, when being racked, he laugheth, afterward relenteth; his laſt words; is deſervedly beheaded, and made an example.*

2 JOHN MATHIAS.

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JOhn Mathias *repairs to* Munſter, *his ſevere edicts, he becomes a malicious executioner of* Hubert Trutiling, *for contumelious expreſſions touching him, his own deſperate end.*

3 JOHN BUCKHOLD or JOHN of LEYDEN.

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JOhn Buckhold *his character, his diſputing and contention with the Eccleſiaſticks concerning Pædobaptiſm; he ſucceeds* John Mathias, *he comforts the people*

with a pretended revelation; he makes Bernard Knipperdoling *of a Conſul, to become common executioner,* Buckhold *feigneth himſelf dumb, he aſſumes the Magiſtracy, he allows* Polygamy, *he takes to himſelf three wives; he is made King, and appoints officers under him, his ſumptuous apparel, his Titles were King of Juſtice, King of the new* Jeruſalem, *his throne, his Coin and motto thereon: The King, Queen, and Courtiers wait on on the people at a Feaſt, with other digreſſions. The King endeavours to raiſe commotions abroad, is haply prevented. He ſuſpects his own ſafety, his large promiſes to his Captains, himſelf executes one of his wives, he feigns himſelf ſick, and deludes the people with an expectation of deliverance; in the time of famine, forges community: he is betrayed by his Confident, is brought priſoner before the Biſhop, who checks him: his jeſting anſwer and propoſal, he is put to a Non-plus, is convinced of his offences: his deſerved and ſevere execution.*

4 HERMANNUS SUTOR.

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HErman *the* Cobler *profeſſeth himſelf a Prophet, &c. he is noted for drunkenneſs: The ceremonies he uſed in Anabaptiſm,* Eppo *his Hoſt diſcovers him and his followers to be cheats:* Hermans *wicked blaſphemies, and his inconſtancy in his opinions, his mothers temerity, his Sect convinced, and fall off from him, by one* Drewjis *of his Sect he is handled roughly:* Herman *is taken by* Charles *Lord of* Gelderland, *&c. and is brought priſoner to* Groningen: *when queſtioned in his torments, he hardned himſelf, and died miſerably.*

5 THEODORUS SARTOR.

The Contents.

THeodor *the* Botcher *turns Adamite, he affirms ſtrange things, his blaſphemy in forgiving of ſins, he burns his cloaths, &c. and cauſeth his companions to do the like. He and his rabble go naked through* Amſterdam,

dam, *in the dead of Night, denouncing their woes, &c. and terrifie the people. They are taken and impriſoned by the Burghers, but continue ſhameleſs. May.* 5. 1535. *they are put to death? ſome of their laſt words.*

6 DAVID GEORGE.

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Conditions whereupon the impriſoned are ſet at liberty.

The Senate vote the doctrine of D. G. impious, and declare him unworthy of Chriſtian burial, and that his body and books ſhould be burned, which was accordingly effected.

7 MICHAEL SERVETUS.

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be worſhipped, &c. He held the holy Ghoſt to be Nature. *His horrid blaſphemy. He would reconcile the* Turkiſh Alcoran *to Chriſtian Religion. He declares himſelf Prince of the Anabaptiſts. At* Geneva, Calvin *faithfully reproves* Servetus, *but he continues obſtinate.* Anno 1553. *by the decrees of ſeveral ſenates, he was burned.*

8 ARRIUS.

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Arrianiſme its increaſe, *Anno* 323.

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9 MAHOMET.

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MAhomet *characteriſed. He made a laughing-ſtock of the Trinity. He agreed with* Carpocrates, *and other hereticks. He renewed Circumciſion, and to indulge his diſciples, he allowed them Polygamy, &c. His Iron Tombe at* Mecca.

10 BALTHAZAR HUBMOR.

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HUbmor *a Patron of Anabaptiſm. He damned uſury. He brought in a worſhip to the Virgin* Mary, *&c. The Senate of* Suring *by a Council reduced him. He renounced the heads of his former doctrine. Himſelf or Sect ſtill active. He is taken and impriſoned at* Vienna *in* Auſtria. *He and his wife both burned.*

11 JOHN HUT.

The Contents.

JOhn Hut *the prop and pillar of Anabaptiſm. His credulity in dreams and viſions. He is accounted a true Prophet by his Proſelytes. At* Merhern, *his Fraternity became as it were a Monaſtery.*

12 LODOWICK HETZER.

The Contents.

LOdowick Hetzer, *a famous Heretick. He gains Proſelytes in* Auſtria *and* Switzerland. *Anno* 1527, *at a publick diſputation* Oecolampadius *puts* Hetzers *emiſſaries to their ſhifts.* Hetzer *denied* Chriſt *to be coeſſential with the Father. His farewell to his Diſciples. He is put to death for Adultery.*

13 MELCHIOR HOFMAN.

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HOfman *a Skinner, an Anabaptiſt;* Anno 1528. *ſeduced* 300. *men and women at* Embda *in* Weſt-Frieſland. *His followers accounted him a Prophet. At* Strasburg, *he challenged the Miniſters to diſpute, which was agreed upon* Jan. 11. 1532. *where being mildly dealt with, he is nevertheleſs obſtinate. Other Prophets and Propheteſſes deluded him. He deluded himſelf, and voluntarily pined himſelf to death.*

14 MELCHIOR RINCK.

The Contents.

MElchior Rinck, *an Anabaptiſt. He is accounted a notable interpreter of dreams and viſions. His diſciple* Thomas Scucker *in a waking-dream cut off his*

be worſhipped, &c. He held the holy Ghoſt to be Nature. *His horrid blaſphemy. He would reconcile the* Turkiſh Alcoran *to Chriſtian Religion. He declares himſelf Prince of the Anabaptiſts. At* Geneva, Calvin *faithfully reproves* Servetus, *but he continues obſtinate.* Anno 1553. *by the decrees of ſeveral ſenates, he was burned.*

8 ARRIUS.

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14 MELCHIOR RINCK.

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THO-



Hei mihi quot ſacras iterans Baptiſmatis undas
Muntzerus Stygijs Millia tinxit aquis

His OPINIONS, ACTIONS, And END.

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MUntzer's *Doctrine ſpreads, his aimes high, his affirmations deſtructive; He aſſerts* Anabaptiſm, *reſts not there, but grows worſe and worſe in his opinions and practiſes; his large promiſes to his party, and the common people: his endeavours to ſet up himſelf, pretend-*

ing to reſtore the Kingdom of Chriſt; being oppoſed by the Landgrave, *his deluſive animation of his followers, their overthrow; his eſcape; he is found, but diſſembles himſelf; is taken, but yet obſtinate; the* Landgrave *convinceth him by Scripture, when being racked, he laugheth, afterward relenteth; his laſt words; is deſervedly beheaded, and made an example.*

Anno 1521, 1522.

ABout the year of our Redemption, M. D. XXI. and M. D. XXII. there riſe up in *Saxony* near the River *Sales*, a moſt inſolent Sect of certein *Enthuſiaſts*, among whom *Nicholas Storkius* was no ordinary perſon. Theſe preſumptuouſly boaſting that their *Dreams, Viſions* and *Revelations*, were inſpired into them from heaven, had ſlily ſcattered it among other ſeditious perſons of the ſame kidney; *That the world was to be reformed by their meanes*, which done, *and the wicked utterly cut off from the face of the earth, it ſhould be governed by* Iuſtice *it ſelf.* All that gave not up their names, and embraced their Sect, they branded with the name of *ungodly*. Out of this Sodomitical lake ſprung THOMAS MVNTZER, one that boaſted that he had had communication with God. This man's Doctrine incredibly ſpred, as being in the firſt place levell'd at the holy Doctors of the *Reformed Religion*; And from thence diſcharged at the *Magiſtrates* themſelves; for the Chriſtian flock being once deprived of theſe two conſtitutions of men, there were nothing to hinder the greedy Wolves to break out into all rapine, and oppreſſion. And this is the reaſon why the *Wolves*, that is to ſay, the *falſe Teachers*, have ever moſt violently oppoſed the *Miniſtry* and the *Magiſtracy*, in hopes, if poſſible, to draw theſe from the care and charge of their flocks, or at leaſt to bring them into contempt with their ſheep, which by that meanes ſhould ſtray into their parties. This *Muntzer* did both by his teachings and writings publickly affirm, that the *Preachers of that time that contributed their endeavours to the advancement of the Goſpel, were not ſent by God, but were*

Heretick's, their uſual pretence.

Muntzer a *quick Scholar in a bad ſchool.*

His Doctrine ſpreads,

His aims high.

The end that Heretick's propound to themſelves, in oppoſing the Miniſtry and Magiſtracy,

His affirmations deſtructive.

more

meer Scribes, and impertinent interpreters of the Scriptures; That the Scriptures and the written Word, were not the pure word of God, but only a bare Teſtimony of the true word; that the true real word was ſomething that were intrinſecal and heavenly, and immediately proceeding out of the mouth of God, and conſequently to be learned intrinſecally, and not out of Scriptures, or by any humane ſuggeſtion. With the ſame breath he brought *Baptiſm* into contempt, moſt inconvincibly affirming that there was no warrant from God for *Pædobaptiſm*, or baptiſm of children, and that they ought to be *baptized after a ſpiritual and more excellent diſpenſation.* He further endeavoured to teach that *Chriſts ſatisfaction for us was neceſſary, whatever honeſt and weak underſtanding men could urge to the contrary; That matrimony in the* unfaithful and incontinent *was a pollution, meretricious and diabolical; That God diſcovered his will by dreames (whence it was that he was mightily infatuated with them) holding that thoſe were (as it were) communicated by the Holy Ghoſt.* Hereupon was he acknowledged by his followers for ſome heavenly and ſpiritual Prophet, and it was believed that he was thus taught by the ſpirit of God, without any humane aſſiſtance. This doctrine did he diſperſe throughout all *Germany* by printed Books and Epiſtles, which the tinder-brain'd diſciples of his ſeditious ſect were ſoon fir'd with, read, approved, and propagated. The ſame man in the yeares M. D. XXIII. and M. D. XXIV. taught at *Alſted* which is a City in *Saxony*, near *Thuringia*; and when not only the *Miniſters*, but alſo the *Magiſtrates* lay under the laſh of his calumny, inſomuch that his Sermons were ſtuff'd with moſt ſeditious and bitter invectives againſt them, and pretending to groan for the return of loſt liberty, and for the inſufferable preſſures of the people under Tyranny, he complained of it as a great grievance, that their wealth and eſtates were the prey of the Magiſtrate, and therefore would perſwade them that a remedy was timely to be applied to theſe things. Being for this doctrine diſpatched out of *Alſted*, he comes to *Norimbergh*, and thence without diſcontinuing his journey into *Baſil*, and thence into *Switzerland*, from whence at length he came to *Cracovia*,

Anabaptiſts their leading principles.

Seldome reſt there, but grow worſe and worſe.

Sectaries like tinder, are ſoon on fire.

Anno 1523 1524.

An uſual pretence to raiſe ſedition.

Heretick's eſteſi.

via, where at a certain town called *Grieſſen*, he continued ſome weeks. In the mean time he was no leſs idle then ever, and that eſpecially in the County of *Stuling*, where he ſowed ſo much of his contagious ſeed among his factious diſciples, as afterwards thrived into an extraordinary harveſt. At the ſame time he publickly ſcattered abroad his doctrine of *Baptiſm*, and the *word of God*, in ſuch ſort as we have touched before. Departing out of this Countrey, and wandering up and down to *Mulhuſium* in the Countrey of *During*, he writ letters ſome of the moſt confident to his Religion; by whoſe countenance and aſſiſtance factious ſpirits were ſometimes more and more exaſperated againſt the Magiſtrate. Some ſmall time before the Countrey people took up arms, he ſent up and down certain Brieſes by Meſſengers, wherein were divers things, and among the reſt was repreſented the greatneſs of thoſe warlike inſtruments which were caſt at *Mulhuſium* upon occaſion of this ſedition, ſo to encourage and enflame the fiery followers of his faction. For having ſtayed two moneths at *Grieſſen*, and that he thought he could not ſomuch advance his deſignes if he returned into *Saxony* becauſe his affaires proſpered not according to his deſires in thoſe places, he returns back to the people of *During* and *Mulhuſium*. But before he was arrived thither, *LVTHER* had by letters forewarned the reverend Senate of *Mulhuſium* concerning him, that they ſhould beware of him as of a deſtroying wolf, and fitter to be ſhunned then Serpents, or whatever Mankind beares any antipathy to, for that both at *Swickaw*, and not long before at *Alſted*, he was accounted a tree ſufficiently evil and corrupt, which bore no other fruit but Tumult and inevitable deſtruction; and one, who, no more then his Comerades, could ever be brought to make any defence of their opinions, among which was, *That they all were Gods elect, and that all the children of their Religion were to be called the children of God; and that all others were ungodly, and deſigned to damnation.* And divers other things to the ſame purpoſe were contained in the foreſaid letter, which was dated from *Weimaria*, on Sunday, being the day of the Aſſumption of *Mary*, in the year M. D. XXIV. *Muntzer* in the mean

Luther adviſeth the Senate to beware of Muntzer, and his opinions.

mean time with words plausibly sweetned, drew away the minds of all he could to favour his party, and by promising mountains of gold to the common people, to the end they should cry him up with the general acclamations of being a true Prophet, it came to pass that a very great concourse of the dregs of the people repaired to him from *Mulhusium* and other places; nay, by his subtility and the authority he had gotten, he perverted the very Magistrate of *Mulhusium*, and made him a new abettor of his opinion. And this was the first original of the mischief; and thence divers other *Hydra's* of seditions like so many excrescencies took a sudden growth from this. For all men's goods became common, and he taught that no man had any propriety in what he enjoied. To which he added, that it was revealed to him from God, that *the Empire and Principalities of this world were to be extirpated, and that the sword of* Gideon *was put into his hands to be employed against all Tyrants, for the assertion of true liberty, and the restauration of the Kingdom of Christ*: and at this time he gave orders for the repairing of certain warlike engines. While he was wholly taken up about these things, that is, in the follwing year MD XXV. the Countrey people throughout *Swedland* and *Franconia*, and diverse other places, rise up against their *Magistrates*, forced away a great part of the Nobility, plundered Towns and Castles, to be short, made an absolute devastation by fire & sword. The *Landgrave Henry* being moved at these things raises a war, and fought the country people, the first time near *Frankenhusium*, the fourteenth day of *May*, which done, he prepared himself for a second fight to be fought the next day, which *Muntzer* having intelligence off, said by way of animation to his followers, What are those Cannon-bullets? I will receive them in my gloves, and they shall not hurt me, whereby the country people being encouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their heads cut off; so that, while they were ambitious of *Liberty*, they lost even the liberty of *life* it self. And herein was the ancient Proverb verified, War is most delightful to those that had never experienced it. The

Muntzers large promises to his party, and the common people.

Magistrates seduced, most omineus.

Muntzer endeavours to set up himself, pretending to restore the Kingdom of Christ.

An ill president soon followed.

The Landgrave *raiseth a war, and fighteth* Muntzer *and his party.*

Muntzers dejusive animation of his followers. Their overthrow.

discreeter part of the country people having laid down their arms, put their hands to the golden plough, to hold which they had been designed, rather then to mannage Lances and Pole-axes. *Muntzer* escapes to *Frankenhusium*, and hid himself in a house neer the Gate, where a certain Nobleman had taken up his quarters. This mans servant going up into the upper roomes of the house to see how they were accommodated, findes one lying upon a bed, of whom he enquired, whether he were of those who had escaped the fight, which he denied, averring that he had lain some time sick of a fever: whereupon looking about, he perceives a little bag lying carelesly neer the bed side; he opens it and finds letters from *Albert* Count of *Mansfield*, wherein he dehorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying he threatens to kill him; whereupon he cried quarter, and confessed himself to be *Muntzer*. He is taken, and brought before *George Duke* of *Saxony* and the *Landgrave*, whereupon they having made him confess that he was the cause of the popular insurrection, and sedition, he answered that he had done but his duty, and that the *Magistrate, who were opposers of his Evangelical doctrine, were by such meanes to be chastised.* To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to be given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while he cried out aloud and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable ways thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the Country people. But when being brought to his death, he was thrust into close prison; 'tis wonderful how faint-hearted he was, and stood extreamly troubled in mind not being able to give any account of his *Faith*, but as the Duke of *Saxony* pronounced before him, and which he told him, he was to make a confession

Muntzers escape.

Is found out but dissembles himself.

Muntzer taken, yet obstinate.

The Landgrave *convinceth him by* Scripture.

Muntzer when racked, laugheth, but afterward relenteth.

ſion of before God. Being ſurrounded with ſouldiers, he openly acknowledged his wickedneſs, and withall addreſſed theſe words to the Princes that were preſent; ſhew mercy and compaſſion, ye Princes, leſt hereafter, you incur by my example the puniſhment I now ſuffer; Read and attentively conſider the holy Books of the *Kings*. Having ſaid this, his head was ſtruck off, and faſtened to a ſtake, for a monument and example to others.

His laſt words.

Is deſervedly beheaded.



Primus hic è Batavis Mnutzeri dogma sequutus
Turbavit muris Westphala regna modis.

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IOHN MATHIAS *repairs to* Munster; *his severe edicts, he becomes a malicious executioner of* Hubertt Trutiling, *for contumelious expressions touching him: his own desperate end.*

IN the yeat of our Lord God, M. D. XXXII. at *Munſter* (which is the Metropolis of *Weſtphalia*) a certain Prieſt called *Bernardus Rotmannus* undertook to preach the Goſpel of *Chriſt*; which being done with great ſucceſſe, certain Meſſengers were ſent to *Marpyrgum*, a place in *Haſſia*, whoſe buſineſs was to bring along with them ſome men of learning and good converſation, who ſhould be helpfull in the propagation of the Goſpel. From *Marpyrgum* were there ſome diſpatched, who arriving at *Munſter*, reduced the principal heads of Chriſtian Religion into *thirty nine Articles*, which they propoſed to the Magiſtrate, being ready, (as they pretended) to make good and prove the ſaid heads, by places of the holy Scriptures; which was effected. The *Religious*, and (as they are called) the *ſpiritual* who were poſſeſſed of the chiefeſt Church, could by no means digeſt this, ſo that departing the City, they cauſed much trouble to the Citizens. Upon this weighty buſineſſe, the Magiſtrates and Citizens ſate in long and prudent conſultations. At length there was a certain agreement, upon theſe terms, *viz.* That all injuries committed in thoſe Tumults ſhould be pardoned, and that the Goſpel ſhould be freely preached in ſix Pariſh Churches, and that the Church of *our Lord* only ſhould be abſolutely reſerved to them. Theſe conditions were readily ſubſcribed to by both ſides, and thereupon all things laid aſleep in peace. But this peace was not long undiſturbed by the *Devill*, (that irreconcileable enemy of peace and virtue) and therefore by doing at *Munſter* what he had done at other places, that is, by raiſing up out of the jaws of Hell. the ſeditious and peſtiferous *Anabaptiſts*, thoſe importunate diſturbers and *turn-pikes* of the *Goſpel*, his deſign was not onely to diſcourage the good and godly, but withall, ſhamefully to deſtroy the Goſpel it ſelf. For in the ſame year there riſe up at *Harlem a Baker* called *John Mathias*, a man utterly unlearned, yet crafty and boldly eloquent. This man being exceſſively lecherous, neglected and ſlighted his own wife, who being ſomewhat well ſtricken in years, was ſo much the leſſe fit for the exerciſes of *Venus*. Being therefore over head & ears in

Anno 1532.

Pretenders to Religion, proves uſually the diſturbers thereof.

The devill an enemy of peace.

John Mathias a Baker at Harlem.

His lechery notorious,

in love with a certain *Virago* who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, then by an *Angelical carriage*, and a counterfeit *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveighed her into a secret place in *Amsterdam*, where he professed himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch* the second high Priest of God. Vpon some he *laid hands* and sent them two by two as *Apostles* and messengers of *Christ*, dispatching to *Munster* one *Gerard* a Boookseller, and *Iohn Buckhold* the Botcher of *Leyden*, others into other places. These emissary messengers of Christ, or rather of Satan, boyled over with their various opinions, held marriages of no account, and dreamed diverse other things. Some taught by parables, and their own illusive dreams; others acknowledged not him a *Brother* who defiled his Baptism with sins; others preferred the *Baptism* of *Iohn* before that of *Christ*; others taught that all Magistrates, and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their own visions and prophecies; others that all the Prophets and Teachers that were departed this life, should shortly arise again, and should reign with Christ upon earth a thousand years, and should receive a hundred fold for what ever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the Divel. Here upon the great Prophet *Iohn Mathias* (upon whose account his most vain Apostles already proclaimed a Peace) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *Iames Campensis*, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the people, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassador *Iohn Buckhold*, whom he made Governour of the City, who presently published

At Amsterdam he professeth himself a Doctor, and a Preacher.

A murtherous opinion.

Iohn Mathias *repairs to* Munster.

these

these severe edicts. *That every man should bring his gold and silver, and whatever were of greater importance, into the common heap, and that no man should detain any thing at his house; for the receiving of which things so collected a place was appointed.* Though the people were not a little astonished at the rigour and severity of the edict, yet did they submit thereto. Moreover he forbad the reading of all books but the *Bible*, all which that they ought to be burnt, the divine authority had by him, its witness commanded. *His severe edicts*

At this very time a certain Tradesman, whose name was *Hubert Trutiling*, had scattered some contumelious expressions concerning this great Prophet; whereat he being immeasurably incensed, even to the loss of all compassion, caused the foresaid *Trutiling* to be brought into the Market place, where he is accused and sentenced. Whereupon he himself laying his violent hands upon this innocent man, lays him along upon the ground; in that posture he runs him through with a spear; but finding by the palpation, that there was some remainder of life, he made him to be conveighed thence, and taking a musket from one that stood by, which was charged, killed him, intimating that he was commanded by God, that is to say, his own, (who was a murtherer from the beginning) to do what he had done. This noble exploit performed, he took a long lance in his hand, and hastily ran about the City, crying out that he was commanded by God the Father to put to flight the enemy, which at that time had closely besieged *Munster*. Having taken the said weapon, and running like a mad man upon the enemy, he himself was run through by a souldier of *Misna*. *He becomes a malicious executioner of Hubert Trutiling, for not siding with him.* *His desperate end.*

IOHN



Agressusque nefas magnum et memorabile Regnum
Somniat abjecta forsice Sceptra gerens

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JOHN BUCKHOLD *his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptism; he succeeds* John Mathias, *he comforts the people with a pretended revelation; he makes* Bernard Knipperdoling *of a Consul, to become common executioner*

executioner. Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, *he takes to himself three wives, he is made King, and appoints Officers under him, his sumptuous apparell, his Titles were, King of Iustice, King of the new* Jerusalem; *his throne, his Coin and Motto thereon; The* King, Queen *and Courtiers waite on the people at a Feast, with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety, his large promises to his Captaines, himself executes one of his wives, he feignes himself sick, and deludes the people with an expectation of deliverance, in the time of famine, forgets community; he is betrayed by his confident, is brought prisoner before the Bishop, who checks him; his jesting answer and proposal; he is put to a non plus, is convinced of his offences; his deserved and severe execution.*

John Buckhold *his character.*

JOHN BUCKHOLD was a Botcher of *Leyden*, a crafty fellow, eloquent, very perfect in the Scriptures, subtle, confident, more changeable then *Proteus*, a serious student of sedition, briefly, a most fervent *Anabaptist*. This man being sent by *John Mathias* to *Munster* was a perpetuall thorn in the sides of the *Ecclesiasticks*, craftily sifting them about the businesse of *Pædobaptisme*, in which employment he spent nine whole moneths, and most commonly making his party good with them, both as to disputation and litigious contention, while in the mean time he secretly spawn'd & scatter'd the doctrine of Anabaptism, as much as lay in his power. About that time a certain unknown Preacher of the word of God, one *Hermannus Stapreda* of *Mentz* came to *Munster*, who supplying the place of *Rotmannus* in preaching, seduced him, and leavened him with *Anabaptism*, and he also publickly anathematized *Pædobaptism*. This gave occasion of raising of tumults among the people; they who before were only secretly instructed by *John Buckhold*, discover themselves openly to the world, and lay aside all disguises of their intentions; in most parts of the City, they have their frequent meetings in divers houses, but all in the night time, whereat the Magistrates being incensed, & offended

His disputing and contention with the Ecclesiasticks concerning Pædobaptism.

Conventicles usually the nurseries of Tumults.

offended, prohibited their Conventicles, and ſome they baniſhed; but they weigh not this any thing, and being ſent out at one gate, they came in at another, and lay concealed among thoſe that were the favourers of their Sect. Hereupon the Senate cauſed all the *Eccleſiaſticks* to aſſemble at the Palace, to diſpute the buſineſs of *Pædobaptiſm*. In this Aſſembly, *Rotmannus* ſtood tooth and nail for the *Anabaptiſts*; but thoſe of the Reformation fully refuted their errors, as the publick acts concerning that buſineſs do abundantly teſtifie. At this very time the Miniſters of the Church of *Argentoratum* ſigned and ſet out an account of their Faith in a printed Book. Hereupon the Senate of *Munſter* by a publick edict baniſhed the *Anabaptiſts*, out of the City; which edict, they, perſiſting in contention, oppoſed, being now arrived to that raſhneſs and impudence, that they thruſt a reformed Preacher, one *Peter Werthemius* out of the Church. Yea, ſome of them rioting about the City, (whereof the Ringleader was *Henry Rollius*) cryed out as they went, *Repent and be rebaptized, otherwiſe will the heavy wrath of God fall upon you*! Theſe things hapened about the end of the year M. D. XXXIII. and the beginning of M. D. XXXIV. Some honeſt-hearted and harmleſs men, partly out of an apprehenſion of divine wrath (as they made them believe) partly for fear of men, ſuffered themſelves to be waſhed in the laver of *Anabaptiſm*. For, the *Anabaptiſts* leaving their dennes, broke into the City without any control, and with an unanimous violence aſſaulting the Market place, they ſoon poſſeſſe themſelves of the Palace and the Magazine, ſentencing with loud conclamations and ſuch as required a greater voice then that of *Stentor*, that all were to be deſtroyed as ſo many Heathens and Reprobates, that did not embrace Anabaptiſm. In this tumult, a certain young man of *Burchſtenford* was killed. This gave occaſion both to the *Papiſts*, and to thoſe of the *Reformation* to provide for their ſafety. Theſe chiefeſt Patrons of the Anabaptiſtical Hereſy were, *Bernard Rotman*, *Iohn Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Krachting*, &c. Theſe two parties having skirmiſhed with as great eagerneſs and animoſity as greater armies exaſperated one againſt another,

Anno 1533. &c.

Anabaptiſts their bold attempts.

another, for ſome days, there followed a Truce, whereby it was agreed that every one ſhould quickly enjoy, and perſevere in his own Religion. However the ſurges of Anabaptiſm were not yet laid, till they had entered into a conſpiracy to drive thoſe of the Reformation out of the City. The moſt eminent of the Conclave writ to the Anabaptiſts of the Cities adjoining, *viz.* to theſe of *Dulmen*, *Coeſvelt*, *Soyſt*, *Warendorp*, and *Oſenburgh*, that leaving all things behind them, they ſhould repair with all ſpeed to *Munſter*, promiſing they ſhould have ten fold what ever they left. Being enticed by theſe propoſitions, husbands and wives leaving all behind them, came in ſwarms to *Munſter*. A great number of the more religious Inhabitans looking on that ſtrange rabble as an inſufferable grievance to their City, left it to the diſpoſal of the Anabaptiſts, who being by this means increaſed in number, became alſo more extravagant, degraded the Senate, and choſe another out of themſelves, wherein were Conſuls, *Gerard Knippenburgh*, and *Bernard Knipperdoling*, whoſe Effigies is the enſuing.

BER-



Quo non fastus abit quid non Rex impius audet
Carnifecem fecit qui modo Consul erat

BEing now become Lords and Masters, they in the first place seized on *Maurice* Church, and burnt it, and the houses all about it, thence falling forcibly upon other holy places and Monasteries, they carried away Gold, silver, Ornaments and Utensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, Repent,

Anabaptists where Masters, most insolent.

pent, Repent! to which is added, *Depart, depart, be gone ye wicked, otherwiſe woe be to you!* This done, they immediately went armed in multitudes, and with unſpeakable barbariſm and cruelty, turned out their miſerable fellow-citizens, as enemies to their Religion, out of their houſes and poſſeſſions, and thruſt them out of the City without any conſideration of age or ſex, ſo that many women with child had this miſfortune ſeconded with that of dangerous abortions. The *Anabaptiſts* preſently by what right they pleaſe, ſeize to themſelves the poſſeſſions of the baniſhed: ſo that the honeſt and godly party being caſt out of the City, fell into the hands of the ſouldiers, who had block'd up the City and all the *avenues*, as among enemies, by whom ſome were taken, others unadviſedly killed; at which entreaty the other honeſter part of citizens being diſcouraged, and ſeeing, that guilty and not guilty fared alike, would not ſtirre a foot out of the City; which being cloſely beſieged by the Biſhops Army, all places were filled with blood, ſighs, tears. Now do the mad men of *Munſter* and ſuch as no Hellebore can have any effection, grow inſufferably inſolent, and above all, that great Prophet *John Matthias*, of whom wee have ſpoken before: But that ſally of his out of the City, thoſe of *Munſter* looked on as a great *Omen* of their deſtruction, and though that the unexpected death of that moſt holy man did ſignify that ſome great calamity did hang over their heads. But *John Buckhold* must be his ſucceſſor, a lid fit for the other pot; who addreſſing himſelf to the people, comforted them, perſwading them that they ought not to mourn for that unlooked for miſcarriage of the Prophet, for that it had long before been revealed to him, and withall, that he ſhould marry his widow. Upon *Eaſter* Eve they fell upon all the Churches & places of devotion about the City, and pulled down all the braſſe works. Some few days after, *Bernard Knipperdoling* propheſied that all the chief eſt men ought to be diſqualified and degraded, and that the poor and the humble were to be exalted. He alſo declared, that it was the command of the divine Oracle, that all Churches ſhould be demoliſhed, which indeed was ſufficiently performed. The very ſame day *John*

John Buckhold ſucceſſor of John Matthias.

He comforts the people with a pretended revelation.

Buckhold putting into the hands of *Bernard Knipperdoling*, the Executioners ſword, conferred on him withall his employment, and that according to Gods command; ſo that he who had diſcharged the office of a Conſul, was now to execute that moſt diſhonourable employment of a common executioner. This moſt excellent condition he cheerfully accepted. By this time had the City been beſieged ſome moneths by the Biſhops forces when reſolving to ſtorm it, they loſt both Gentlemen, Commiſſion Officers & others, to the number of about four thouſand, upon which they quitted all hope of taking it by force. Some few days after *Whitſontide*, the City being notwithſtanding the diſ-execution of that aſſault ſtil beſieged, was wholly taken up to reſt & imaginary dreams, wherein there were ſpent three whole days; which done, *The Anabaptiſt* being awaken, acted the part of *Zacharias*, *Iohn Baptiſt's* father; for, pretending to be dumb, he deſired to have a Table-book; wherein he wrote down the names of twelve men, who ſhould be as it were the twelve Elders of *Iſrael*, and ſhould adminiſter all things at *Munſter* as if it were the *New Ieruſalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave chalk out his way to that ſoveraign dignity whereof he was ſo ambitious. But in the mean time, conſider by what a ſtrange *Stich* this excellently wicked *Botcher* did utterly diſ-repute that Magiſtrate whom God had ordained, & by the aſſiſtance of moſt illuſive dreams & his own excellency of playing the impoſtor, he poſſeſſed himſelf of that dignity. A while after our *Prophet* advanced certain concluſions tending to the allowance of *Polygamy*, whereat the Eccleſiaſticks made ſome oppoſition, but afterwards were content to ſit ſtil. So that, not long after the *Prophet* at one bout took to him three wives, whereof the moſt eminent was the widdow of the deceaſed Prophet *Io. Mathias*, & whom he afterwards dignified with the title of *Queen*. This example of Kingſhip, ſome other knaves like himſelf did without any difficulty admit; but divers of the more godly citizens, looking on this thing with the greateſt indignation that might be, repairing to the Market-place laid hands on the Prophet *Knipperdoling*, which occaſioning

He makes Knipperdoling *common executioner.*

About 4000. *men loſt at the ſiege of* Munſter.

Buckhold *feigneth himſelf dumb.*

He aſſumes the Magiſtracy.

He allowes Polygamy.

He takes to himſelf three wives.

A bad example ſoon followed.

Godly and loyal citizens hate uſurpation.

occasioning the people to take up armes, they set upon those Citizens in the palace, & having taken them, they delivered the Prophet & the Ecclesiasticks out of their hands. Nine and forty of the said Citizens were after a most barbarous manner put to death. Hereupon the Prophet cried out, that all those who should do any violence to those enemies of God, should do God a very high piece of service, whence it come to pass, that some were torn in pieces with Hooks, and not a few killed by *Knipperdoling* himself. Upon the four and twentieth of *Iune*, which is the day of the Nativity of *Iohn Baptist*, in the year one thousand five hundred thirty four at *Munster* or rather *Monster*, (for so may that place be called from the *monstrous* and portentous pollulation of *Anabaptists*) there sprung from Hell another new Prophet, one *Iohn Tuysentschrever*, a Goldsmith of *Warendorp*. The people being generally summoned to the Market place, this man acquainted them, that the most holy Prophet *Iohn Buckhold* of *Leyden* was to be exalted to Kingly Dignity, and that he should inherit the eternall seat of his Father *David*, and should possesse it with far greater Majestie. Having prophecied these things, *Buckhold* kneeling down confirmed all, saying, that so much had been revealed to him from God the Father ten days before; though it was against his inclination to undertake the difficulties of Government. The common people being astonished at this extravagant piece of villany, tore their hair as they went; yet however some might smell out the cheat, fear was able to stifle all muttering. For, this Beast fatten'd for destruction, having been very successefull in some encounters, had now assum'd what Authority he pleased. Behold, he that at *Leyden* was but a *Botcher*, is made *King* at *Munster*; *Iohn Buckhold* is invested with all the *Regalia* of supreme Authority. Having hereupon immediately degraded the twelve Counsellours of State, according to the wonted manner, he constitutes a Viceroy, a Controller of his household, four *Huissers* or common criers, a Noble man, a Chancellour, Cup beaters, Carvers, & Tasters, & Master-builders, & disposed of all other officers as Princes use to do. The Kingly robes were some made of water'd stuffs, some made of silk,

Loyalty not always successful.

Heretick's, their cruelty.

ANNO 1534.

Iohn Tuysentschrever an upstart, and abettor of Iohn Buckhold.

Iohn Buckhold confirms his delusive prophecies.

He is made King.

He appoints officers under him.

His sumptuous apparell.

ſome of pure ſilk, ſome ſcarlet, ſome made more ſumptuous with the Gold of the Ornaments which the ſacriledge had furniſhed him with, ſo that it can hardly be expreſſed how artificially, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, ſcollop'd, & diſpoſ'd into divers colors. His ſpurs were gilt with gold, & he had two Crowns of ſolid gold, & a golden ſcabbar'd. The King walking in theſe ornaments, two young men in a Courtly & magnificent habit, one of each ſide of him accompanied him whereof one carried a naked ſword, the handle whereof gliſter'd with gold & precious ſtones; the other held up the *Holy Bible*, together with a golden Crown ſhining with moſt excellent pearls. A certain jewel dazeling the beholders with the bright ſparkling of a Diamond, & whereat was hanged a golden apple (to repreſent as it were the world) wounded through with two ſwords a croſs, hang'd at his neck. His Scepter was ſet forth with three golden incirculations. His Nobles, who were eight & twenty in number, clad in green & aſhie coloured garments, & having on white Turbants, accompaind him. The Kings title was, *The King of Iuſtice, The King of the new Ieruſalem.* In the Market place there was erected a Throne for him of three ſteps high, which, when the King ſate in it, was adorned with ornaments of more then *Attalick* ſumptuouſneſſe. Some money he cauſed to be coin'd, whereon was this Latin Inſcription, *VERBVM CARO FACTVM QVOD HABITAT IN NOBIS*, that is, *the word made fleſh, which dwelleth in us.* The City being all this while beſieg'd, the Prophets and the Doctors publiſhed the book called *THE RESTITVTIONS*, wherein they endeavoured to defend that *monſtrous* (I would ſay *Munſtrous*) and ſeditious tumult, and all thoſe almoſt infinite inconveniences that were conſequent to it: but to prevent that poyſonous Hydra, a Goſpel antidote was preſcrib'd in the moneth of *Auguſt*, about St *Bartholomew's* day, *Iohn Tuyſentſchrever* went ſounding a Trumpet through all the ſtreets, thereby inviting all to the Lords Palace, where there being a ſumptuous feaſt prepared, he magnificently entertained all that came. The King himſelf,

His Titles were King of Iuſtice, King of the new Ieruſalem.

His Throne.

His Coin and Motto thereon.

ſelf, the Queen, and all the Courtiers waited on them. At the laſt courſe he gave to every one a loaf of unleavened bread, ſaying, *Take eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the *Cup*, by which ceremony, the Supper of the Lord, or rather that Scean of pleaſure, wantonneſs, and temerity, was certainly very frolickly celebrated. Hunger being baniſhed far enough by this feaſt, the Prophet *Tuyſentſchreyer* goes up to preach, requiring of them obedience and complyance with the word of God, whereunto (with one head and as with one eye) they unanimouſly conſented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Eccleſiaſticks ſhould depart out of this City, that ſhould preach our doctrine throughout the world, whoſe names he recommended, and deſigned the way they were to take their journey, that is to ſay, ſix for *Oſenburgh*, as many for *Warendorp*, eight for *Soyſt*, (for which quarter he himſelf was one) and the reſt for *Coeſveld*. Theſe exerciſes performed, the King went to Supper, and at the ſecond watch of the night cauſed the fore-mentioned Apoſtles to take their journey, giving unto each of them a *peece* of *gold*, with this charge, that neglecting their own ſafety, they ſhould depoſit it for a note and teſtimony of conſequent condemnation wherever they beſtowed it. They went their ways, and never returned again, all having (except one who eſcaped the Gallows) met with puniſhments correſpondent to their ſedition. For, being entred the fore-recommended Cities, they in a direfull manner howl'd out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be rebaptiſed, woe be to you, ye are undone.* But the ſeverall Senates of the ſaid Cities cauſed them to be apprehended, & brought before them to give an account of themſelves; who anſwered, That *they were divine Preachers of the Goſpel, called and ſent by God, and that all thoſe who would receive their doctrine muſt be baptized, and that all things were to be made common; but to thoſe that ſhould neglect theſe things, they were to leave the golden coin of eternal damnation.* Nay further, *That the* Goſpel *had not been preached as it ſhould have been ſince the time of* Chriſt

The King, Queen, and Courtiers waite on the people as a Feaſt.

A mock Sacrament.

A Seditious Sermon.

Sedition goes not alwayes unpuniſhed.

Anabaptiſts of a levelling principle.

and the Apoſtles, *but that there were* two Prophets, *the Progeny of truth it ſelf, ſlip'd down as it were from heaven,* viz *Iohn* of *Leyden,* and *David George* born at *Delph* in the Low-countries, that there were many falſe Prophets, that is to ſay, the *Pope* of *Rome* and *Martin Luther* of *Wittemburg,* who was worſe then the *Pope.* Being taken and caſt into Irons, they were asked, by what right or priviledge they had thruſt out of the City ſo many godly people, together with their wives and children, not granting them any toleration for their Religion, and had diſinherited them of all they had? To which they replied, *That the time was now drawing nigh, wherein the meek and the humble ſhould inherit the earth, and that they followed the example of the* Iſraelites, *who with Gods approbation took away from the* Egyptians *their jewels and ear-rings.* Moreover they boaſted that *Munſter* was well furniſhed with proviſions, ammunitions and all things requiſite to war, and that the King did dayly expect great recruits out of *Holland, Zealand* and other places, by the means and aſſiſtance whereof, he ſhould bring the whole world under ſubjection; & all wicked & refractory Princes being ſubdued, ſhould eſtabliſh the peaceful reign of Iuſtice. About the ſame time another prophet fel down from heaven, one *Henry Hilverſe,* a notable knave. This man acquainted the King that it was revealed to him from heaven, that God was pleaſed to beſtow on him three moſt rich Cities, *Amſterdam, Davenitry,* & *Veſel,* near *Lippa,* Upon this divine meſſage he adviſes with his Counſellours, whom he were beſt to ſend thither to baptiſe them with his baptiſm. In the firſt place he ſends *Iohn Campenſis* to *Amſterdam,* to be the chiefeſt man in that City, to whom he aſſigned for companion & co-Apoſtle *Iohn Arathias* of *Mittelburg.* Theſe being ſent into *Holland,* iſſuing out of their holes, kept themſelves among thoſe of their own tribe, and infected moſt Cities with the mortall infection of their doctrines. For at *Leyden* about *Ianuary* in the year following, *viz.* one thouſand five hundred thirty & five, very many by the perſwaſion of *Anabaptiſm,* and by the means of its contagious Conventicles, were baptized into the baptiſm of death. About the end of the year one thouſand five hundred

Anabaptiſts as the devill, pretend Scripture for their baſe actions.

They aim at univerſal Monarchy.

ANNO 1535.

hundred thirty and five, this *Kingly Bother* ſent into *Friezland* a moſt ſubtle fellow, and one very well experienced in warlike affairs, whom he furniſhed with very great ſums of money which had been raiſed out of the ſacrileges, wherewith he ſhould raiſe ſouldiers in *Zealand*, and ſhould raiſe the cloſe ſiege which was then before the City. He being departed, managed his affairs very ſecretly with the aſſiſtance of thoſe of his way, and at length, upon the laſt of *March* one thouſand five hundred thirty and five, having gotten together ſome hundreds of ſouldiers he ſet upon the Monaſtery, which alſo was called old *Munſter*, drove away the Monks, and having plundered all, he there pitched his tents, out of hope thereby to ſtrengthen his party by the acceſſion of any that ſhould come in. But *George Sckench* the then Governor of *Frieſland*, having with as much expedition as could be got together certain expeditionary forces, beſieges theſe tumultuary Rioters, and gave an aſſault to the place, which though they avoided as much as might be by a gallant defence, yet they had their belly-full of murther, blood, and dry blowes, ſo that they were all deſtroyed, ſave threeſcore and two, who being brought to *Leoward* were paid for their audacious folly with the wages of death. The Ring-leader of this buſineſſe, who was alſo the Camp-maſter, *Iohn Geel* eſcaping at this fight, flies to *Amſterdam*, to prove the occaſion of a great ſlaughter. For many Anabaptiſts being found in that place, whom *Iohn Campenſis* had ſtrangely faſcinated, to engage them the more, they made promiſes to them of golden mountains, & talk'd highly of the Magnificence and *Liberty* of the Anabaptiſts of *Munſter*, and cried up the new kingdome of Iuſtice upon the earth? for the report of the ſiege and defence of *Munſter* had ſmitten, & raiſed up the minds of a many; in regard the City being cloſely beſieged by a potent Army, yet performed religious duties without any diſturbance. Hence came it to paſſe, that the Liberty & Liberality of the city was celebrated beyond all truth & belief, and there wanted not a many who deſired to be embarqu'd in the ſame Fortune. There was therefore at *Anſt.* a Barghet called *Hen. Gothelis*, a ſtrong man and warlikely given, who being bathed in

Kingly Botcher *indeavours to raiſe commotions abroad.*

He is happily prevented.

the waters of Anabaptiſm, joyned his endeavours with thoſe of *Iohn Geel*. For by divers pretences and crafty ſhifts (which is not worth our labour to repeat in this place) they drew together ſix hundred Anabaptiſts, with whoſe aſſiſtance their intention was to have poſſeſſed themſelves of *Amſterdam*, to enrich themſelves, and to introduce the Religion of thoſe of *Munſter*. Whereupon, upon the tenth day of *May*, the chiefeſt that were engaged in this conſpiracy, having their Rendezvous at the houſe of *Pete. Gael*, broke out in the night time to the Market place, wherin being more & more ſeconded by ſome of their own they killed ſome of the watch and ſome they kept priſoners. But the Burghers making head, diſcharged ſome Muſquets at the Anabaptiſts; who moſt unworthily, when their Conſuls were cruelly killed, entruſted their ſafety to their heels; ſo that the others courages being heightned by this, they violently ran upon the *Deuterobaptiſts*, and after a moſt bloody engagement put them to the worſt, wherein *Iohn Geel* and *Gotbeit* were ſlain, *Iames Campenſis* was taken and put to death. Now other Tumults had already forced others from thoſe places, the prevention whereof could not be poſſibly without the infinite inconveniences which fell upon the honeſter ſort. There wanted not alſo ſome clandeſtine vipers, who diſguiſedly waited for the reſtauration of the kingdome of *Iſrael* (as they called it) whereof one being apprehended at *Leyden*, and upon examination put to the queſtion, confeſſed, That the King of the Anabaptiſts, who was a *Hollander* ſojourned then at *Vtricht*, and had not yet began his reign, but that according to the good hope they had conceived of him, and the confidence placed in him, they doubted not but he would undertake it. Havin with what's above, gotten out of this fellow, that ſome gold and ſilver veſſels and other ornaments had by a moſt wicked ſurpriſe been taken out of their Churches by the means of their King, and who with his followers had attempted ſome moſt deteſtable villanies, it was diſcover'd that there could no other be meant then *David George*. I crave thy pardon, courteous Reader, if I acquaint thee, that it is not any thing the leſſe for thy advantage, if, in the diſcription of theſe rotten and contemptible

Anabaptiſts, their deſign upon Amſterdam.

They break out in the night time.

They are worſted.

contemptible rags & menſtruous clouts of humanity, I have woven a longer web of diſcourſe then thou didſt expect. Although *John Buckhold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more then *Arabian* wealth; yet the citizens being daily more and more ſtreightned by the ſiege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the conſummation of all miſery, began, as it for the moſt part happens, upon the barking of the ſtomack, to ſnarle at one another, to grumble and complain, and to hold private conſultations about the taking of their King, and by delivering him to the enemies, to better the terms of their compoſition. But the King, the ſtitcher, and botcher of all deceit, being afraid of himſelf, choſe out of all the people twelve men in whom he could place moſt confidence, and theſe he called his *Captains*, aſſigning to them their ſeveral guards & poſts in the City, which they were to make good. This done, he promiſed the Citizens that the cloſe ſiege ſhould be raiſed before *Eaſter*; for he was confident that a certain emiſſary, whom he had ſent into *Zealand*, *Holland*, & *Friezland* ſhould return with ſuch ſupplies, as by a furious & deſperate aſſault made upon the beſiegers ſhould deliver the City: But hope it ſelf was to him become hopeleſſe, nor could ſafety it ſelf ſave him. To his Captains as he called them, 'tis incredible what wealth he promiſed, ſuch as the fabulous riches of *Pactolus* & the treaſures of *Midas* ſhould not make good, with oceans of goods (which haply muſt be paid them out of his dreams) & that after the City were releived, they ſhould be *Dukes* and *Governours* of *Provinces*, and particularly that *John Dinker* ſhould be *Elector* of *Saxony*? But behold, in the moneth of *February*, a ſad face of things appeared, many being meerly ſtarved to death, which occaſioned, that one of his *Queens* (for he had gotten a many) *Elza* or *Elizabeth*, who was diſtinguiſhed by the name of the *Glove maker*, had been often heard to ſay, that the moſt cruel ſword of *Famine* came not from *God*, which though he had not heard himſelf, having cauſed her to be brought with his other wives into the Market place, he ſtruck off her head, kneeling in the midſt of them, which done,

Famine the conſummation of all miſery.

The King ſuſpects his own ſafety:

His large promiſes to his Captains, both of moneys and preferments, the uſual baits of ſedition.

He becomes executioner to one of his wives,

done, inſulting over her, he affirmed that ſhe had carried her ſelf as a common proſtituted whore, and had been diſobedient to him, while in the mean time her fellow Queens ſung this hymne, *Glory be to God on high* &c. *Eaſter* day being now dawning: and no hope of deliverance ſhining on them, the common people with juſt reaſon were extreamly aſtoniſhed; nor, conſidering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people, according to his wonted inſinuations, he feigns himſelf to be ſick, and that after ſix days, he would appear publickly in the Market-place, but that as to the *deliverance* which they were to expect according to his intimation, it was to be underſtood after a *ſpiritual manner*, and ſo it ſhould certainly come to paſſe. For he affirmed for a moſt certain truth, that in a divine dream he ſaw himſelf riding on an Aſſe, & bearing the unſpeakible weight of ſin, and that all that had followed him were freed from their ſins. But indeed they may be firly ſaid to be like Aſſes that rub one another; or to the blinde leading about the blinde. It is a great affliction, it is a pennance to repeat the miſeries & the woful conſequences of Famine and want. There were a many who being impatient of ſo long hunger, revolted to the enemy, not ſo much out of hope of compaſſion, as to accelerate their own deaths; not a few creeping upon all four, endeavoured to get away; for being weak and ſtrengthleſſe, they could hardly faſten their feet on the ground; ſome falling down were content to give up the ghoſt in the place where they lay. There you might ſee a ſad ſpectacle of foreheads and cheeks pale as aſhes, temples fallen, eies ſunk into hollowneſſe, ſharp noſes, ears ſhrivel'd, lips black and blew, throats ſlender as thoſe of ſpiders; to be ſhort, *Hippocratical* faces, living carcaſes, and excellent ſhadows of men. They had ſown certain kinds of ſeeds and pulſes in the City, which for a time ſerved for high delicacies to the grumbling ſtomach; but theſe being ſoon devoured by the hungry belly; *Cats*, *Dormice*, and *Rats*, which themſelves were almoſt ſtarv'd to anatomie, became (doubtful) entertainments. Some were reduced to that inhumane neceſſity, that they fed on the fleſh of the

He feigns himſelf ſick, and deludes the people with an expectation of deliverance.

Famine, it's character, and miſeries.

the buried carcasses; some dreſt the feet of ſweaty woollen ſocks, ſome cut to pieces the parings of tanned leather, and mincing them with ſome other things, bak'd them and made them ſerve for bread. To this we may add, that the moſt wickedly obſtinate citizens were not yet convinced, that by crafty inſinuations & ſpecious ſuggeſtions they were brought into the nooſe, whom therefore he ſtil entertained with conſiderations of Magnanimity, & the deliverance they were yet conſtantly to expect from God, but as for thoſe who admitted any thoughts of running away, & endeavoured to avoyd their miſeries, he peremptorily ſends for, & like a publick Robber taking away all that their induſtry had furniſhed them with, *depart* ſays he *and begone to the Heretick's, and bid farewel to this place.* The King, though he had gotten at his houſe ſufficient proviſion for two months, yet was he willing to imbrace all occaſions whereby he might keep up the heart of the City which now continually barked for ſuſtenance. To which end, behold a certain man named *John Longſtrat*, being a Nobleman & privy Counſellor to the King, & one of whom he was very confident, boaſted that he would within fourteen days relieve this hunger-ſtarv'd City, both with proviſions & ſupplies of men, to the number of three hundred. By this pretence he flies to the enemy, & betrays the City to the Biſhop, for a certain ſum of money with his life included. The Eve of *Saint John* was appointed for the execution of this deſign, about ten of the clock, at which time he had obliged himſelf by oath to cauſe the gate called the Croſſe-gate to be opened. This Commiſſary for proviſions returning at length to the City, aſſured the King upon his faith and reputation, that the ſaid recruits of proviſion & forces, ſhould be ready within the time appointed. The day aſſigned being come, he acquaints the Guards that the promiſed forces, were to come in in the night (which would be ſtar-light enough) that ſo they might receive them as friends. The gates are hereupon ſet open, and the enemies being admitted into the City as into another *Troy*, upon the Watch word given, ſoon diſpatch'd the Guards and others that were neer. Now could be nothing heard for the cry of Armes; Armes.

He forgets community.

John Longſtrat *his confidence betrays him by ſtratagem.*

The

The King and his Courtiers being gotten into a body, drove back the enemies to the Gates, which the citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The citizens stiffly resisted the first assault, & made a strong body in the Market place, where the fight became very hot and bloody. The *King* himself, *Knipperdoling* and *Krachting* fell into the enemies hands; but *Rotman* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to pieces; he it seems placing all hopes of life in death. The Anabaptists upon the taking of their King being quite cast down and discouraged, went and hid themselves in Larders, Kitchins, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten days allotted. There was found by those of the Kings Guard at the Royal Palace as much provision as would maintain two hundred for two months. O *Goodman King*, where is now the *Community* of goods and provisions which your Religion holds forth? This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day after the sacking of the City, the King was carried to the Castle of *Dulmen*, three miles off. The Bishop having caused the King to be brought with all speed before him, said to him, O thou cast away of Mankind, by what deplorable means hast thou corrupted & destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou *Pope* have we done thee any injury, by delivering into thy hands a most well fortified and invincible City? But if thou thinkest thy self any way injur'd or endammag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which he replyed. Cause an Iron Cage or Basket to be made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew, and if thou take but a penny of every one for the sight, assure thy self it will amount to more then all the charges of the war. The more

The City of Munster unmercifully plundered.

The King is brought prisoner before the Bishop.

Who (deservedly) checks him.

His jesting answer and proposal.

more eminent Anabaptists wore about their necks a certain medall wherein was the effigies of their King, to which were added these letters, *D. W. F.* whereby was signified, that *the word was made flesh*. But the King being carried up and down as a captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the *Landgrave*, which gave occasion of disputation between them about some things, as of the *Kingdom of Christ*, and of *Magistracy*, of *Justification*, and of *Baptism*, of the *Lords Supper*, and of the *Incarnation* of *Christ*, as also of *Matrimony*: in which disputation, they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabaptists, (though not acknowledging the least satisfaction) to a Non-plus, who to obtain another disputation out of hopes of life (as was said) promised, that he would reduce the Anabaptists, which swarmed in *Holland*, *Braband*, *England*, and *Friezland*; and that he would do all honour to the Magistrate. Upon the twentieth of *January* one thousand five hundred thirty and six, he is brought with his companions to *Munster*, where they were secured in several prisons; two days were spent in weeding & rooting up their errors. The King indeed confessed his offences, & cast himself wholy upon *Christ*, but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of execution, fasten'd to a stake, and is pulled peicemeal by two executioners, with pincers red hot out of the fire. The first pains he felt, he suppressed, at the second he implor'd Gods mercy. For a whole hour was hee pull'd and delacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptisme of the same punishment, which they suffered couragiously; all whose carcasses put into Iron baskets; as anathema's of eternal example hang out of the tower of *S. Lambert*. And this was the retiring room of the Tragedy of *Munster*.

King of the Anabaptists put to a Non-plus.

Anno 1536.

He is convinced of his offences.

His deserved, and severe execution.

THE



Hic qui se Christum et qui se Jactârat IESUM,
Servare se haud potuit fœdi; fuitq́; fidem.

THE CONTENTS.

HERMAN *the* Cobler *professeth himself a Prophet, &c. He is noted for drunkenneſſe; The ceremonies he used in Anabaptiſm,* Eppo *his Hoſt discovers him and his followers to be cheats;* Herm*ans wicked blaſphemies, and his inconſtancy in his opinions, his mo-*

thers

thers temerity; his Sect convinced, and fall off from him; by one Drewis *of his Sect he is handled roughly;* Herman *is taken by* Charles *Lord of* Gelderland, *&c. and is brought priſoner to* Groeninghen; *when queſtioned in his torments, he hardened himſelf and died miſerably.*

THat there were divers emiſſaries and Ambaſſadours ſent by the King of the Anabaptiſts into *Holland*, *Friezland*, and other places to raiſe ſouldiers, you have underſtood out of the Hiſtory of *Munſter*; which ſouldiers having raiſed a Tumult, cauſed the Biſhop to diſcamp from before *Munſter*; and of this Heard was there one *Nicholas Alcmarienſis* a worthy diſciple of *Iohn Mathias*, who being diſpatched into *Friezland* for the foreſaid negotiation, got together a promiſcuous crue of Anabaptiſts for the relief of *Munſter*: but that it might appear how real and effectuall he was in the buſineſſe, they ſent two of their fellow ſouldiers, *Anthony Ciſtavius*, and a Trades-man whoſe name was *Iames*, to *Munſter*. Theſe two with ſome others having compaſſed their deſires at a Town called *Opt'zant*, having ſhuffled together from all parts into a kind of a Troop, made their rendezvous at the houſe of one *Eppo*, about the twilight out of a pretence that they there ſhould meet with ſome later intelligence, which they receiving from their Ambaſſadors, out of very joy for thoſe good tidings, abſolutely broke forth into Tumults. The Bell weather of theſe, was one *Herman* [an excellent vamper of all abomination] a *Cobler* of *Opt'zant*, who profeſſed himſelf *a true Prophet, and that he was the true* Meſſias, *the* Redeemer *and* Saviour *of the world*, nay, (which cauſes horror to me in the relation) that he was *God the Father*. This fellow lay naked in his bed from the privy parts downward, & cauſed to be laid near him a hogs-head of ſtrong beer, which he deſir'd to drink in Healths, which required no ſmall draughts; for he had gotten an exceſſive thirſt, greater than that of any dog; or that which the Serpent *Diſpas* cauſeth in thoſe that are ſtung by it; & all through his extraordinary bellowing & bawling. For, having for ſome days led a life like one of *Epi-*

Succeſſe in bad enterprizes. cauſes evill men to rejoyce.

Herman *the* Cobler *profeſſed himſelf a Prophet, &c.*

curus's

rus's herd; that is to say being drunk even to extravagance, he with a *Stentors* voice, and a horrid howling, among other things often repeated this; *Kill, cut the throats without any quarter, of all these Monkes, all these Popes, and all, especially our own Magistrate, Repent, Repent, for your deliverance is at hand*, &c. In the mean time, he, with the assistance of his fellow souldiers, denounced to certain Presbyters of another Religion, that Peace was not to be rejected without incurring the dreadful effects of the last judgement, which was now at hand, & these were such as both by sollicitations and promises, his main design was to inveigle into his deceit. Moreover he sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *Iohn of Holten*, with this charge, that they should kill with swords and pistols, whosoever should either by words or blows any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought he was a Priest) looking out at his door, with a Musket, had he not turned his back & shut the door against them. The very same night, which was to be the last, or wherein the world being to be turned to deceitful ashes, they expected it should by the means of this Mediator and Incessor (as was thought) presently be restored to liberty, there were a great many that embraced him where ever they could with those complements which they should use to one, as without the earnest of whose baptism, they were to expect the reward of disobedience, & eternal destruction to be treasured up for them. The Sacrament of Anabaptism being according to these ceremonies celebrated, the fore commended Parent exhorted his children to prayer in these words, *Pray, pray, pray, pray*, mouthing it out with an agitation of his lips, like that of our Storks; which done, falling on their knees, they disgorged, a strange vicissitude of prayers and songs. The owner of that house, who was an Innkeeper, and withal lame, sat neer this great Father, towards whom the Father turning, said unto him, *Arise and walk*. But *Eppo* being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly stitch'd together, withdrew from them, & hid himself

He's noted for drunkennesse.

His design to inviegle others.

The Ceremonies he used in Anabaptism.

Eppo his Host, discovered him and his followers to be cheats.

himself for feat in anothers man's house far from thence. These things being thus past, there rises up another, one *Cornelius* **Camiterienſis*, who ran about after a most strange manner, and when the *Father* (of all execrable temerity) lay sick in his bed, tormented with an imaginary, or at least such a disease as puzzeled the Physicians to find any name for; this man for an hour together uttered these and such expressions: *O FATHER, look upon thy people; have mercy upon thy people: O let thy bowels, O Father, be moved to compassion!* &c. At which addresses the Father being moved, he commanded a tankard of beer to be drawn out of the hogshead, which was now almost at the bottom, which he drinking to his son, drank till it came to the Lees, which presenting to his son, he said to him, *Drink Herman up the holy Ghost.* The son like his father, and following his example, having taken it off, he flings out of bed, and falls upon those that stood by; and tossing the tankard from one hand to the other, ran up and down like a drunken man, and at length joyned with the father (who was sick of an imaginary extravagance, wherein he was much given to laugh) in roaring out in these words; *Mortifie the flesh, mortifie the flesh; the flesh is a Divel, the flesh is a Divel, mortifie the flesh*; &c. Upon this there immediately starts up another, pursued (as he thought) by and extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the supreme) of madness. A certain woman better than middle-aged, being frighted almost out of her wits, by the bawling and howling of this sonne, intreated that they would keep in the lunatick and possessed person, and that he might be carried to *Bedlam*. The common people being astonished at this impious, hellish crue, were forced to pinne their faith upon their sleeves, as a truth confirmed by the lying of those prophetical mouthes. These relapses of fury and madness, having their intervalls of calmness and serenity, he admonished them, that all arms and weapons were to be laid aside, and that they should put off their guarded, edged and

* *Supposed to be a digger of graves.*

wicked blasphemy.

Heresie, a catching, or mad disease.

ſcolloped garments, & their wrought ſmocks and petticoats, nay that women ought to abſtain wearing their necklaces, and all things that were burdenſom, intimating the manner wherein God that needs no arms, would fight their battels for them, and ſhould diſcomfit all their enemies. The cowardly and inconſtant vulgar being moved at the madneſs of this Doctrin, diſburthened their bodies of all manner of cloathing. A certain harmleſs man having caſt away his knife, takes it up again which his daughter looking aſquint upon rebuked her father; to which he anſwered, be patient, be patient, daughter, we ſhall have imployment hereafter for this to cut bread withall. O how was this girle once a childe, but how was the old man twice! when the Student of *Bedlam*, the *Son*, with his yelling, was exhorting the bewitched people to ſinging and prayer; and to reſiſt the Devil, the *Father* preecently with his own ſon in whom he was well pleaſed, taught them, that the time of prayer being done, and that the time of war coming on, they muſt take up the inſtruments of war; whereupon he gets up into a Pulpit, and declared himſelf to the people who ſtood all about him, with a loud voice, that he was the *Sonne of God*, and cried out that he was born a true *Mediatour unto them*, &c. His mother being there preſent, they asked her whether ſhe was the mother of the Son of God? To which between force and fear, ſhe at length anſwered, though innocently, that ſhe was. This gave occaſion to many to be diffident, and to waver in the faith received; inſomuch that a certain man diſcovering his diſſatisfaction, and ſpeaking ill of the ſonne, the ſaid ſonne taking hold of him, flings him into a common ſhore, ſaying unto him now art thou deſervedly caſt caſt into Hell: from whence the ſaid man coming out all dirt, divers others unanimouſly acknowledged that they were defiled & beſpatterred with the ſame filthineſs and abomination. And hence riſe up that impious report of the Sonne of God, that he was thruſt out of doors, which that Ambaſſadour *Antony*, being returned from *Munſter*, having heard took it in mighty indignation, and by force breaking into the houſe, would have vindicated theſe holy expreſſions.

Heretick's inconſtant in their opinions.

Herman *blaſphemes again.*

His mothers temerity.

The

The Father and Son, were much againſt it that any ſhould come in; yet he, though the people flocking about him made ſome oppoſition, bitterly rebuking that blaſphemous wretch broke forth into theſe words, *Thou villanous and contagious burthen of the earth; What madneſs, what extravagance hath beſotted the without fear of divine judgement, to aſſume to thy ſelf the title of the Son of God?* which ſpoken, ſwelling up with the leaven of wrath, he caſts himſelf upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot-ball; at laſt being well loaden with blows he riſes, and breaking through the preſſe of the people, he got a way and eſcaped. In his way he comes to a hole in the ice broken for the cattel to drink, twenty foot over, which he made a ſhift to get over, as it is ſaid, with the help of the Divel; for many that would have found him out, loſt their labour. All being now convinced that they were abuſed, for fear of the moſt noble *Charles* Lord of *Gelderland*, the viceroy of *Groningen* (called alſo King of *Gelderland*) who was ſent to agpeaſe that tumult, got ſecretly away. But before they were all departed, one of them called *Drewjis* (whom they called Doctor *Nucius*) out of pure ſpight, laying hold of the Father, being ſick in his bed, thundred to him in theſe words; Thou villain, thou fruit and groanings of the Gallows, where, where is now your governing, and authority? now the time of prayers is paſt, &c. Having dragg'd him out of bed by head & ſhoulders, they with ſome aſſiſtance bound him with cords, and delivered him to the cuſtody of the Miſtreſſe of the houſe to be ſafely kept till night. In the mean time the valiant *Charles* ſurrounds the houſe with his men, and beſieged it, which the woman ſeeing, cut the cords. Being looſe, he takes a trident fork wherewith aſſaulting them as with a ſword, he put to flight forty men through other houſes, whom he haſtily purſuing, was unawares ſurpriſed by others, and brought to *Groningen*. But behold the miracle! to that very place, where this naked [of all truth] *Meſſias* with his forky Scepter, and this Shoomaker or Cobler beyond his Laſt, had with his Trident put ſo many to flight, did the water-dreading

The Proverb verified, vice corrects ſin.

Hermans party are convinced, and fal off from him.

One Drewjis *of his party handles him roughly.*

Charles *Lord of* Gelderland, *&c. with his men ſurrounds the houſe where* Herman *is.*

Herman *is taken & brought priſoner to* Groningen.

Anabaptiſts reſort, and render unto God infinite thanks for the religious priviledges thereof. Of this lewd *Meſſias*, who was now well accquainted with the fetters of *Groninghen*, it was asked in his torments, whe-

He is queſtioned in his torments.

ther theſe routs (of whom he was ring-leader) were out of pretence of ſanctity raiſed to rob the publick treaſuries, (as many thought) which yet (as ſome ſay) was denied. For, he hardening himſelf againſt even the moſt cruel torments could be inflicted on him, ſtill cryed out; *Deſtroyr, deſtroy, deſtroy Monks, Popes kill all the Magiſtrates and particular our own.* In the midſt of theſe bawlings being miſerably worried out, he gave up the ghoſt.

He is hardened

He dieth miſerably

THEO



Quis quaſo hic Sartor nudus qui deperit ? ille
Qui rogo Cernentis nomine dignus erat ?

THE CONTENTS.

THEODOR *the* Botcher *turns adamite, he affirms ſtrange things, his blaſphemy in forgiving of ſins, he burns his cloaths, &c. and cauſeth his companions to do the like. He and his rabble go naked through* Amſterdam *in the dead of night,*

denouncing their woes, &c. and terrifie the people. They are taken and impriſoned by the Burghers, but continue ſhameleſs. May 5. 1535. they are put to death; ſome if their laſt words.

Anno 1535

IN the year of our Lord one thouſand five hundred thirty and five, upon the third of *February* at *Amſterdam*, in a ſtreet called *Salar* ſtreet, at the houſe of *John Sifrid* a cloth-worker, who at that time was gone into *Auſtria* about ſome buſineſſe, there met ſeven men Anabaptiſts, and five women of the ſame perſwaſion, of which flock, the Bell-weather was *Theodorus Sartor*, who rapt into a ſtrange enthuſiaſm and extaſie, ſtretching himſelf upon the ground ſtark-naked upon his back before his brethren and ſiſters, ſeemed to pray unto God with a certain religious dred and horrour. Having ended his prayers, he affirmed that he had beheld God with his eyes in the exceſſive and ineffable riches of his glory, and that he had had comunication with him, both in heaven and in hell, and that the day of his judgement was at hand. After which he ſaid to one of his companions, Thou art decreed to eternal damnation, and ſhalt be caſt into the bottomleſs pit; at which the other crying out, The Lord God of Mercy have compaſſion on me; the prophet ſaid to him be of good chear, now art thou the ſonne of God, thy ſins are forgiven thee. Upon the eleventh day of *February*, the foreſaid year, the perſons afore mentioned, unknown to their husbands, repaired to the ſame *Augias's* ſtable. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, caſts a helmet, a breſt plate, a ſword, and other armes, together with all his clothes in the fire. Being thus ſtark-naked, and his companions who yet had their cloaths, being uncovered, he peremptorily commanded them to do the like, as being ſuch as muſt be as ſafe as himſelf. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And ſince Truth, which is moſt glorious in her nakedneſs, will not admit the deformity of any earthly diſguiſe whatſoever, he affirmed that they ought in all things to conform themſelves to that example of Truth

Theodorus Sartor *an Adamite.*

He affirmes ſtrange things.

His blaſphemy in forgiving of ſins.

He burns his cloathes, &c. and cauſeth his companions to do the like.

Truth and Justice. A great many hearing these things having quite cashier'd all shame, offered up their shirts; smocks, and petticoats, and whatsoever savoured of earth, as a burnt offering unto God. The Mistresse of the house being awaken by the stink which these cloaths made in burning, and going up into the upper chambers, she findes this deplorable representation of immodesty and impudence; but the power and influence of prophetical integrity brought the woman to that passe, that she was drawn in to wallow in the same mire of unshamefac'dnesse, whom therefore he advised to continue allways a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the clock, the other men and women marched barefoot after him, crying out with a horrid voyce *woe, woe, woe, the heavy wrath of God, the heavy wrath of God. &c.* in this fanatick errour did this hypocondriack rabble run about the streets, making such a horrid noise, that all *Amsterdam* seemed to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for Accident, (for this furious action happen'd in the dead night) took up arms; and getting these people (lost to all shame and modesty) up to the Palace, clapt them into prison. Being so disposed of, they would own no thoughts of shame or chastity, but would justifie their most white and naked Truth. In the mean time the fire being smelt, they brake into the house where it was, and wondring at their casting of their cloaths into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, inconvincibly persisted in their pestiferous opinion, and so upon the fifth of *May* the same year, they expiated their wicked impieties, by their death. Ones farewell saying, was, *Praise the Lord incessantly?* Anothers was, *O God revenge thou these our sufferings!* Others cried out, *woe, woe, shut thine eyes.*

He and his rabble go naked through Amsterdam in the dead of night. denouncing their woes, &c. and terrifie the people.

They are taken and imprisoned by the Burghers, but continue shameless.

May *the fifth* 1535. *they are put to death. Some of their last words.*



Hæretici plures visi hic cui visus ego illi
Pluribus invisusque Hæresiarcha fui

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his Sect enact three things. His Sonne in Law, doubting his new Religion, is by him queſtioned; and upon his anſwer excommunicated. His wifes death. He had formerly voted himſelf immortall, yet Aug. 2. 1556. *he died &c. His death troubled his diſciples. His doctrin queſtioned by the Magiſtrates, eleven of the Sectaries ſecured.* XI *Articles extracted out of the writings of* David George. *Some of the impriſoned Sectaries acknowledged* David George *to have been the cauſe of the tumults in the lower parts of* Germany, *but diſowned his doctrin.*

Conditions whereupon the impriſoned are ſet at liberty

The Senate vote the doctrin of D. G. *impious, and declare him unworthy of chriſtian burial, and that his body and books ſhould be burned, which was accordingly effected*

DAVID GEORGE, a man born at *Delph* in *Holland*, the miracle of the Anabaptiſtical Religion, having lived in the lower Provinces forty years, did in the year one thouſand five hundred forty and four, with ſome of his kindred and companions, in the begining of *Aprill*, began his journey for *Baſill*, in the ſtate and condition of which place, he had before very diligently enquired. Whereof having ſufficiently informed himſelf, he pretended that he had been driven out of his Country for the Goſpels ſake, and that he had been hitherto toſt both on the land and ſea of the miſeries of this world; and therefore he humbly intreated, that now at length he might be received into ſome place of Reſt. Some being by their repreſentation of his misfortunes and his teats, melted into compaſſion towards him, he preſum'd to intreat the Magiſtrate, that in tenderneſs to Chriſt and his holy Goſpel, he might be made capable of the priviledges of the City, which if it were granted, he bid them be confident of Gods moſt particular protection towards their City, and that for the preſervation of it, he engaged for him and his, that they ſhould be ready to lay down their lives. The magiſtrates being moved with theſe juſt remonſtrances

David George *the miracle of the Anabaptiſts* Anno. 1544.

As Baſill *he pretends to have been hatriſhed his Country for the Goſpels ſake.*

With his ſpecious pretences he gaines the freedom of the City for him and his.

remonſtrances and deſires received the viper as a Citizen, gave him the right hand of welcome & fellowſhip, and made him and his free of the City. What ſhould the Magiſtrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard and that yellowiſh, ſky-coloured and ſparkling eyes, milde and effable in the midſt of his gravity, neat in his apparel; Finally one that ſeemed to have in him all the ingredients of honeſty, modeſty and truth; to be ſhort, one, if you examine his contenance, carriage, diſcourſe, & the cauſe he is embarqu'd in, all things without him are within the limits of mediocrity and modeſty; if you look within him, he is nothing but deceit, fraud, and diſſimulation; in a word, an ingenious Anabaptiſt. Having already felt the pulſes of the Senate and divers of the Citizens, comming with his whole family to *Baſil*, he and his are entertained by a certain Citizen. Having neſted a while in *Baſil*, he purchaſed certain houſes in the City, as alſo a Farm in the Countrey and ſome other things thereto appertenant, married his children, & by his good offices procured to himſelf many friends. For, as long as he remained at *Baſil*, he ſo much ſtudied Religion, was ſo great an Almes giver, & gave himſelf ſo much to other exerciſes of devotion, that ſuſpition it ſelf had not what to ſay againſt him. By theſe cunning inſinuations (this is beyond a young fox, and ſmells more of the *Lybian* wilde beaſt) many being ſurpriſed, came eaſily over to his party, ſo that he arrived to that eſteem and reputation in matters of Religion, he pleaſed himſelf.

His Character.

His riches.

This perſwaſion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought ſome with him, ſome were dayly brought from other places in the Low countries) and was yet further encreaſed by his ſumptuous and rich plate & houſhold-ſtuffe, which though they were gorgeous & majeſtical, yet were they not made to look beyond ſobriety, cleanlineſſe, and mediocrity. Theſe people ſojurning thus in common houſes, deſiring as yet to ſuppreſs the pernicious infection of their ſect, very religiouſly enacted three things: First, that no man ſhould profane or ſpeak idly of the name of *David George*. Secondly, that

He, with his Sect, enact three things.

that no man ſhould raſhly or unadviſedly divulge any thing concerning his country, or manner of life; whence it was that ſome thought him to be a perſon of ſome quality; ſome, that he was ſome very rich Factor or Merchant, whence it came that he was ſo exceſſively rich; others had other imaginary opinions and conceits of him, for as much as they themſelves being ſtrangers, lived in a Country where they could not be aſcertained of any thing: Thirdly he was very cautious that none of the *Baſileans* ſhould be careleſly admitted into his acquaintance, ſociety or correſpondence, imitating therein the policie of the *Ferrets and weeſels*, which (as is reported) never aſſault any bird of ſupremacy, in the places where they frequent. And thus did he by letters, writings and emiſſaries, plant and water the venemous ſeed of his ſect through the lower Provinces, yet kept the ways by which he wrought unſuſpected and undiſcovered. For, although he had lived two years among them, there was not ſo much as one man infected; or had privately caught the itch of his Religion. What tranſcendent Myſteries are theſe! This man, though he feared neither deceit nor treachery from ſtrangers, yet the fire kindled out of the deceitful embers of his own houſhold. For, behold; one of his own Retinue doubting of the certainty of the New Religion he cauſed him to be brought before him, & asked him whether he did not acknowledge *him* to be the true *David* ſent from heaven upon earth, and to be the Horn, Redeemer, and Builder up of the Tabernacle of *Iſrael*? to which the other anſwered roundly and peremptorily, that the reſtauration of the Kingdom of *Iſrael* and other things foretold by the Prophets were fulfilled in Chriſt, the true *Meſſias*, and that conſequently there was no other to be exſpected. Which he hearing, not without great aſtoniſhment, did with much commotion of mind and bitter menaces thruſt him, though his ſon in Law, out of doors, and [which is heavie to think on] excommunicated him. Theſe things being thus managed, *David*'s wife fell ſick of a diſeaſe (which afterwards viſited him and many more) that diſpatch'd her into the other world. What a miracle is this! He that declared himſelf to be greater than Chriſt, and voted himſelf immortal

His ſon in Law doubting his new Religion, is by him queſtioned, and upon his anſwer excommunicated.

His wifes death.

He had formerly vowed himself immortal, yet Aug. 2. 1556. he died, &c.

mortal (upon the second of *August*, one thousand five hundred fifty and six) did die the death, and was honourably buried according to the ceremonies of the Parish Church, and his funerals were celebrated in the sight of his sonnes and daughters, sonnes in law and daughters in Law, servant men and maides, and a great conflux of Citizens. This sad calamity of his death extreamely troubled and tormented the minds of his disciples, as a thing that very much thwarted their hopes of his promised immortallity, although he had foretold that he would rise again in three years, & would bring all those things to passe which he had promised while he was alive. Upon the death of this man, a great many with resolute mindes made it their business not only to bring his doctrin into suspicion, but into utter disesteem, unanimously resolving to embrace what ever was good, sound, and consonant to Christian doctrin, and reject the rest as heretical. In the mean time, the the report beat up and downe, both among the people, and the more learned, that this man of ingenuity, and author of private doctrines, this very *David George*, was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that (though) most safely) he was born a King, and that he accounted himself the true *messias*. The Magistrate being extreamly moved at these things not deferring his zeale any longer when the glory of God and his Sonne *Iesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom he rubbed over what things had been transacted some years before; that is to say, acquainted them, how that they had been banished their countrey upon the account of the Gospell, and upon their humble addresses received into the protect on, and made capable of the priviledges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*, though by all outward appea-

His death troubled his disciples

A good resolution.

A pattern for good Magistrates.

rance,

rance, they had hitherto been acounted favourers and professors of the true Religion. In the first place therefore the Senate being desirous to know the truth, required to have his true proper name; for, some have thought (as some authors deliver), that his name was *John Bruges*. Secondly, whether he had privately or publickly dispersed his Religion, and what Tenets he held. To which some made answer unanimously, that they had left the country for the true Religion sake, nor did they acknowledg themselves any other than the professors and practisers of the lawfull Religion. That for his name, he had not called himself by any other then his own proper name; and for his doctrin, they had acknowledged none either privately or publickly, save what he had privately sometimes suggested, which was not disconsonant to the publick. The Magistrate perceiving this obstinacy of mind caused eleven of them, the better to discover the reall truth, to be secured, and more narrowly looked to. In the mean time, the Senate leaving no stone unmoved in this business, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the business, and these the Magistrate recommended to men of the greatest learning to be read over and examined with the greatest care possible, that so whatsoever they should meet with repugnant to the Truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of articles out of his Writings.

The Senates enquiry.

Eleven of the Sectaries secured.

In such cases the learned to be consulted with.

Articles extracted out of the writings of David George.

1. *That all the Doctrin delivered by* Moses *the* prophets *or by* Jesus Christ *himself and his* Apostles, *was not sufficient to salvation, but dress'd up and set forth for young men, and children, to keep them within decency and duty; but that the doctrin of* David George *was perfect, entire, and most sufficient for the obtaining of salvation.*

2. *He affirmed that he was* Christ *and the* Messias, *the well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust*

of

of man, but of the holy Ghoſt and the ſpirit of Chriſt: who vaniſhing hence long ſince according to the fleſh, and depoſited hitherto in ſome place unknown to the Saints, was now at length reinfuſed from heaven into David George.

3. *He held that he only was to be worſhipped, as who ſhould bring out the houſe of* Iſrael, *and the true (that is, the profeſſors of his doctrin) tribe of Levi, and the Tabernacle of the Lord, not through miſeries, ſufferings, croſſes, as the* Meſſias *of the* Jews *did, but with all meekneſs, love, and mercy in the ſpirit of Chriſt granted unto him from the Father which is in heaven.*

4. *He approved himſelf to be inveſted with the authority of* Saving, *or* condemning, binding *and* looſing, *and that at the laſt day he ſhould judge the twelve tribes of* Iſrael.

5. *He further maintained, that* Jeſus Chriſt *was ſent from the Father to take fleſh upon him; for this reaſon at leaſt, that by his Doctrin and the uſe of his Sacraments, men, being as it were no better then children, and uncapable of receiving the true doctrin, might be kept within duty till the coming of* David George, *who ſhould advance a Doctrin that ſhould be moſt perfect and moſt effectuall, ſhould ſmooth out mankind, and ſhould conſummate the knowledge of God and of his Son, and what ever hath been ſaid of him.*

6. *But he further affirmed, That theſe things ſhould not come to paſs according to* humane *ceremonies, but after a ſpiritual diſpenſation, and after ſuch a manner as had not been heard of, which yet none ſhould be able to diſcern or comprehend but ſuch as were worthy diſciples of* David George.

7. *To make good and prove all theſe things, he wreſted and miſ-interpreted many places of the holy Scripture, as if Chriſt and the Apoſtles whom he commends, had intimated not themſelves, nor any other Eccleſiaſtical times, ſave only the coming of* David George.

8. *And thence it was that he argued thus: If the Doctrin of* Chriſt *and his* Apoſtles *be moſt true and moſt effectuall for the obtaining of ſalvation; the* Church *which they had by their doctrin built up & confirmed, could not poſſibly have been broken to pices, for (as* Chriſt *himſelf*

himself teſtifieth) againſt the true Church, the gates of Hell ſhall not be able to prevaile: But that building of Chriſt and his Apoſtles is overturned and pulled down to the very foundation by Antichriſt, as may be evidently ſeen in the Papacy, according to the Teſtimony of the ſame Chriſt; It therefore neceſſarily follows, that the Doctrin of the Apoſtles is imperfect and interrupted whence he concluded his own Doctrin and faith to be the only ſolid and ſufficient doctrin.

9. *Moreover he maintained himſelf to be greater than* John Baptiſt, *yea then all the* Saints *that had gone before him, for that the leaſt in the Kingdom of God (according to the ſuffrage of Truth it ſelf) is greater than* John. *But he ſaid* David George *was one whoſe kingdom was heavenly and moſt perfect; whence he makes himſelf not only greater then* John, *but alſo ſets himſelf above* Chriſt, *ſince that he was born of fleſh and that himſelf was born of the ſpirit according to a heavenly manner.*

10. *He further allowed with* Chriſt, *that all ſinnes commited againſt God the* Father, *and againſt the* Son *may be forgiven, but thoſe that are commited againſt the* Holy Ghoſt, *that is to ſay againſt* David George, *ſhall be forgiven, neither in this world, nor in the world to come; by which means it is apparent that he conceiv'd himſelf greater and higher than Chriſt, admitting Chriſts own Teſtimony.*

11. *He declared Polygamy to be free and lawful for all, even for thoſe that are regenerated by the ſpirit of* David George.

These heads [without any brains] did the Magiſtrate deliver to be carried to ſome that were in the priſon, to ſiſh out what confeſſion they would make, who beſides theſe, being provoked and challenged by a number of Queſtions, anſwered at laſt, that this (*Davus*) I would ſay *David George*, was the ſame who had embroyled the lower parts of *Germany* with ſo many tumults & ſeditions, but that as to that doctrin & the fore-recited Articles, they unanimouſly affirmed that they had never heard nor read of any ſuch thing. Nevertheleſs they were to acknowledg the Doctrin expreſſed in thoſe Articles, to be peſtiferous, execrable, and derived not from heaven,

Some of the impriſoned Sectaries acknowledged David George *to have been the cauſe of the tumults in the lower parts of* Germany, *but diſowned his doctrin.*

ven, but from Hell, and that it was heretical, and to be baniſhed with an eternal Anathema; and withall, as men miſerably ſeduced, yet deſiring for the time to come, to be reduced into the right way, they were, with good reaſon, to implore forgiveneſs. Among thoſe that were in cloſe priſon, there was one formerly of *David*'s greateſt confidents, who confeſſed, that indeed he had been infected with that Religion, but that ſince by the illumination of the grace of God, he diſcovered & deteſted the errors ſpringing from it & avoided them as he would do a cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any ſuch thing by him, and cried out againſt the fore-menioned Articles as impious and blaſphemous. Theſe paſſages, the Judges appointed by the magiſtrate, gave him an account of, who perceiving that ſome that were in cuſtody were not ſo extravagant, but that they had ſome remainders of diſcretion left, he ſent to them ſome learned and able Preachers of the Word, who, having diligently weeded out the tares of their errors, ſhould ſow into their hearts the ſaving ſeed of true faith. Thoſe who were ſent, ſifting them with all the humanity, mildeneſs, meekneſs & charity poſſible, could ſcrue nothing out of them, more than what the Iudges who had been emploied before, had done. In the mean time a report was ſpread about the City, that it was not *David George*, nor any eminent perſon of any other name that had been buried, but that a meer ſwine calf, hee-goat (haply an Aſſe) had been carried out and buried, and that the dead carcaſs embalmed with the ſtrongeſt ſpices, was worſhipped and adored with great devotion and religion. But this was but a report, and was not true. Thoſe that were in cuſtody abhoring that doctrine, as unheard of, and ſuch as deſerved to be anathematized, and deſiring to renew their acquaintance with diſcretion and their ſences, are delivered out of thoſe habitations of Iron which they had kept poſſeſſion of for two months, upon theſe conditions, That none ſhould make any purchaſes either within or near the city, without the knowledg and conſent of the Magiſtrate: That they ſhall not entertain any coming out of the lower Provinces, though

An ingenious confeſſion and reſolution.

A pious act.

a lying report raiſed.

Conditions whereupon the impriſoned are ſet at liberty.

though of their kindred, but at publick houses or Inns. That the printed books and writings that were translated into the *Dutch* language shall be brought into the Palace. That there should be nothing published that were disconsonant to *Christian* Doctrin. That children should be educated according to incorrupt manners. That they should not make such promiscuous marriages among themselves as they did. That they should take no *Dutch* into their families. That they should submit to amercements & pecuniary mulcts [if any were inflicted on them] as Citizens ought to do. That upon a day assigned, they should in the Parish church, in the presence of the whole congregation, make a publick abjuration of the said Religion, & condemn and anathematize the whole Sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe, with all the reverence and gratitude they could possibly express. These things being thus managed, the most renowned Senate, returning afresh to the business of the Arch Heretick, passed these votes. *viz.* That the doctrin of *David George*, upon mature examination thereof, was found impious & derogatory to the divine Majestie; That the printed books, and whatsoever may have seen the light, should have the second light of the fire; That he as the most infamous promoter of that execrable Sect, and a most horrid blasphemer against *God* and *Christ*, should not be accounted worthy Christian burial. That he should be taken up out of his grave by the common Hangman, and together with his books and all his writings, and his manuscripts should, according to the Ecclesiastical Canons be burnt in a solemn place. According to the said judgement, the carkasse being digged up, was, with all his writings, whereof the greatest part was that (truly) *miraculous book*, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much disfigured, nay so little, that he was known by diverse (he being covered with a watered garment, having about him a most white sheet, a very clean pillow under his head, his

The votes of the renowned Senate.

The doctrin of D. G. declared impious.

He is declared unworthy of Christian Burial.

And that his body and books should be burned.

yellowish Beard rendring him yet graceful; to be short, having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publickly to be seen, and in the third year after his death, was with his writings consecrated to *Vulcan*, that is to say, burned.

A fit punishment for perverse Heretick.



MICHAEL.



Omnia quum potenta voces hominemque Deumque
Infandi Servet nominis opprobrium!

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against the deity of Christ. Oecolampadius *confutes his blasphemies, and causeth him to be thrust out of the Church of* Basil. Servetus *held but one person in the Godhead to be worshipped, &c. He held the Holy Ghost to be* Nature. *His horrid blasphemy. He would reconcile the* Turkish Alcoran *to Christian Religion. He declares himself Prince of the Anabaptists. At* Geneva, Calvin *faithfully reproves* Servetus, *but he continues obstinate.* Anno 1553, *by the decrees of several Senates, he was burned.*

Servetus *his converse with Mahumetans and Jews.*

He disguiseth his monstrous opinions with the name of Christian Reformation.

The place of his birth, His arrogant Boast, He inveighs against the Deity of Christ.

Oecolampadius *confutes his blasphemies, & causeth him to be thrust out of the Church of* Basil.

MICHAEL SERVETUS, like another *Simon Magus*, having conversed long among the *Mahumetani* and the *Iewes*, and being excellently well furnished with their imaginous opinions, begat both out of Divinity, & the general treasury of Christian Religion, a monstrous issue of opinions, with the coition of what he had received from the extravagant *Mahumetans*, and *Thalmudists*; upon which brat this instrument of *Satan*, must needs bestow the disguised name of *Christian Reformation*. From this Cocks egge were bred these Cockatrices, *Gonesius*, *Gribaldus*, *Blandrata*, *Gentilis*, *Alciatus*, *Simonius*, *Casanovius*, *Menno*, and diverse other *Anabaptistical* Vipers, who extreamely increased the restless waves of Sects and opinions. We, recommending the rest to their proper place. Hell, will take a more particular survey of one Religion, and by the horridness of that guess at the others. This *Servetus* was a *Spaniard*, born in the Kingdom of *Arragon*, most unworthy both of his name and Nation. Being wrapt into a most credible Enthusiasm, he boldly lays his unwashed hands upon holy divinity, and at the four and twentieth year of his age, boasted himself to be the only *Teacher* and *Seer* of the world, making it his main design, & by his impious & worthlesse writings to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and withall enflamed with hopes of raising no ordinary tumults, he bestirs himself winde and tide for *Basil*; but *Oecolampadius*, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and

by the publick authority he had, caused him as a poisonus blasphemer to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wise and learned *Melanthon*, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch hereticks his Predecessors, and being bird-limd, he held that there was but one person in the God-head to be worshipped and acknowledged, which was revealed to mankind sometimes under one notion, sometimes under another, and that it was thus, that those notions of *Father*, *Son*, and *Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour *Jesus Christ* according to his humane nature, was not the Son of God; nor coeternal with the Father. The *Holy Ghost* he granted to be nothing but that influence by which all things are moved, which is called *nature*. He most impiously Ironical, affirmed that to understand the word *Person*, we must refer our selves to *Comedies*. But the most horrid blasphemy of all was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell gate. But he stayed not here; no, he thought it should be accounted nothing but a diobolical phantisme, the laughing-stock of Satan, and the monstrous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtility of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the only Article of the *Trinity*, the *Turkish Alcoran* might be easily reconciled to the *Christian* Religion; and that by the joyning together of these two, a great impediment would be removed, yea, that the pertinacious asserting of that Article had enraged to madness whole Countries and Provinces.

Servetus held but one person in the God-head to be worshipped, &c.

He held the holy Ghost to be Nature.

His horrid blasphemie.

He would reconcile the Alcoran to Christian Religion.

This abomination of God and men held that the Prophet *Moſes*, that great ſervant of God, and faithful ſteward of the Lords houſe, that *Prince* and *Captain General* of the people of *Iſrael*, one ſo much in favour with God, that he was admitted to ſpeak to him face to face, was to be accounted no other than an *Impoſtor*. He accounted the Patriarch *Abraham* and his ſeed, too much given to Revenge, and that he was moſt unjuſt and moſt malicious to his enemy. The moſt glorious Church of *Iſrael*, ('tis the ſwine that loves the mire) he eſteemed no better than a Hogge-Sty; and declared himſelf a ſworn prince of the Anabaptiſtical generation, But, keep off, and approach not, O all ye other Hereſies and Hydra's of opinions of this one man, furies not capable of expiation! Being arrived at *Geneva* and being forbidden to ſpue out and ſpatter his peſtiferous blaſphemies, he continued in hoſtility againſt all ſharp, but wholeſome admonitions: which *Calvin*, that famous Miniſter of the Church perceiving, being deſirous to diſcharge the duty of a ſoul-ſaving Paſtor, went friendly to *Servetus*, in hopes to deliver him out of his moſt impious errors & horrible Hereſie, & ſo to redeem him out of the jawes of Hell & faithfully reproved him. But he being dazled with the brightneſs of *Truth*, & overcome, returned nothing to *Calvin* (ſo well deſerving of him) but an intollerable obſtinacie and inconvincible recapitulation of his blaſphemies, whence it came to paſſe, that by the juſt and prudent Decree of the Senates of *Bernen*, *Zuring*, *Baſil*, and *Scaffuſe*, and by the righteous condemnation of the eternal God, in the moneth of *December* in the year one thouſand five hundred fifty and three, (or as *Sleidan* hath it, in *October*) he was (how great is the obſtinacy of blaſphemy!) being at that time ecſtatically hardened and intoxicated, conſecrated to to the avenging flames

He declares himſelf Prince of the Anabaptiſts.

As Geneva, Calvin reproves Servetus.

Servetus his obſtinacy.

Anno 1553. *By the decree of ſeveral Senates he was burned.*

ARRIUS



Dum stat Trini qui formam Numenis ecce.
Dividitur membris, Viceribusq; suis.

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Arrianisme its increase, *Anno* 323. THe General Council at Nice, Anno 325. called as a remedy against it, but without successe. The Arrians mis-interpret that place, John 10. 30, concerning the Father and the Son. They acknowledged one only

only. God in a Iudaical ſenſe. They deny the Trinity.
Arrius *his wretched death,* Anno 336.

Arrianaſme, its increaſe Anno 323.

ABout the year of the Incarnation of the Son of God, three hundred twenty and three, Hell was deliver'd of a certain Prieſt at *Alexandria* named *Arrius*, a man ſubtle beyond expreſſion, the trumpet of eloquence, one that ſeemed to have been cut out for all honeſty, and elegance, who yet, with the poiſon of his Hereſie, and the *Circæan* cups of his diſtructive doctrin, did in the time of *Silveſter* Biſhop of *Rome* and the Emperour *Conſtantine*, draw in a manner all Chriſtendome to his opinion, and ſo corrupted ſome, even great nations in the Eaſt, that except a few Biſhops who ſtood to the true doctrin, none appeared againſt him. To remedy this diſeaſe, at *Nice* in *Bithynia*, in the year three hundred twenty and five, a general Council was called; but to no purpoſe; for the contagious ſtocks of *Arrianiſme* were deeply rooted, ſo that they were become ſuch ravening wolves among the flock of Chriſt, that all that would not embrace their beliefe, were to expect baniſhment or death. Theſe imagined that the *Sonne* was not of an *equal nature* and *coeternal* with the Father; to confirm which, they alledged that place of *John* 10. 30. which ſayes, *I and the Father are one;* and though they called the Sonne a great God, yet they denied, that he was a living and true God, and co eſſential with the father. They boaſted that they were ready to anſwer all objections, and acknowledged one only God, in a *Iudaical* ſenſe. To that, *I and the Father are one*, They were uſed to retort thus, Doth the unity in this place denote co-eſſencie? It muſt therefore follow, that it is as much, where the Apoſtle ſayes, 1 *Cor.* 3. 8. *He that planteth and he that watereth, are one.* They accounted the word *Trinity* a laughing ſtock and a Fiction, that the Sonne of God was a *Creature*, and that the *Holy Ghoſt*, was both born of *Chriſt*, and conceived and begotten of the *Virgin Mary*. All that were baptized in the name of the bleſſed Trinity, they baptized again. They denied that Chriſt was the Sonne of God according to the Spirit and the Godhead; they denied

The General Council at Nice. Anno 325. called as a remedy againſt Arrianiſm, but without ſucceſs.

The Arrians mis-interpret that place, Joh. 10. 30 concerning the Father and the Sonne.

They acknowledged one only God in a Iudaical ſenſe.

They deny the Trinity.

denied God his own Son.

While *Arrius* was disburthening himself of the necessities of nature, his bowels came forth, and with them his life. And so he who was the successor of those Arch-Hereticks, *Artemon* (who lived about the year of our Lord two hundred) & *Paulus Samosatenus* (who lived about two hundred forty one) came to a miserable death, in the year three hundred thirty six. See *Athanasius*, *Epiphanius*, *Hilarius*, *Hierom*, *Augustine*, *Ambrose*, *Basil*, *Theodoret*, *Eusebius*, *Socrates*, *Nicephorus*, *Sozomen*, & other Ecclesiastical writers, who have treated of these things more at large.

Arrius his wretched death, Anno 336

MAHO-



Adsum Ingens Mahometes ego lachrimabile mundi
Prodigium omnigenûm dux et origo Mali

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MAHOMET *characterized. He made a laughing stock of the* Trinity. *He agreed with* Carpocrates, *and other Heretick's. He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tombe at* Mecca.

IN the year six hundred twenty two, *Honorius* the fifth being Bishop of *Rome* and *Heraclius Cæsar* Emperour of the *East*, a transcendent Arch-heretick called *Mahomet*, exchanged Hell for earth; a *Prophet*, by Nation an *Arabian*, but most deprav'd & corrupt. He had sometimes been a Merchant extreamely rich, & withall very subtle; to be short, he was a serious professor of diabolical Arts, a most ungodly instrument of Satan, the Viceroy of antichrist, or his sworne fore-runner. This man endeavoured to extoll his brother *Arrius*, with such praises as are correspondent to *his* Heaven. He also with *Sabellio* renewed the laughing stock of the *Trinity*. He with *Arrius* and *Eunomius*, most fervently and contumeliously held that Christ, was only a Man, and that he was only called God, *secundum dici*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cerdonus* who utterly abjur'd the Godhead of the Sonne, or that he was co-substantial with the Father. He imagined with the *Manichees*, that it was not Christ, but some other that was fastened to the Crosse. With the *Donatists*, he contemned the purest Sacraments of the Church. With the most impure *Origen* he affirmes that the Divels shall be eternally saved according to an humane, yet an invisible manner. He with *Cerinthus* placed eternal Felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his disciples he bestowed the priviledges, of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had done; and with dreams and an imaginary Phrensy was the miserable wretch ever troubled. This man when he dyed was put into an iron Tombe at *Mecca*, which by the strength of Loadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great *Turk*, professe this mans faith, whom they acquiesce in as a miracle.

Anno 622. Mahomet chosen.

He made a laughing-stock of the Trinity.

He agreed with Carpocrates, *and other* heretick.

He renewed circumcision, and to indulge his disciples, he allowed them Polygamy, &c.

His Iron Tomb at Mecca.

BAL-



Ille ego qui Undarum misteria sacra negavi
Igne tremor fato discе cavere meo

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HUBMOR *a Patron of Anabaptism. He damned usury. He brought in a worship to the virgin* MARY, *&c. The Senate of* Suring *by a Council reduced him. He renounced the heads of his former doctrin. Himself or Sect still active. He is taken and*

and imprisoned at Vienna *in* Austria. *He and his wife both burned.*

DOctor *Balthazar Hubmor* of *Friburg*, a man excellently well learned, another *Rosetus* in his affairs, a Clergy man at *Ingolstade*, was the third eminent Patron of *Anabaptism*, and a sworn promoter of that worthy Sect. This man in his Sermons at *Regenburgh*, inveighed so bitterly and so implacably against the usury of the Jewes, that he banished it even to eternal damnation; he brought in a certain Religious worship to be done to the Virgin *Mary*, and some superstitious vowes, and was the cause of great tumults and insurrections, and had built up his doctrin upon very firm and solid foundations, untill the most wise Senate of *Suring* applied the universal medicine of a Counsil to these things, & assigned a day to reduce and root out that Sect, which was the seventeenth of *January*, in the year one thousand five hundred twenty five, wherein the Senate being present and a great presence of people, the most learned *Zwinglius*, and other sonns of learning, opposed this our Doctor, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingeniously confessed himself to be overcome. The heads of the doctrin which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of Anabaptism; He affirmed that the spirit both before the fall and after was uncorrupt and unblameable, and that it never dies in sin; whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers rebaptized into their better sences, yet the Torrents of this sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which overturned almost all. This man escaping the endeavours of spies, and shunning the Halter, was at length taken with the figtree leaf of divine vengeance, and cast into prison at *Vienna* in *Austria*. Being afterwards put much to the question, it being the designe of vengeance

Hubmor *Patron of Anabaptisme.*

He damned usury.

He brought in a worship to the Virgin Mary *&c.*

The Senate of Suring *by a Counsil reduced him.*

He renounced the heads of his former doctrine.

Himself, & Sect, still active.

He is taken & imprisoned at Vienna *in* Austria.

the

He and his wife both burned.

the revenging fire turned him to ashes. His wife being also baptized into the same whirle-pool of Baptisme; they both, with minds hardened to their own persuasions, were not disengaged of their faith, but with the departure of their lives.

JOHN.



Huttus ab Hubmoro excrescit; cervice resecta
Sic unâ in geminum pullula Hydra caput.

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JOHN HUT *the prop and pillar of Anabaptisme. His credulity in dreams and visions. He is accounted a true Prophet by his proselites. At* Mechlen, *his Fraternity became as it were a Monastery.*

IN

John Hut the prop and Pillar of Anabaptiſm

IN the times of the fore-mentioned *Balthazar* riſe up *John Hut*, a learned man, the prop and Pillar of Anabaptiſme, an eminent deſpiſer of Pædobaptiſme, which kinde of baptiſme he accounted the execrable fiction, of the Schoolmen; whence it came, that he perſwaded men, that if they were not baptized by him and his, they muſt neceſſarily incurre great danger to their ſouls. To which he added, that, thoſe who were honoured with the prerogative of his baptiſme, ſhould be the reſtored people of *Iſrael*, and that the wicked *Canaanites* ſhould be deſtroyed by their ſwords. and that God him ſelf ſhould reveale from heaven the times wherein theſe things ſhould be fulfilled. To viſions & horrible dreams, (which he thought proceeded to him from God) he gave great credit, & he affirmed that he ſaw the preparations of the laſt day, and the Angel going to blow the Trumpet, by an indiſputable revelation from God. Upon the account of which dreams, his Diſciples, as credulous as their Maſter, ſpent and deſtroyed all they had, fearing the difficulties of the times, wherein they ſhould ſpend them; all which being ſcatter'd and conſum'd before the day came, they ſuffer'd a puniſhment, and inconveniencies befitting their folly, having the laſh of poverty perpetually at their backs. However they, a generation on whom the greateſt quantity of black *Hellebore* would not be much effectual, did ſtill adore this miraculous peice of madneſs as a true prophet, even to admiration; of which men, ſome not worthy the face or name of mankind, do at this day in great numbers live at *Merbern* in Palaces & Covents upon their accidental contributions, & where they get their livelyhood with their hands, and apply themſelves to any handy-craft, wherof they are the Maſters and Governours, who by the commodities gained by them increaſe the common ſtock: They have at home with them their Cooks, their Scullions, their Errand-boyes, & their Butlers, who have a care and diſpoſe all things as they do in monaſteries and hoſpitals: They ſtudy to maintain mutual peace and concord, being all equal. Theſe even to this day are commonly known by the name of the *Hutſian Fraternity*.

Anabaptiſts aime at the advancement of themſelves but deſtruction of others.

Hut his credulity in dreams and viſions.

Hut accounted a true Prophet by his proſelytes.

At Merbern the Hutſian Fraternity became as it were a Monaſtery.



Polluit ut metem ſectis deformibus error,
Corpore ſic Hetzer fœdus adulter erat.

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LOdowick Hetzer *a famous Heretick. He gains Proſelites in* Auſtria *and* Switzerland. Anno 1527. *At a publick diſputation* Oecolampadius *puts* Hetzers *Emiſſaries to their ſhifts.* Hetzer *denied Chriſt to be co-eſſentiall with the Father. His*

farewell to his Diſciples. He is put to death for Adultery.

Lodowick Hetzer *a famous heretick.*

LOdowick *Hetzer*, famous for his *Hereſie* and *Learning*, was firſt very intimately acquainted with *Nicholas Storck*, and then with *Thomas Munzer*, yet he agreed not with theſe in ſome things, as in that opinion of theirs of the overturning and deſtroying of all the powers of this world, which opinion he looking on as * malicious & barbarous forſooke them, and joyning with *Iohn Denk*, they by their mutual endeavours, ſent ſome Prophets into *Germany*. But diſſenting alſo from *him* in ſome things, he propagated his own Sect in *Auſtria*, and made many *Proſelites* at *Bern* in *Switzerland*. Which gave occaſion that the Reverend Senate appointed a publick diſputation at *Soning*, and cauſed letters of ſafe conduct to be ſent to *Hetzer* & his followers, for which bickering was ſet apart the firſt day of *February*, in the year one thouſand five hundred twenty ſeven, where he appeared not himſelf, but his Emiſſaries came, who were by the moſt learned (but withall ſtinging,) *Oecolampadius* driven unto their ſhifts and enforced to acknowledg conviction. *Hetzer* was a conſiderable part, and the firebrand of the Anabaptiſtical ſect, but he ſtiffely denied *Chriſt* to be co-eſſential with the Father, which the verſes made by him upon the carrying of the Croſs, do more than hint.

* *An item to the* Hot-ſpurs *of our times.*

Hetzer *gains Proſelites in* Auſtria, *and* Switzerland.

Anno 1527, *at a publick diſputation,* Oecolampadius *puts* Hetzers *Emiſſaries to their ſhifts.*

Hetzer *denied Chriſt to be co-eſſential with the Father.*

Ipſe ego qui propriâ cuncta hæc virtute creabam
Quæris quot ſimus? Fruſtra, ego ſolus eram.
Hîc non tres numero, verùm ſum ſolus, at iſti
Haud numero tres ſunt, nam qui ego, ſolus eram.
Neſcio Perſonam, ſolus ſum rivus ego, & fons.
Qui me neſcit, eum neſcio, ſolus ero.

I who at firſt did make all things alone,
Am vainly ask'd my number; as being *one*.
Theſe *three* did not the work, but only I
That in theſe three made this great *Syzygie*.
I know no *Perſon*, I'm the only Main.
And though they know me not, will one remain.

He

He was excellent at three tongues, he undertook to translate the book of *Ecclesiasticus* out of the *Hebrew* into *High dutch*. *Plantenus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his Disciples, and with most devout praiers commended himself to god, even to the astonishment of the beholders. He having been long kept in close prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die: and thinking himself unworthy of the city, was led without the walls, where he was put to death, not for *sedition* or *baptism* (as *Plantenus* saies) but for *Adultery*, which act he endeavoured to defend by some arguments fetcht from the holy Scriptures.

His farewel to his Disciples.

He is put to death for Adultery.



Pellibus a teneris ſuetus doctiſsime Nôſti ſi
Hofmanni teneras excoriare Greges

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HOFMAN *a Skinner, and Anabaptiſt,* Anno 1528. *ſeduced* 300 *men and women at* Embda *in* West-Frieſland. *His followers accounted him a Prophet. At* Strasburg, *he challenged the Miniſters to diſpute, which was agreed upon* Jan. 11. 1532. *where being mildely*

mildely deals with: he is nevertheleſſe obſtinate. Other Prophets and Propheteſſes deluded him. He deluded himſelf, and voluntarily pined himſelf to death.

IN the year one thouſand five hundred twenty eight, *Melchior Hofman* a Skinner of *Straſburg*, a moſt eloquent and moſt crafty man at *Embda* in *Weſt Friezland*, enſnared 300. men and women into his doctrin, where he conjured up *Anabaptiſm* out of hell upon pain of damnation, whereupon being returned to the lower provinces, who ever adreſſed themſelves to him, he entertained them with water-baptizing all promiſcuouſly. This man upon the prophecy of a certain decrepid old man went to *Straſburg*, it having been foretold him, that he ſhould be caſt into priſon, and remain there ſix moneths, at which time being ſet at liberty, he ſhould, with his fellow labourers, diſperſe the harveſt of the Goſpel through all the world. He was by his followers acknowledg'd & honour'd as a great *Prophet*. This was the great prop and pillar of the reign of *Munſter*. Having therefore made what haſt he could poſſible to *Straſburg* in order to the fulfilling of the prophecy, he there challenges the Miniſters of the Word to diſpute, which offerture the Senate engaged with, upon the eleventh of *January* one thouſand five hundred thirty and two; at which time, the miſts and clouds of errours & blindneſs, were quite diſperſed by the Sunne of the Goſpel. However, *Hofman* ſtiffely adhered to the foreſaid prophecy, as alſo to his own dreams and viſions; nor would he acknowledge himſelf overcome; but, their mildneſs having ſomewhat appeaſed him, he was thence diſmiſſed, as one judged worthy of ſuch a place where Lepers are ſhut up, leſt others be infected. But 'tis incredible how joyful he was at that newes, out of an exceſſive thanksgiving to God, putting off his ſhooes, and caſting his hat into the ayre, and calling the living God to witneſs, that he would live upon bread and water, before he would diſcover and brand the author of that opinion. In the mean time ſome Prophets begin to riſe and make a ſtirre, hinting that he ſhould be ſecured for that half year, and that afterwards he ſhould goe abroad with one hundred

Anno 1528. Hofman *a Skinner, and Anabaptiſt ſeduced* 300. *men and women at* Embda *in* Weſt-Frieſland.

A deluſive phecy.

His followers accounted him a great Prophet.

At Straſburg *he challenged the Miniſters to diſpute, which was agreed upon,* Jan. 11. 1532.

Being mildely deals with, he is nevertheleſs obſtinate.

Other Prophets delude him.

forty and four thousand Prophets, who should, without any resistance, * reduce and bring the whole world under the subjection of their doctrin? There was also a certain Propheteis who should Propheſie, that, this *Hofman* was *Elias*, that *Cornelius Polserman* was *Enoch*, and that *Strasburgh* was the new *Jerusalem*, and she had also dreamed, that she had been in a great spacious Hall, wherein were many brethren & sisters sitting together, whereinto a certain young man in shining apparel should enter, having in his hand a golden Boul of rich Nectar, which he going about should taste to every one; to whom having drunk it to the dregs, there was none pretended to compare with him, but only *Polserman*. Alas poor *Melchior*! He having nothing, yet made Master of a strong Tower, did after the example of *Esdras*, signifie by Letters that his Baptisme should be put off for two years longer, untill *Africk* should bring forth another monster, that should carry hay in its horns. There were many other dreams, and some nocturnal pollutions, which they attributed to heaven & thought such as should have been written in Cedar. But it was *Melchior's* pleasure to think it a miserably happy kind of death, to die voluntarily, by pining and consuming away with hunger, thirst, and cold.

* *Yet it's like, to back their Propheeies, they extended liberty of conscience.*

A propheteſs deludes him

He deluded himself.

He voluntarily pined himself to death.

MEL-



Discipulos sic Rincke doces Baptisma negare
Sanguine carnifices et scelerata manus

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MElchior Rinck, *an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple* Thomas Scucker, *in a waking dream cut off his brother* Leonard's *head, pretending for his murther obedience to the decree of* God.

Melchior Rinck, *an Anabaptiſt.*

MELCHIOR RINCK, a moſt wonderful Enthuſiaſt, was alſo a moſt extraordinary promoter of Anabaptiſme, and among his followers celebrated the feſtivals of it. He made it his buſineſs to extoll Anabaptiſme above all others, with thoſe commendations (which certainly it wanted not) Beſides he was accounted no ordinary promoter and interpreter of dreams and viſions, which it was thought, he could not perform without the ſpecial indulgence of God the Father; nay, he arrived to that eſteem among the chiefeſt of his opinion, and became ſo abſolutely poſſeſſed of their minds, that his followers interpreted whatever was ſcattered abroad concerning dreams and viſions, to have proceeded from heavenly inſpirations from God the Father. Accordingly in *Switzerland* (to omit other particulars) at *Sangall*, even at a full Council, his diſciple *Thomas Scucker*, being rapt into an Enthuſiaſm, (his Father and mother then preſent, and his Brother *Leonard*, having by his command, caſt himſelf at his knees before him) calls for a ſword, whereupon the parents and divers others running to know what was the cauſe and meaning of ſuch an extravagant action, he bid them not be troubled at all, for there ſhould happen nothing but what ſhould be according to the will of God; Of this waking dream did they all unanimouſly expect the interpretation. The aforeſaid *Thomas* [guilty alas of too much credulity] did, in the preſence of all thoſe ſleeping-waking ſpectators cut off his own brothers head, and having forgotten the uſe of water, baptized him with his own blood, but what followed? The Magiſtrate having ſudden notice of it, & the offence being freſh and horrid, the Malefactor is dragg'd to priſon by head and ſhoulders, where he, having long conſidered his action with himſelf, profeſſed he had therein obeyed the decrees of the Divine power. Theſe things, did the unfortunate year one thouſand

He is accounted a notable Interpreter of dreams and viſions.

His diſciple Thomas Scucker, *in a waking dream cut off his Brother* Leonards *head*

He pretends (for his murther) obedience to the decree of God

Anno 1527

ſand five hundred twenty and ſeven ſee. Here men may perceive, in a moſt wicked and unjuſtifiable action, the eminent tracts of an implacable fury and madneſs; which God of his infinite goodneſs and mercy avert from theſe times.



ADAM.



Nomine qui Pastor tu Impostor moribus audis
Qui a recto teneras Tramite ducis oues

THE CONTENTS,

ADam Pastor *a derider of Pædobaptism. He revived the* Arrian *heresie. His foolish interpretation of that place,* Gen. 2. 17. *so often confuted.*

ADAM

ADAM PASTOR, a man born at a vil- Adam Pastor
lage in *Westphalia*, was one of those who with a derider of
the middle finger pointed at *Paedobaptism*; that Paedobaptism.
is to say, looked upon it with indignation, as a
thing ridiculous, being of the same opinion in that busi-
ness, as *Menno* and *Theodorus Philip*, but as to the incar-
nation of God, he was of a quite contrary judgement.
For *Menno* held, that Christ was something more wor-
thy and more divine then the seed of a woman, but
(our) *Adam* stood upon it, that he was lesse worthy *He revived*
then that of God, so that he rowsed up the *Arrian* he- *the* Arrian
resie, which had lain so long asleep, as having been but *heresie.*
too famous in the year three hundred twenty five. For
in a certain book of his, whose title was, *OF GOD'S*
MERCIE, he writ thus, *The most divine word,*
which is the main considerable in our business, is written in
the second of Gen. v. 17. The day that yee shall eat of the
fruit, ye shall die the death; *This is that word, which is* *His foolish in-*
made flesh Joh. 1. *Yea that God which is uncapable of* *terpretation of*
suffering & impassible, is made passible, and he that was *that place,*
immortal, is made mortal, for he was crucified, and died for Gen. 2 17.
our advantage. To be brief, he held that Christ was not
to be accounted any thing but the hand, the finger, or
the voice of God. But although the opinion or religion
of this (third, but most unfaithful) *Pastor Adam* wander
out of the limits of divinity, & that it seem to be an anci-
ent heresie, containing nothing in it but what is childish,
trifling, & meer foppery, & hath been confuted and *His opinion*
brought to nothing by the most religious preachers of *hath been*
the word of God, notwithstanding the barking of the *sufficiently*
viperous progeny of *Arrius* and *Servetus*; yet he hath *refuted.*
this in particular, that he would have us look narrowly
to his explication of the second of *Genesis*, which he so
commends, where he foolishly & vainly endeavours to
prove that the *prohibition there*, is the word made flesh.
This monster did not only beget this sect, but nursed
it, here are baites, allurements, and all the poisonable
charms imaginable that may cunningly seduce the best
and most innocent of men. But alas! where is the free
and indulgent promise of God of the seed of the wo-
man, which cuts the very throat of the Divel, and tyes
him

him in the straitest chains? where are his often promises to *Abraham*? to *Isaac*? to *Israel* and to his old people, confirmed by a league so solemnly made? *In thy seed all the earth shall be blessed. And thou shalt be a blessing unto me.* This seed, witness the Apostle, is none other than Christ himself, whom God without question meant. The desperate contagion of this man's Religion did *Servetus* and his adherents profess, embrace, and celebrate.

one then any Knave be-fore



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which they called *Hosanna*; with this *Hosanna* they honoured Christ; they made booths (therefore the feast was called σκηνοπηγία) in the open aire, in which they lived seven daies together, except in time of rain; weak and impotent persons were excused and exempted from these booths, which were made up of Citrine trees, Palms, Mirtles, and Willows. The next day after the feast, they compassed the Altar seven times with Palms in their hands in memory of the encompassing of *Jericho*. During the time of this feast, many bullocks were offered, as may be seen *Numb.* 29. on the last day of the feast they read the last Section of the Law, and began the first, and drew water out of the River *Siloah*, which in the Temple they delivered to the Priest, who poured it with wine on the Altar, the people singing, [*with joy shall you draw water out of the Wells of Salvation*] *Isa.* 12. 3. This feast was kept the fifteenth day of *Tisri* the seventh moneth; but *Jeroboam* kept it the fifteenth day of the eighth moneth; some think that this feast was kept as a thanksgiving to God for their Vintage, and *Plutarch* calls it Συσκοπεύειν, a bearing about of *Thyrsi*, that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of these passages see *Hospinian de orig. fest. Munster in Kalender*, and on *Leviticus*, *Fagius* on *Leviticus*, the *Thalmud tract. de tabern. Scaliger de emend. temp. Josephus in antiq. Buxtorfius*, *Tremellius*, *&c.*

Q. What were their new Moons and Feasts of Trumpets and Expiation?

Their new Moons.

A. Every new Moon was a festival among the Jews, in which as on the Sabbath people repaired to the Prophets for instruction, 2 *Kings* 4. 23. then it was not lawful to buy or sel, *Amos* 8. 4. yet the first new Moon in the beginning of their seventh moneth called *Tisri*, according to their Ecclesiastical account, but the first moneth in their civil computation, was called particularly the Feast of trumpets; for though at other Feasts they sounded trumpets, yet at this feast there was more sounding, to wit, all the day, not so much in memory of *Isaac's* deliverance from death on mount *Moriah*, nor for the Law given with sound of trumpets on mount *Sinai*; for the feast of Pentecost was instituted for

Their feast of Trumpets

for that, but for the greater solemnity of the new yeer from whence they reckoned their Sabbatical years and Jubiles, and dated all their deeds and bargains. This sounding then of trumpets was a solemn promulgation of the new year, and a preparation for the three ensuing feasts that moneth, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great feast on the two and twentieth day; but I think this was no particular feast, but the conclusion of the feast of Tabernacles. Of the Sacrifices to be offered in the new moons read *Numb* 28. 11. 15. as for those words of *David*, *Ps.* 81. 3. *blow the trumpet in the new moon*, they are most likely to be meant of the first new moon or feast of trumpets. The feast of Expiation was kept the tenth day of *Tisri*; and it was so called because the high-Priest then entred into the Oracle, to expiate his own and the peoples sins; for himself he took a young Bullock and a Ram; for the people he took a Ram for a burnt offering, and two hee-Goats for a sin-offering; the two Goats he presented at the door of the Tabernacle before the Lord; one of these (lots being cast) was sent into the wilderness this was called the Scape-Goat, upon whose head the Priest laid all the sins and evils of the people, to be carried away by the Goat into the wilderness. The other Goat was sacrificed. On this day was their great fast, *Act.* 8. 9. wherein they abstained from all kind of work and delights, so that they might not kindle fire, nor dress meat; notwithstanding thier afflicting themselves, the joyful Jubile was this day proclaimed. Of the rites used at this day by the Modern Jewes, we will speak hereafter.

Their feast of Expiation.

Q. What was their Sabbatical year and their Jubile?

A. Every seventh year was a Sabbath or rest: for then the land did rest from plowing and sowing, then poor debtors that were native Jews and nor proselytes or strangers, were released, if they were not able to pay: by this God would exercise the charity of his people to the poor, and have them rely on his providence, who gave such increase to the sixth year that it brought forth provision enough for three years: and therefore all things were this time held in common,

Jews their Sabbatical year.

and they lived as *Adam* did in Paradise, or as people in the golden age, when the earth *sponte suâ* of its own accord brought forth all things; *omnis tulit omnia tellus.* Of this years fertility see *Levit.* 25. 20. The Hebrew servants were this year to be set free, *Exod.* 21. 2. and the Law to be read publickly, *Deut.* 31. 10. The Jubilee so called from *Jobal* a Ram, because of the sounding of Rams horns at that time was instituted, *Levit.* 25. 8. for the comfort of prisoners, servants and debtors; for then all things were brought back to their former estate; and therefore perhaps it is called Jubilee from *Jobbel*, to deduce, or bring back; all lands that had been sold or morgaged, were restored to the right owners, by which means Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Christ; which is begun in this world, and consummated in that which is to come, where we shall enjoy eternal rest, and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in minde of their deliverance from the captivity of *Egypt.* As in the Sabbatical year, so likewise in this all things were common: the servant whose ear was bored, is now set free; and the slave that was sold for six years, is now dismissed, although those six years were not ended. The beasts also had had liberty to feed where they pleased. But as the Jewes did keep no Jubilee in the captivity of *Babylon*; neither have they kept any since Christ. As for their feasts of *Purim*, and dedication, or renovation, called therefore in Greek ἐγκαίνια, we will speak anon. These were all the Festivals kept by the Jewes; the three chief besides the Sabbath, were the Passeover, Pentecost, & Tabernacles in commemoration of three great benefits, without which no Society or Commonwealth can subsist, to wit, Liberty, Laws, and Defence or Protection. Now for diverse reasons God instituted so many festival days. First, because he would have his people keep

Their Jubilee.

in

in mind the benefits he bestowed on them. Secondly, to give him thanks; which they solemnly did, chiefly at Easter, by offering their first fruits; at Pentecost by offering Loaves; at the feast of Tabernacles, by sacrificing in that they had now gathered in all their fruits. Thirdly, by these festivals the love and amity of Gods people were the more preserved in their often meetings. Fourthly, & so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly Christ, the promised Messiah, was in these Feasts represented; for every sacrifice and oblation did shadow forth his death and passion, by whose blood alone, and not by the blood of Goats and Rams, we have obtained eternal redemption.

Q. *What sorts of Excommunications were used among the Jews?*

Their Excommunications of old.

A. At first they excluded the delinquent out of their Synagogues, *John* 9. 22. but not quite out of the Temple; for he might stand in the gate in time of Divine service; this censure lasted thirty days and more, if the party repented not; and if he died without repentance, he wanted the ceremonies of common burial, and a stone was laid on his coffin, signifying he deserved stoning. They had a higher degree of excommunication, which S. *Paul* calls [*a giving over to Satan*] 1 *Cor.* 5. 5. By the Greeks the party so excommunicated was called ἀφόρισμα, and such were not permitted to come neer the Temple. Curses also were denounced against them; *Hymeneus*, *Alexander*, and the incestuous person are those excommunicated. Their highest degree was *Maran-atha*, that is, the Lord cometh, 1 *Cor.* 16. signifying that the Lord was coming with vengeance against such; these were totally secluded from the people of God, which is called a cutting off from the people, and a blotting or razing of their names out of the book of life; answering to those three degrees, the Greek Church had; their ἀποσυνάγωγος. 2. Ἀνάθεμα. and 3. μεγαλοσχήμος. So the Latine had their *Abstenti*, *Excommunicati*, and *Anathemata*, the reason why God would

would have this ſtrict diſcipline uſed in his Church, is firſt, to terrifie the evil-doers. Secondly, to preſerve the ſound ſheep from being infected by the ſcabbed. Thirdly, to keep up the reputation of his Church, which otherwiſe might be ſcandalized for conniving at ſin. Fourthly, that Gods judgments may be either diverted or prevented, for he is juſt, and will not wink at ſin. Fifthly, that the excommunicate perſon by this ſeverity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by ſound of Trumpet, and ſinging of the *Levites*, who firſt by word of mouth pronounced a curſe againſt the *Samaritans*, and thoſe that eat or converſed with them; ſhewing that they ſhall never be Proſelytes in *Iſrael*, nor have any part in the reſurrection of the juſt. Then they wrote this curſe, and cauſed it to be read and pronounced in all parts of *Iſrael*.

Jews, how inſtructed by God of old.

Q. *How did God inſtruct the Jews of old?*

A. Sometimes by viſions and dreams; ſometimes by ſecret inſpiration; ſometimes by a voice from Heaven; ſometimes by *Urim* and *Thummim*, that is, light and perfection, which were the precious ſtones on the breſt-plate of the high Prieſt; but ordinarily he taught them by his word, either written by his holy Pen-men, or unwritten, namely, by Tradition; for God delivered his will this way to *Moſes*, and he to *Joſhuah*, who imparted this to the Elders, and they to the Prophets. From the Prophets the great Synagogue received theſe Traditions, till at laſt they were committed to writing, for the benefit of thoſe Jewes which dwelt in *Judea*, about the year of Chriſt, 230. This was called the *Thalmud* of *Jeruſalem*; but 500. years after Chriſt, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and civil Laws, and this is with them of no leſs authority then the Scripture. They have beſides this their *Kabbala*, which is a myſtical kind of learning, conſiſting moſt in certain letters & ſyllables, out of which they raiſe many myſtical whimſeys. The *Thalmudiſts* expect a temporal Kingdom, the *Kabbaliſts* a ſpiritual; who alſo hold that there was an inviſible world crea-

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ted 2000. years before this, because the first word in *Genesis* is *Bereshith*, and the first letter thereof is *Beth*, which stands in their Arithmetick for 2000. *R. Jonathan* compiled the *Thalmud* of *Jerusalem*; the other of *Babylon* was made up by *R. Asse*; which is divided into six Parts, sixty Books, and five hundred thirty and two Chapters. Its thought that *Ezra* delivered this *Thalmud* to *Simon* the High Priest, and he to his successors, till at last it came to old *Simeon*, (who took up Christ in his arms) and from him to his Scholar *Gamaliel*. Its most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies; but of these passages see *Galatinus de arcanis*, *Munster*, *Fagius*, *D. Kimchi*, and the *Thalmud* it self.

Q. *What maintenance did the Jews allow their Priests and Levites?*

A. Besides certain Cities and shares in their sacrifices and oblations, they allowed them the first fruits and tithes, the first fruits of the threshing floor, *Numb.* 15. 20. comprehending the first fruits in the sheaf, offered at the Passeover in the beginning of harvest; and the first fruits of loaves at Pentecost, in the end of their harvest, besides the first of their dough, *Num.* 15. 20. *Neh.* 10. 37. *Rom.* 11. 16. these first fruits were called heave or wave-offerings, because they were shaken up and down, to shew that God was Lord of Heaven and Earth; or else from hand to hand to all corners of the earth, to signifie that the whole earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod.* 13. because he spared the first born of the *Israelites*, when he smote those of *Egypt*. The firstlings of clean beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of men and unclean beasts were redeemed for five silver shekles of the Sanctuary, paid to the Priests for each of them, *Numb.* 18. 15, 16. when they carried up their first fruits to *Jerusalem*, they had a pipe playing before them, and a Bull with gilded horns, and a garland of Olive-branches on his head. As for their tithes, the husbandman according to *Scaligers* reckoning, out of 6000. bushels in one year, paid for the first and second tithe & first fruits 1121. bushels,

Their maintenance or allowance to their Priests and Levites.

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which is above a sixth part of the whole, besides the tithe of their cattel, and fruit of their trees; and so strict were the Pharisees in the payment of their tithes, that they tithed *mint, anise, & cummin, Matth.* 23. 23. out of the first tithe payed to the Levites, by the Husbandman, was payed a tith to the Priest, by the Levites. The second tithe was payed by the Husbandman, either in kine or in mony, as he pleased. This tith was not so great as the first; for if he paid 590. bushels for his first tithe, he paid but 531. for his second tithe: but this second tithe every 3d year was spent by the Husbandman at home upon the poor, and not in *Jerusalem* on the Levites. This year was called the year of tithes, *Deut.* 26. 12. and though at this day the Jews have no lands, yet they pay carefully the tenth of their encrease.

Q. *What Church government had the Jews after they were carried captive into* Babylon?

Church government in, & after the captivity of Babylon.

A. They had no setled government in *Babylon*, being then in misery and captivity; yet they had some Elders and Prophets, as may be seen in *Ezek.* 8. 1. After the captivity, they reformed all things according to King *Davids* institution; but the number of singers, doorkeepers, and other officers, came far short of the former. This government continued in some measure, till the time of *Antiochus Epiphanes*, who sold the Pontificate to *Jason* the brother of *Onias* the High-Priest: he by degrees brought in the Greek government, and so did the third brother *Menelaus*; at last it was totally subverted in the eighth year of *Antiochus*, and again restored by *Mattathias*, and more fully by *Judas*, *Jonathan*, and his brother *Simon*; in *Jonathan* the Priesthood was translated from the family of *Isadoc* to the posterity of *Joiarib*, who came of *Eleazer*. And the government held out in some sort till *Herod* the first overthrew it, by thrusting out the lawful Priests, and substituting at his pleasure unworthy men. The like was done by the Roman Governours; then were the Levites deprived of their tithes by the chief Priests. The singers were permitted by *Agrippa* the younger, to wear a linnen garment as well as the Priests; they retained then some Priests & Levites; they had also Scribes and Lawyers, who exercised Ecclesiastick Jurisdiction with the Elders of the people,

people. They had also Synagogues of their profession abroad in *Alexandria*, *Cilicia*, and other places, *Acts* 6.9. and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts* 13. 15. who did interpret the Law; they were also called Prophets, Scribes, and Lawyers: but the Government of the Jewish Church was much pestered by the Samaritans, Essens, Sadduces, and Pharisees: Nazareans who rejected the Books of *Moses*; Hemerobaptists, who washed themselves daily; and the *Herodians*, who held that *Herod* was Christ; the Essens contemned marriage, and thought themselves holier then other men, therefore called ἅγιοι, Saints, they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the sworn enemies of the *Jews*. The Pharisees were so called from Separation, for they separated themselves from other men, accounting all profane but themselves. They placed all Sanctimony in outward shews. The Sadduces, so called from Justice, denied providence, subjected all things to our will, denied the souls immortality, Angels, and the Resurrection. The Scribes perverted all by their sophistical glosses on the Law. Of these things, see *Sigonius*, *Betram*, *Josephus*, and others.

Q. *But what Church government have the Jews at this day?*

Jews, their Church-Government at this day.

A. In *Rome*, *Venice*, *Worms*, *Mentz*, *Frankford* on the Moen, *Fridburg*, *Amsterdam*, and in divers places of *Poland*, *Bohemia*, and elsewhere they have their Synagogues, where they use to pray together, and to hear the Law read. Before they come thither, they wash themselves, and scrape their shooes with an iron fastened in a wall before the Synagogue. They enter with great reverence, bowing themselves towards the Ark, where their Law is kept, and are tied to a set form of prayer, which they must read in their books; they that cannot read must hearken diligently, and say Amen, though they understand not what is read; for their Liturgy is the old Hebrew, which they generally understand not. They utter divers brief benedictions, and after them some short prayers; and because they cannot

not ſacrifice, being baniſhed from *Jeruſalem*, the place appointed for ſacrifice, therefore in ſtead thereof they read the Law concerning ſacrifices and offerings; and ſome Expoſitions thereof out of the Thalmud, which they underſtand not. They pray in particular for the rebuilding of *Jeruſalem*, and their return thither, which they dayly expect, for which they expreſs great joy and vociferation. Then they read a long prayer, collected out of the Pſalms, with ſome part out of the firſt Book of the *Chronicles*, c. 30. Then they conclude with ſinging theſe words of *Obadiah*, ver. 17. *But upon mount Sion ſhall be deliverance, and there ſhall be holineſs; and the houſe of* Jacob *ſhall poſſeſs their poſſeſſions*, &c. *And the houſe of* Eſau *ſhall be ſtubble*, &c. *And Saviours ſhall come upon mount Sion to judge the mount of* Eſau, *and the Kingdom ſhall be the Lords.* Other ſongs alſo they ſing, much to this purpoſe; and when they ſing or ſay theſe words, [*Hearken O Iſrael, the Lord our God is one God,*] they turn their heads to the four corners of the world, intimating thereby that God is every where King. There be ſome of their prayers which they are bound to ſay every day twice, ſtanding ſtrait, thinkiug that thereby they ſhall merit. But when they utter theſe words of *Iſa.* 6. 3. [*Holy, Holy, Holy Lord God of Sabbath, the Earth is full of thy glory*] they leap three times. They hold, that whoſoever doth ſpeak whileſt they are praying, ſhall eat burning coales when they are dead. After this, they utter an execrable prayer againſt all Chriſtians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces ſtill towards the Ark, like crabs going backward. They uſe alſo to go ſlowly out of the Synagogue, leſt by making haſte, they might ſeem to be weary of praying. When they mention the adoration which is given to Chriſt by Chriſtians, they ſpit on the ground in deteſtation thereof.

Q. *What circumſtances do the Jews now obſerve in praying?*

Jewes their manner of prayer.

A. They pray being girt, ſtanding upright, with their faces towards *Jeruſalem*, laying their hand on their heart, and bowing their head. They hold it a great ſin in praying, to belch, yawn, ſpit, or break wind, becauſe

cauſe they hold the Angels to be there preſent; but if any be neceſſitated to break wind, he muſt beg pardon of God, who hath made him a body ſo full of holes; he that prays muſt make no interruption, though a Serpent ſhould bite him, or the King of *Iſrael* ſpeak to him. They are bound to utter an hundred bleſſings every day. In praying they muſt not touch their naked ſkin. They hold ſneezing in prayers to be a good ſign, but breaking wind to be ominous; and they believe that whoſoever ſaith heartily Amen to their prayers, haſteneth their Redemption.

Q. *What is the time and order of their Evening prayer?* *Their times of prayer.*

A. About five in the afternoon the Door-keeper of the Synagogue with a hammer knocks at their doors, warning them to repair to Evening prayer. When they are come, they ſit down, and begin their ſervice with theſe words of the 84. Pſalm: [*Bleſſed are they that dwell in thy houſe.*] Then the Precentor, having ſaid or ſung ſome Pſalms, and half that holy prayer called *Kaddeſh*, the whole Synagogue ſaith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Joſhuah*, *Jeſh.* 7. 6. and layeth his left hand under his face, becauſe it is ſaid, *Cant.* 2. 6. *His left hand is under my head.* This the people do likewiſe, and with their faces covered, and towards the ground, they ſay the ſixth Pſalm. Having ended their Evening prayer, and pawſed a while, they begin their night prayers, which they ſhould ſay after ſupper: but becauſe it would be inconvenient to return late to the Synagogue, and many times they are drunk after ſupper, therefore before they depart they ſay ſome prayers; but if any have a quarrel with his neighbour, he takes the Liturgy-book and ſhuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. *Why do the Jews, beſide the Sabbath, keep holy the Monday and Thurſday?*

A. *Ezdras* appointed that the people ſhould meet three times in the week, to be taught the Law, becauſe in the Deſart of *Sur* the people wandered three dayes without *Jews hear the Law three times a week.*

without water, that is, say they, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacifie Gods anger for the peoples worshipping the Golden Calf on Thursday, and returned thence on Monday; therefore the devoted Jews use to fast these two days, as the Pharisee did in the Gospel.

Q. *What Ceremonies observe they about the Book of the Law?*

Their ceremonies about the Book of the Law.

A. In every Synagogue the Book of the Law is kept within a Chest; this Book is the Pentateuch, written in parchment in great Characters, and carried to and fro on two staves, fastened at each end of the parchment. Before the door of the Ark or Chest, hangs a piece of Tapestry, on which divers birds are figured, because birds were pictured upon the Ark of the Covenant. This Book is wrapt in Linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law, is sold to him that gives most, and the mony is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the Book out of the Ark into the Pulpit, then they all sing these words, *Numb.* 10 35. *Let God arise, and let his enemies be scattered, &c.* After some Anthymns are sung, one comes between the Chasan or Chief Singer, and him who bought the Office of carrying the Law, and kisses (not the parchment, for that were too great presumption) but the cloaths in which it is wrapped; then with a loud voice he blesseth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again with blessing of God for giving the true Law. Then it is elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* The Women in the mean time being in a distinct Synagogue by themselves, are not permitted to kiss the Book, nor to be there with the men, to shew what modesty ought to be there; but if he who carried the Book, should by chance stumble with it, a long fast must be enjoyned; that fall being held ominous, and a presage of great calamities. When the Book is wrapped up again within all its coverings, young and old kiss it, touching it only with

with their two fingers; and whileſt it is carried back to the Ark, they all ſing again, *Return Lord to the many thouſands of Iſrael*, Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they ſay, *The Lord preſerve my going out, and coming in, from henceforth and for ever*, Pſal. 5. 9.

Q. *What is their manner of obſerving the Sabbath at this day?*

Their manner of obſerving the Sabbath.

A. Becauſe *Moſes* commanded the Iſraelites to gather as much Manna on the ſixth day as might ſerve them alſo the ſeventh; therefore all that they eat and drink on the Sabbath, is prepared and dreſſed on the Friday; and if the ſervants work be more then they can perform before the Sabbath, their Maſters, be they never ſo great and rich, muſt help them, that the Sabbath be not broken; yet they have three Feaſts that day, one in the Evening when they begin their Reſt, the ſecond at Noon, and the third in the Evening when they conclude their Sabbath. All that day their Tables remain covered; If they do not waſh their heads, hands and feet; If they pair not their nailes, beginning at the fourth finger on the left hand, which pairings muſt not be trod upon, but either burned or buried; if they change not their cloaths; if the men cut not their beards, and the women if they comb not their heads; if they ſharp not their knives, and make every thing clean in their houſes on the Fryday, they eſteem the neglect of any of theſe circumſtances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient cuſtome, as may be ſeen in *Perſius*, *Satyr.* 5.

Herodis venere dies, unctáque feneſtra
Depoſitæ pinguem nebulam vomuere lucernæ.

Except we underſtand here by *Herod's* dayes, *Herod's* birth-day, which was carefully obſerved by the *Herodian* Sect. Now the reaſon why the women kindle the lights, is becauſe the firſt woman extinguiſhed the light and glory of man by her diſobedience. They alſo uſe to haſten their Sabbath, and to enlarge it, by adding a part of the work day, that the ſouls in Purgatory may have the more liberty and refreſhing, who all that time coole and refreſh themſelves in water, for

which cauſe the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave ſome for refrigeration of theſe ſcorched ſouls. They believe that a good and evil Angel ſtand before their Synagogues, obſerving who pray and hear moſt diligently. Theſe Angels wait upon ſuch to their houſes, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to ſhew a ſeeming content. They do not put out their lights all that day, nor muſt they ſnuff them, leſt they ſhould thereby break their Sabbath, nor muſt they that day catch a Flea, or kill a Louſe. If a *Jew* in his journey be overtaken by the Sabbath, he muſt ſtay, though in the midſt of a Field or Wood, though in danger of theeves, ſtorms, or hunger, he muſt not budge. They begin their feaſting on the Sabbath with conſecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think it not ſufficiently obſerved, except they eat and drink largly in the day time, and kiſs their wives often in the night. In their Synagogues they have read to them ſeven of their Chapters by ſeven ſeveral men, who come in at one door, and go out at another. Theſe Lectures are out of *Moſes* and the Prophets, *Act* 13.27. & 15.21. they pray for the ſouls of thoſe who have violated the Sabbath, who being in Hell, have ſo much eaſe by their prayers, as to turn from one ſide to the other. But this ſervice laſteth not above the ſixth hour, which is our noon; for by their Law they muſt neither pray nor faſt beyond this hour. If any dream of ſuch things as they count ominous, ſuch as the burning of the Law, the falling of their houſes, or teeth, they muſt faſt till the evening, and ſo they muſt faſt the next day, as a puniſhment for faſting on the Sabbath. After dinner the moſt of their diſcourſe is about their uſe-mony, and other worldly buſineſs. In the evening they repair to their Synagogues again, and thence to their third feaſt. They conclude their Sabbath with ſinging, or caterwaling rather, which they continue as long as they can, for eaſe of the defunct ſouls: And withal they pray that *Elias* would haſten his coming, even the next Sabbath if he pleaſe, that he

he might give them notice of the Meſſias his coming. Then the richer ſort lighting a torch, taking a ſilver box full of ſpices with one hand, and a cup of Wine in the other, they ſay certain bleſſings to God for the benefits of Light, Wine, Spices, and the Sabbath, and with ſome ridiculous ceremonies they end the Sabbath, and begin their week. Some waſh their eyes and face with that conſecrated wine, counting it medicinable: others ſprinkle it about their houſes againſt all Charmes, and Witchcraft. They ſmell to the ſpices, that they may not faint when one of their ſoules departeth, which it doth at the end of every Sabbath, and returneth at the beginning of the ſame, ſo that every Sabbath day they have two ſouls; beſides they think that Hell fire ſtinks in the week days, but not in the Sabbath; therefore they ſmell to the ſpices when the Sabbath is ended. They pour out ſome of their conſecrated wine on the ground, to refreſh *Core* and his complices, who live yet under the ground in fire. On the Sabbath they will not light their Candles, make their Fires, milk their Cows, ſnuff their Candles, dreſs their Meat themſelves, but have Chriſtians to do ſuch trivial things, and then they brag that they are the Lords of the world, and the Chriſtians be their ſervants.

Moderne Jews how they keep their Paſſeover.

Q. *How do the modern Jews keep their Paſſeover?*

A. The richer ſort ſpend thirty days in preparation, and buying of the pureſt wheat for their unleavened bread, with which alſo they furniſh the poorer ſort, who cannot buy. Their firſt born only faſt the Eve before. The Sabbath which immediately preceedeth the Paſſeover, is very holy among them. In this they have long Sermons concerning the Paſſeover, and uſe thereof; this they call the great Sabbath. They are very cautious in cleanſing their houſes, and waſhing their utenſils three dayes before *Eaſter*, being more carefull with the Phariſees to waſh the outſide of the platter, then to purge out the rapine and intemperance that is within. The night before the Paſſeover they take great pains to find out all the Levened bread that is in their houſes. They ſearch and ſweep every corner and Mouſe-hole for crums with wax candles; if they find none, they purpoſely fling down ſome

that they might not ſeem to have prayed and laboured in vain; All the crums they find, they lay up carefully againſt the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened bread; the corn muſt be ground three dayes before it be baked. The Mill-ſtone muſt be cleanſed from all former Meal, and ſo muſt the Cheſt that holds it. The water that is uſed, muſt be brought in conſecrated veſſels, about the going down of the Sun, covered. The Maſter of the Family muſt draw the water himſelf. The form of their unleavened cake is round, and full of holes to let in aire, leaſt it ſhould ſwell. No other ingredient is permitted in the flower, but water; About ten or eleven they dine, but ſoberly, that they may with the better appetite eat their unleavened bread in the Evening. But firſt they repair to their Synagogues, where they ſing and pray; onely the women ſtay at home to cover the tables, to hang the walls with Tapeſtry, and to expoſe their cupbords of Plate, and other riches to be ſeen, to put them in mind of that wealth which was in the Temple when it was robbed and demoliſhed. Each Maſter of the Family, if he be rich, hath his chair of ſtate, wherein he ſits like a Prince, to ſhew that they were now redeemed from the bondage of *Egypt*. The poorer ſort ſit majeſtically alſo in their ſeats.

Their manner of eating the Paſchal Lamb.

Q. *What is the manner of eating the Paſchal Lamb at home?*

A. When it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three Cakes the uppermoſt repreſenting the High Prieſt, the middle the Levite, and the lowermoſt the people of *Iſrael*; in another diſh is a roaſted leg of Lamb or Kid, with an hard egge; there is alſo a diſh of Pap or thick ſtuff, made of divers fruits with wine ſpiced, and chiefly Cinnamon, repreſenting the ſtraw and brick of *Egypt*: in another platter there are Lettice, Parſley, Ivy, Raddiſh, and ſuch like herbs; with another diſh of vinegar, to repreſent the ſowre herbs eaten heretofore with the Lamb. Every one hath his draught of wine. The middle cake is broken into two pieces; the one whereof the Maſter hides in a Napkin, to ſhew how the *Iſraelites* fled with their dough unleavened out of

of *Egypt*. Then laying hold on the other piece of cake, they ſing, *Such was the bread of affliction our Fathers eat in Egypt. Here we are now, the next year we ſhall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demand what that is, as we read *Exod.* 12. 26, 27. When the Cakes are ſet down again, they ſing a ſong of their deliverance; and drink another glaſs of Wine, leaning like Princes in their Chairs. Then ſome of the Cakes are eaten with thankſgiving, and ſome of the Herbs dipped in the Pap. And at laſt the third Cake is broken, and ſome more of the herbs are eaten.

Q. *By theſe paſſages it ſeems that the Jews do not obſerve the Paſſeover, as they were commanded by* Moſes.

Their Modern Ceremonies are Rabbinical.

A. Its true; for the moſt of their modern Ceremonies are Rabbinical rather than Moſaical. They ſay that now they are not tied to the Rites of *Moſes*, becauſe they are not in their own Land, but live amongſt profane Gentiles, for ſo they call Chriſtians. But indeed, the true cauſe why they keep not the old Paſſover, is, becauſe Chriſt our true Paſſeover is ſacrificed for us, who hath put an end to all the old Ceremonies; and it is obſervable that thoſe Jewes who now live in *Canaan*, even in *Jeruſalem*, do uſe altogether the ſame Rabbinical Rites, and do not ſacrifice at all, ſeeing Chriſt the Lamb of God, who taketh away the ſins of the world, is the only perfect and ſatisfactory Sacrifice.

Q. *What may we obſerve concerning the Jewes at this day?*

Obſervations concerning the Jews at this day.

A. That they are a blind, hard hearted, ſtiff necked people, who, as the Apoſtle ſaith, have alwayes reſiſted the Holy Ghoſt, and are given up to a reprobate ſenſe; they will not yet part with the vaile of *Moſes* which is over their eyes; who after ſo many miracles wrought by Chriſt and his Apoſtles, after the accompliſhing of all propheſies & types in him, after the finiſhing of the time preſcribed by *Daniel*, of ſeventy weeks, after ſixteen hundred years expectation of a Meſſiah, ſince the end of thoſe ſeventy weeks, after ſo many calamities which they have ſuffered for their obſtinacy and blaſphemies againſt the Son of God; after ſo many

deluſions by *Ben. Cozbah*, *David*, *Moſes*, and other falſe Prophets, who gave themſelves out to be the Meſſiah, after ſo many teſtimonies & confeſſions of their own writers that Chriſt Jeſus was the true Meſſiah, yet they will not acknowledge it, but continue ſtill in their obſtinacy and cruelty againſt Chriſt and his members; they brag themſelves to be the ſeed of *Abraham*, & glory in their ſeal of Circumciſion given to him; but if they were of *Abraham*, they would do the works of *Abraham*; they would believe with *Abraham*, who ſaw the day of Chriſt and rejoyced; they can claim no ſhare in the covenant made with *Abraham*, becauſe they deny and perſecute him who is the foundation of the Covenant; they condemn Chriſtians for making and honouring of the Image of Chriſt and of his Saints; which is not ſo much out of zeal againſt Images, for they allow the Images of the Cherubins which were in the Tabernacle and Temple, but rather out of ſpight againſt Chriſt and his Saints. They count it Idolatry to honour Chriſt in his Picture or Image, and yet they conſider not that themſelves are the greateſt Idolaters in the world, in worſhipping God according to their own fanſie, and not according to his word, which teacheth us that he is to be worſhipped in the unity of Eſſence, and Trinity of perſons, which they deny; thus they worſhip though not images, yet their own imaginations: how often have their Progenitors attempted to reeſtabliſh their antient government, but ſtill in vain, and to their own deſtruction? witneſs what they ſuffered under *Veſpaſian* and *Titus*, what under *Julian*, when by his permiſſion they began to rebuild their Temple; what under *Hadrian* when they rebelled, and attempted to ſet up their earthly Monarchy; what under *Trajan* and *Marcus Antoninus*; what under King *Philip* called *Longus* in *France*, when they poyſoned the Wells; what ſhall I ſpeak of their barbarous cruelties, & inhumane ſavageneſs under *Andrew* their Captain, in the time of *Trajan*, when they murthered many thouſands of people, eating their fleſh, wearing their ſkins, and girding themſelves with their guts yet bleeding? of theſe paſſages we may read in *Sozomen*, *Dio*, *Marcellinus*, *Paulus Æmilius*, the *French* Hiſtorian, and others; as they have ſtill been

the

the greateſt enemies that ever Chriſtianity had, ſo do they continue their hatred againſt us at this day; but being kept under, they dare not do the miſchief they would; yet they curſe us ſtill, and hold that the beſt of Chriſtians is no better then the Serpent, whoſe head deſerved to be trod upon. They think they do God good ſervice if they can cheat a Chriſtian; and they make no conſcience to forſwear themſelves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah* or book of the Law which is read in their Synagogues. Neither will they ſwear willingly, but in the Hebrew tongue; counting all other languages profane, eſpecially the Latine which they hate, becauſe the Romans and Latine Church have been their greateſt ſubduers and conquerers. They call us Gentiles, Edomites, and Devils, and Anathematiſe us daily. They will not call *Mary* the Mother of Chriſt, but in deriſion, *The Mother of him that was hanged.* They are mercileſs Extortioners, and cunning in the Art of poyſoning. Their Religion conſiſteth moſt in needleſs and ridiculous ceremonies, in Rabbinical fables, Cabaliſtical whimſies, Thalmudical Traditions, large Fringes, and Phylacteries, and in a meer outſide; whereas mercy and juſtice, and weighty things of the Law are neglected and ſlighted.

Q. May Chriſtian Princes, with a ſafe conſcience permit Jews to live within their Territories?

Jews, whether to be permitted to live among Chriſtians.

A. Yes, conditionally that they communicate not in Religion, nor marry together, nor be too familiar; and that theſe Jewes be obedient to the civil power, quiet, modeſt, diſtinguiſhed by ſome outward badge, and not to be admitted to any publick office or charge; for they have been tolerated both by the Civil and Canon Law. 2. The Jews in the old Teſtament had leave to commerce with the Gentiles. 3. We ought to permit them, upon hope we may convert ſome of them to the knwledge and love of Chriſt. 4. We ought by all means to commiſerate their condition, becauſe *to them pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the ſervice of God, and the promiſes; whoſe are the Fathers, and of whom as concerning the*

fleſh Chriſt came, &c. *Rom.* 9.4,5 we muſt conſider, *that by their fall ſalvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles, how much more their fulneſs?* Rom. 11. 12. let us not then inſult over their miſeries, *nor boaſt againſt the branches; for we are but wild Olives grafted upon them; and if God ſpared not the natural branches, take heed leaſt he alſo ſpare not thee,* Rom. 11. *For blindneſs is happened but in part upon* Iſrael, *until the fulneſs of the Gentiles do come in,* Rom. 11. And then *all Iſrael ſhall be ſaved*; that is, moſt of them according to the Scripture-phraſe; For the Angel tells *Daniel, that every one of his people ſhall be delivered, whoſe names ſhall be found in the book*, Dan. 12. 1. ſo then all the Jews before the laſt judgment ſhall be ſaved, and ſhall acknowledge Chriſt the true Meſſiah; yet not all without exception; but all whoſe names are written in the book of life; this reſtriction ſheweth, that ſome will not be ſaved. 5. By ſuffering the Jews to live amongſt us, we ſhall be the more induced to acknowledge the goodneſs of God towards us Gentiles, in receiving us to mercy, when he caſt off his own people. By this alſo we are taught to fear and tremble at Gods judgments; *becauſe for unbelief they were broken off; we ſtand by faith; let us not be too high-minded but fear; for if we continue not in his goodneſs, we ſhall alſo be cut off,* Rom. 11. Laſtly, from the Jewes we have our Scriptures; they can be our witneſſes to the Gentiles, that our Scriptures are not deviſed and compiled by us, but by our enemies; out of which Scripture, even to the great grief of the Jews, we can clearly prove that Chriſt is the true Meſſiah; therefore it is convenient that we permit them to live amongſt us.

Q. *May Chriſtian Princes permit the Jewes to exerciſe their own Religion?*

Whether to be permitted amongſt Chriſtians to exerciſe their own Religion.

A. They may, if ſo be they diſhonour not Chriſt, nor traduce or moleſt his Church: For they were better exerciſe their Religion, then turn Atheiſts; principally ſeeing they worſhip the ſame God with us, though not in the ſame manner, and read the ſame Scriptures though not in the ſame ſenſe. For this cauſe the Primitive Church, and the Imperial Laws ſuffered them;

and

and Christ himself permitted their Doctors to sit in the chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same; besides, by permitting the Jews to use their Religion without molestation, by using them curteously, they may be the sooner enduced to embrace Christ; and indeed our cruelties against them, and the wickedness of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be careful that they be not suffered to blaspheme Christ, or abuse his Church: for they are keepers of both Tables, and they do not carry the Sword in vain; they should also use all the gentle means they can, to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion; but violence must be avoided; for faith cometh by perswasion, not by compulsion; neither must their Infants be forcibly baptized against their Parents consent, but when they come to years of discretion they should cause them to be instructed in the Principles of Christianity; nor must their Parents be suffered to hinder them; but whilst they are Infants, they must not be baptized against their Parents will, because that were to take away their right of paternity, which Parents have over their Children, both by the Laws of God, of Nature, and of Nations; besides, the Children of Jews, who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the sign of the Covenant, till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the Seal thereof. Besides, the forced Baptisme of Jewish Children, would be a great scandal to Christian Religion, which would be traduced as a violent way to force Infants to receive that of which they had no knowledge nor could give their consent to; and so these Children, when they come to years of discretion, might justly repudiate that Religion, which was forced on them, when they had neither knowledge of it, nor gave consent to it.

Wherein Christians are not to communicate with Jews.

Q. *In what things must not Christians communicate with Jews?*

A. They must not eat, nor drink, nor bathe, nor cohabit

habit together, nor entertain friendſhip and familiarity, leaſt by theſe means Chriſtians ſhould be infected with their errors and ſuperſtition, or leaſt they ſhould ſeem to countenance their wicked opinions. 2. Chriſtians muſt not ſerve Jews in any kind of ſervice; for then they will brag that they are the Lords of the world, and Chriſtians their ſlaves: beſides, it is unſeemly that the children of the free-born (for ſo we are, being made free by Chriſt) ſhould ſerve the ſons of the bond-woman; for they are true Iſraelites, and the ſons of *Abraham*, who have the faith, and do the works of *Abraham*: who are Iſraelites not after the fleſh, but after the ſpirit. 3. Chriſtians muſt not employ Jews for their Phyſitians; for this were to ingage them: beſides, we know out of Hiſtories how dangerous ſuch Phyſitians have proved to Chriſtians, who by reaſon of their inveterate malice, make no conſcience to poyſon them, but rather think they are bound to do ſo. 4. Chriſtians muſt take heed how they traffick with Jews, leaſt they be cheated by them, or leaſt they partake of the ſins and ſuperſtition of the Jews, by ſelling them ſuch wares as they know they will abuſe to their ſuperſtitious worſhip. 5. Let not Chriſtians borrow mony of Jews, except they mean to be undone by them; for they have ever been, and are to this day, unconſcionable Extortioners. 6. Chriſtians ought not to read their blaſphemous books, but to ſuppreſs and burn them; for by them our bleſſed Saviour in his perſon, offices, preaching, and miracles, is highly diſhonoured, & his Church traduced: therefore Pope *Gregory* the ninth, about the year of Chriſt 1230, cauſed the *Thalmud*, in which Chriſtian Religion is ſo much blaſted, to be burned; which was performed accordingly by the Chancellor of *Paris*; and about the year 1553. Pope *Julius* the third, commanded that all the Jewiſh blaſphemous books, with both the *Thalmuds*, ſhould be ſearched out, and flung in the fire: and that their eſtates ſhould be confiſcated who did harbour or read, print or write ſuch wicked books, or bring them from forreign parts into Chriſtian Territories.

Q. *How many dayes do the* Jews *ſpend in their* Eaſter *Solemnities?*

A. Eight;

A. Eight; the two firſt, and the two laſt are wholly kept with great Ceremony, the other four are but half holy days; all this time they ſup plentifully, and drink ſtrenuouſly, till it be midnight, but they drink up four conſecrated cups of Wine, two before ſupper, and two at, or after ſupper: each of theſe cups is accompanied with a prayer, and the laſt with execrations againſt Chriſtians; at ſupper they eat the other half Cake; and keep open all night their doors and gates, as being perſwaded that then they are ſafe and ſecure from all danger, and that they are ready to entertain *Eliah*, whoſe coming they expect then. During this time they eat up the whole three Cakes mentioned before, and have divers diſputations about what work is fit to be done that time, full of ridiculous ſubtilties. If during this time they find any leaven in their houſes, they touch it not, but cover it till they burn it. Now becauſe they are not certain which is the true fourteenth day of the Moon, when they begin their Eaſter, they keep the ſecond day as ſolemnly as the firſt; and becauſe they know not the true ſeventh day, therefore leaſt they ſhould miſtake, they obſerve alſo the eighth day, after which day they bring leaven into their houſes again: the men faſt three times after, to expiate for their intemperance during the Feaſt; and for the ſpace of thirty days, they neither marry nor bath, nor cut their hair, becauſe *Rabbi Akibba* loſt by death all his Diſciples, being eighty thouſand, between Eaſter and Pentecoſt.

Jews ſpend eight days in their Eaſter ſolemnities.

Q. *How do they now obſerve their Pentecoſt?*

A. Pentecoſt, ſo called in the New Teſtament, from the fifty days between Eaſter and that feaſt; in the old Law it is called the feaſt of Harveſt, and of firſt fruits, *Exod.* 23. 16. becauſe then their Harveſt began, and the time they offered the firſt fruits of the Earth. The Jewes are very exact in numbring each week and day from Eaſter to Pentecoſt, praying continually that God would bring them home again to *Jeruſalem*, that in their own Land they might offer to him their firſt fruits as *Moſes* commanded them. They keep two holy days at Pentecoſt, becauſe they know not which is the true day. They produce their Law twice: and by five men

Their Pentecoſt.

men they read ſo much as concerneth that feſtivity. They ſtrow their Houſes, Synagogues, and Streets with graſs, fill their windows with green boughs, and wear on their heads green Garlands; to ſhew that all places about Mount *Sinai* were green, when they received the Law. They eat that day altogether white meats of milk, to ſhew the whiteneſs and ſweetneſs of the Law. They make a Cake or Pye, having ſeven Cakes in one, to ſignifie the ſeven Heavens into which God aſcended from Mount *Sinai*.

Q. *How do they keep the Feaſt of Tabernacles?*

Their feaſts of Tabernacles.

A. This third great Feaſt, which was kept anciently in Booths or Tents, made up of green boughs, in memory of the forty years peregrination in the Deſart, is now obſerved by the Jewes eight days together. The two firſt and two laſt are ſolemnly kept; the other four are but half feſtivals. They firſt repair to their Synagogues; then after ſome praying and ſinging, they run home to their Tents, but do not ſtay there all night, as their Anceſtors were wont to do. They uſe to take in one hand boughs of Palm, Olive, and Willow, and in the other a Pome-citron: then they bleſs God, and ſhake the boughs towards the four cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about it ſeven times in ſeven days, in memory of the walls of *Jericho*, encompaſſed ſeven times. Then having ſhaken the branches in their hands, they pray againſt Chriſtians. This feaſt is kept about the middle of *September*; in which month they believe ſhall be fought the great battle between *Gog* and *Magog*, in which *Gog* ſhall be ſlain, and the Jews reſtored to their own Land. About night they go abroad in the Moon-light, believing that God doth reveal to them by the ſhadows of the Moon who ſhall live or die that year, for then they begin the computation of their year. The ſhaking of the branches towards the four corners of the world, ſignifies the deſtruction of the four great Monarchies, (to wit) the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman*. They make great uſe of Citrons in this Feaſt, for they ſend ſixteen men every year into *Spain* to bring with them as many of theſe as they can: for by the Citrons, they ſay, are repreſented juſt men, who are

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as full of their good workes, as this fruit is full of ſeeds.

Q. *How do they keep their new Moons?*

Their new Moons.

A. Their new Moons are but half holy dayes with them; for in the morning they go to their Synagogues, the reſt of the day they ſpend in eating, drinking, and gaming. The day before the new Moon they uſe to faſt; when they firſt ſee Her, they utter a Benediction, and leap three times towards Her, wiſhing that their Enemies may come no neerer to hurt them, then they are able to come near and hurt Her. The women have more right to keep this day holy then the men, becauſe they would not part with their Ear-rings and Jewels towards the making of the Golden Calf; but willingly parted with them towards the building of the Temple. They give a ridiculous reaſon, why ſacrifices were commanded every new Moon; becauſe ſay they, the Moon murmured againſt God in the beginning; therefore he took her light from her, and appointed ſacrifices to expiate her crime.

Q. *Why do the Jews faſt in the Month of* Auguſt?

Faſt in Auguſt.

A. Becauſe they hold the world was made in *September*, therefore they make that month the beginning of their year; and believe, that about that time God will come to judge the world; for this cauſe they faſt and pray divers days before, & baptize themſelves in Lakes and Rivers; and where theſe are wanting, they make pits, which they fill with water; in theſe they dip themſelves over head and ears, thinking this a means to expiate their ſins; they frequent their Synagogues and Church yards, deſiring God to pardon them for the good Jews ſake who are buried there; and in the ſame they diſtribute large Alms to the poor. In ſome places there, they cauſe Roms-horns to be ſounded when they go to their Synagogues, to put the greater terrour in them, when they conſider their ſins, and the horror of Gods judgments. Their faſting ceremonies being ended, they ſhave and bathe themſelves, and begin their year with much mirth and jovialty.

Their ſolemnities in beginning the new year.

Q. *What ſolemnity uſe they in beginning their new year?*

A. Becauſe they are commanded by *Moſes*, *Lev.* 23. 24. To keep holy the firſt day of the ſeventh Month; there-

therefore they begin their Civil year from that day, which after evening prayer in their Synagogues, they initiate with a cup of Wine, wiſhing to each other a good year. The younger ſort repair to the chief Rabbi for his bleſſing, which he beſtoweth on them by prayer and impoſition of hands. Being returned home, they fall to eating, drinking, and making merry. On the Table is ſet down a Rams head, to put them in mind of that Ram which on this day was ſacrificed in *Iſaac*'s ſtead, and to ſignifie that they ſhall be the Head, and not the Tail of Chriſtians. They feed that night plentifully on fiſh and fruit. to ſhew that they will encreaſe and multiply in good works, as the fiſh do in the Sea; and that their enemies ſhall be cut off from all help, as the fruit is plucked off from the tree. In the morning they go betimes to their Synagogues to ſing and pray; the Law is taken twice out of the Ark, and ſome Leſſons read; after which, one ſoundeth a Rams horn on the Pulpit; if he ſounds clear, its a good ſign; if otherwiſe, they hold it ominous, and a ſign of a bad year. This horn-trumpet is alſo in memory of *Iſaac*'s delivery by the Ram this day, as they hold. The reſt of the day they ſpend in good cheer and mirth. After dinner they go to the waters, there to drown their ſins. If they ſee any fiſh in the water, they ſhake their cloaths, that their ſins falling upon thoſe fiſhes, may be carried away by them into the Sea, as of old they were by the ſcape-goat into the wilderneſſe. At night they feaſt again, and ſo initiate the year with two days mirth.

Their preparation for Morning-prayer.

Q. *How do they prepare themſelves for Morning-prayer?*

A. They hold it neceſſary that every Jew from the fifteenth of *June*, till Pentecoſt, ſhould riſe before day, becauſe then the nights are long; but from Pentecoſt till the fifteenth of *June*, they may riſe after day; their riſing will be the more acceptable to God, if they have weeped in the night, for with ſuch the ſtars and planets do weep; they muſt let their tears fall down their cheeks, becauſe then God is ready with his bottle to receive them; theſe tears may ſerve them for good uſe; becauſe when at any time, the enemies of *Iſrael* ſend out Edicts to deſtroy the Jews, God is ready with theſe bottles to pour them out upon theſe writings, and to blot

blot out the Edict, that the Jews may receive no hurt thereby. They hold the morning the beſt time to enter into the houſe of God, becauſe *David* ſaith, *Thou wilt hear my voice betimes in the morning*. In the evening they ſay God commands all the Gates of Heaven to be ſhut; which are guarded by certain Angels, who are ſilent till after midnight, then a great noiſe is heard in Heaven, commanding the gates to be opened: this noiſe is heard by our Cocks here below, who preſently upon this, clap their wings and crow, that men thereby may awake; then the evil ſpirits who had leave to wander up and down in the night, whilſt Heaven Gates were ſhut, loſe all power of doing hurt: as ſoon as they hear the Cock crow, they muſt ſay this prayer, as they are taught by their Rabbins; *Bleſſed be thou, O God, Lord of all the World, who haſt given ſuch underſtanding to the cock.* When they change their ſhirts, the walls and bed-poſts muſt not ſee their nakedneſſe, but they muſt change within the bed-cloaths. They muſt not in the morning put on the left ſhooe before the right; but at night they ſhould put off the left ſhooe firſt. As they are going out of their chamber in the morning, they muſt with a ſubmiſſive mind bow their head to the ground, in remembrance of the devaſtation of the temple at *Jeruſalem*; but no man muſt offer to ſay his prayers till firſt he hath eaſed himſelf at the ſtoole, and waſhed his hands, becauſe upon them evil ſpirits ſit in the night-time; and his face alſo, becauſe it was made after the Image of God; but they muſt be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are eaſing of themſelves, they muſt not then think of God, or of his Law, for that will ſhorten their life, as their Rabbins ſay. If any man touch his eye in the morning with unwaſhed hands, he ſhall be blind; if his ears, deaf; if his noſtrils, they ſhall ſtill be dropping; if his mouth, it ſhall ſtink; if any part of his ſkin, it ſhall be ſcabbed; they muſt not preſume to pray but in their four corner'd cloak, from which hangs certain borders, laces, or Phylacteries, which they call *Zizim*; they muſt alſo have their *Tephillin* tied to their heads and hands; theſe are ſcrowls or bundles of prayers;

ers; but of these and many more of their superstitious ceremonies, see *Buxtorfius* in *Synagoga Judaica*.

Q. *How do they prepare themselves for the feast of Reconciliation?*

The feast of Reconciliation, and ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid a Hen. After some impertinent sentences pronounced out of Scripture, each one whirls the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: His guts are cast upon the top of the house, that the Ravens may carry them away, and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hebrew word *Gheber* signifieth a man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this, they go to the Church-yard, confesse their sins, and give to the poor the price of their Cocks, because of old they used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in the Synagogue, where, in the evening they meet and reconcile themselves to each other, where hath been any offence; he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; & thinks himself acquitted in seeking for that the other hath refused. If the party wronged die, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault; they confesse also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilst he is confessing and beating of his breast, receiveth thirty nine stripes on the back, of his fellow with a leather thong, whom he repays in the like manner. Having done, they return home, and make merry with their roasted Cocks and Hens. Over their cloathes they put on a white shirt or surplice, to shew that now they are white, and pure from sin.

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Q. *What other ceremonies uſe they in the feaſt of reconciliation?*

A. The ninth day the men in the Synagogues, the women at home, about evening, light wax candles, over which they pray, ſtretching out their hands towards the light; which if they burn clear, they take it for a good ſign that their ſins are pardoned, and that they ſhall be happy: if the lights be dim, or the wax melt, its ominous. Then they faſt, goe bare-footed, abſtain from oyl, bathing, and carnal copulation: they ſpend much of the night in ſinging and praying, and moſt of the next day, while the Prieſt extendeth his hands to bleſs them, they all lay their hands on their faces, as not daring to look on thoſe ſanctified hands of the Prieſt. At this time they faſt 48. hours together, and ſome have been obſerved to ſtand upright and pray above 24. hours without intermiſſion. Some write that they uſe at this time to bribe Satan, that he may not accuſe them for their ſins.

Q. *what ceremonies uſe they when they have read over the law?*

A. They divide the Pentateuch into 52. Sections, according to the 52. Sabbaths of the year. The laſt Leſſon, which falls out on that day that immediately follows the feaſt of Tabernacles, about the 23. of *September*, is accompanied with ſinging, and the Prieſts dancing. All the books are this day brought out of the Ark with dancing about it; in the interim, whileſt the books are out of the Ark, a candle burns within it, to ſhew that the Law is a Light. In the Synagogue they fling Nuts, Pears, and other fruit to the Youth, who, in ſcrabling for the ſame, fall oftentimes together by the ears. That day their Eccleſiaſtick Offices are propoſed to ſale, which occaſioneth much ſtrife and malice among them. The mony raiſed on the Offices, is for the repair of their Synagogues, and relief of the poor. At laſt they conclude all with good cheer and wine at ſupper, and are merry, if while the Law was carried about, he did not ſtumble that carried it, for that is held very ominous. *Their Rites after the Law is read over.*

Q. *What are theſe Church offices which they ſell yearly?*

A. Firſt, the Office of lighting the candles. Secondly, of furniſhing the conſecrated Wine, which is ſpent in their Sabbaths, and other Feſtivals. Thirdly, the Office of *Church Offices ſold among the Jews.*

fice of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the ſaid Book. Fifthly, of touching the ſacred ſtaves on which the Book of Parchment is rowled. Young men are greedy of this office, becauſe they think the touching of theſe ſtaves will prolong their life. Sixthly, the Office of reading the Law. And ſeventhly, of ſupplying his place who is negligent in his Office.

Q. *Why do they keep the Feaſt of Dedication?*

The Feaſt of Dedication.

A. They keep it in memory of *Judas Macchabæus*, who dedicated the Temple the 25. of *November*. After it had been poſſeſſed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this Feaſt ſhould be kept yearly for eight days together. At that firſt Dedication was found a ſmall veſſel of Conſecrated oyl; which of it ſelf was not ſufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight days. Now this Feaſt conſiſteth in drinking and gormandiſing, and in pompous ſuperſtition about their lights. Yet Chriſt honoured this feaſt with his preſence, *John* 10. 22. not to countenance the abuſes thereof, but the inſtitution it ſelf; for all places ſet apart for the ſervice of God, ought to be conſecrated and dedicated to him by prayer and decent ceremonies; therefore *Moſes* dedicated the Tabernacle to God, and *Solomon* the Temple with great ſolemnity and prayers; when the Temple was rebuilt, after the peoples return from *Babylon* it was dedicated againe; and now the third time it was dedicated, when it was profaned by *Antiochus*. Theſe ſecond Dedications are called ἐγκαίνια, that is, Renovations. The Temple was alſo newly conſecrated or dedicated under *Ezechia*, after it had been profaned by *Achaz*, 2 *Chron.* 29. The Prieſts and Levites ſpent eight days in this dedication.

Q. *What is their feaſt of* Purim?

The Feaſt of Purim.

A. That is of Lots; for *Haman* by lot had appointed the Jews to be Maſſacred all through the *Perſian* Kingdome in one day, to wit, the thirteenth day of the twelfth Moneth, which is *Adar* or *February*; but the Plotters were Maſſacred themſelves by the Jewes the ſame day. For at *Suſa*, *Haman* with his ten Sons, and

five hundred men more were ſlain, and three hundred the day after: and on the ſame day through the reſt of *Aſſuerus* his Dominions were ſlain by the Jewes 75000. So becauſe this day they deſtroyed their Enemies, and the next day reſted themſelves; therefore at this feaſt they keep two holy days, or rather days for *Bacchus*. In their Synagogues they ſet up lights in the night time, and the whole Book of *Eſther* is read. As often as they hear the name of *Haman*, they keep a cruel noiſe, and ſtamping with their feet. They read all that paſſage of the death of *Haman*'s Sons at one breath, to ſignifie the ſuddenneſſe of that death. Theſe two dayes are ſpent in ſinging, playing, eating and drinking. The men wear womens apparel, and the women mens, againſt the Law of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry alſo, the richer ſort furniſh them with meat and drink; and ſo with this riotous *Bacchanal*, they conclude their Anniverſary Feaſt; for this is the laſt of the year, having none between this and *Eaſter*.

Q. *What Faſting days do the Jews obſerve now?*

Their Faſts.

A. They keep the four Faſts mentioned by *Zachary*, chap. 8. 19. to wit, that of the tenth Moneth, on the tenth of *December*, in memory of *Jeruſalem* beſieged that day by *Nebuchadnezzar*. Secondly, they faſt the ſeventeenth day of the fourth Month, or *June*, in memory of the two Tables of the Law broken, for the loſs of their daily ſacrifice; for burning of the Law; for ſetting up Idolatry in the Temple; for beſieging *Jeruſalem* the ſecond time, and for breaking down the walls thereof. They count the days from this, till the ninth of the next moneth all unlucky; ſo that they avoid all great buſineſs; and School-Maſters during that time will not beat their Scholars. Thirdly, they faſt the ninth day of the fifth moneth, or *July*, becauſe then the Temple was burned; therefore they go bare-foot, ſit on the ground, read *Jeremiahs* lamentations, and in the Church yards among the dead they bewail the loſs of *Jeruſalem*. From the firſt till the tenth of this month, they abſtain from fleſh, wine, ſhaving, bathing, marrying, and pleading, and from all kind of delights. Fourthly, they faſt the third day of *September*, becauſe *Gedaliah*, Gover-

nor of those Jews that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. and 41. Besides these fasts, they have others, but not so generally observed; for some of their precisier sort fast every Monday and Thursday. Some fast the tenth of *March*, because *Miriam* died that day, and the people wanted water in the Desart. Some fast the tenth of *April*, for the death of *Eli*, and his two Sons, and the loss of the Ark. Some fast the eighteenth of this month, for the death of *Samuel*. At *Jerusalem* the Jews used yeerly to fast in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters. This fast was observed the eighth day of *Tebeth* or *December*, and was a day of much heavinesse among them; which must proceed from their pride or envy, or to much superstition; disdaining that their Law should be imparted to the Gentiles, and that this translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowful; as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and not any passage that is joyful, such as their delivery from *Egyptian* slavery, or *Haman*'s tyranny. The only fast that God commanded, was that upon the day of Expiation: other fasts were enjoyned by the Prince upon emergent occasions; as the fast commanded by *Jehosaphat*, by *Joachim* and other Princes. Divers other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Their Marriages.

Q. *What is the manner of their Marriages?*

A. They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloth, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glass full of wine, over which he pronounceth a blessing, praising God for this Conjunction, and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom his gold ring, and askes of the standers by if it be good, and worth the

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mony given for it, and ſo puts it upon one of the Brides fingers: then are the marriage writings read openly: Then the Rabbi takes another glaſs of Wine, over which he prayeth, and preſents it to the married couple to be taſted; but the Bridegroom takes the glaſs and daſhes it againſt the wall, in memory of the deſtruction of *Jeruſalem*; and for the ſame cauſe in ſome places aſhes are put on the Bridegrooms head; ſo the Bride in ſign of ſorrow, puts on a black cloak, and the Brideman a black hood; they are married in the open Aire, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies uſed before and after marriage, are not to our purpoſe, as not being Eccleſiaſtical. But we muſt know that beſides the principal Wife, they have others that are ſubordinate, which we may call Concubines, who have not the command of the family, nor gifts or preſents from the Husband, as *Rebecca* had from *Iſaac*, nor matrimonial writings, as the chief Wife hath; nor may their children inherit, but receive gifts only; thus *Abraham* dealt with the ſons of his Concubines, *Gen.* 25. Their cuſtome alſo is firſt to be contracted, and after ſome ſpace of time to be married; which contract was confirmed either by writing, or by a piece of mony, or by copulation; but this laſt was puniſhable. Their Marriages are accompanied with bleſſings and praiſes; therefore if they are married within doors, that houſe is called *Beth-Hillulim*, the houſe of prayſes.

Q. *How do they make their Bills of Divorce at this day?*

The Bills of Divorce.

A. After the ſame manner that they did in the time of Chriſt; when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witneſſes, who ſubſcribe and ſeal the ſame, whereby he gives her free power to go whither ſhe will and to diſpoſe of her ſelf as ſhe pleaſeth; but ſhe muſt not marry again till after ninety days, that it may be known whether ſhe be with child or not; the Woman alſo might give a Bill of Divorce to her Husband, of which our Saviour ſpeaketh, *Mark* 10. 12. and withal ſheweth that ſuch Bills of Divorce were not commanded, but

tolerated by *Moſes* for the hardneſſe of their hearts; and tells them plainly, that whoſoever puts away his wife, and marries another, commits adultery, and ſo doth ſhe if ſhe marries another, *Matth.* 5. 31. *Peter Martyr* on 1 *Corinth.* 7. 10. is miſtaken when he ſaith, that there is never any mention in Scripture, that the woman gave a Bill of Divorce to her Huſband; but our Saviour tells us, that if the woman put away her Huſband and marry another, ſhe commits adultery; but the man and woman could not put away one another without a Bill of Divorce, and that before witneſſes.

Q. *After what manner is the Wife ſeparated from her deceaſed Husbands brother?*

Their ſeparation of the wife from the deceaſed Huſbands brother.

A. The Widow with five witneſſes repairs to the chief Rabbi, who askes her certain queſtions, as whether her Husband hath been dead three months, whether his brother be a ſingle man, whether the man preſent be her Husbands full brother, what age they are of; and whether they think themſelves fit for procreation? Then he asks of the woman if ſhe be faſting, for otherwiſe ſhe muſt not ſpit in his face. Then he asks of the man, if the woman preſent were his brothers Wife, if he will marry her, or ſuffer his ſhooe to be pulled off. If he ſay he will not marry, then a ſhooe is brought, and put upon his right foot being bare; then the woman comes, ſaying, this my brother in Law refuſeth to raiſe up ſeed to his brother, and ſo bowing her ſelf, pulls of his ſhooe, and ſpits in his face; ſaying, ſo ſhall it be to him that will not build up his brothers houſe; and thus they are parted.

Q. *What is the manner of Circumciſing their Children?*

Their Circumciſion and Rites thereof.

A. The child is firſt waſhed, and layed in clean linnen; for if he be foul, or defile himſelf while he is Circumciſed, the Mohel or Circumciſer is to ſuſpend or interrupt his prayer, till he be waſhed again. In the morning of the eighth day, the God-father ſeateth himſelf down in a ſeat placed near the Ark, and the Mohel near him. Twelve wax candles are brought in, to repreſent the twelve Tribes. Then two cups of red wine, the circumciſing knife, with two diſhes; the one of ſand, the other of ſand. When the Child is brought to the

door by the women, the Congregation riſeth up, the God-father takes the Child and ſits down in his ſeat. There is alſo a ſeat prepared for *Eliah*,, whoſe coming they expect at the circumciſion. The Child is then named, and uſually by the name of ſome of his Anceſtors; ſo that *Luk.* 1. 61. it was wondred at, that *Zacharie* ſhould name his Son *John*, ſeeing none of his kindred was named with this name. The eighth day was ſo ſtrictly obſerved, that if it fell on the Sabbath, the Child was then Circumciſed; not ſooner, leſt God ſhould be thought to be tied to the Sacrament, and becauſe the child the firſt ſeven days after the birth was held legally unclean, and yet remaining in his blood, *Levit.* 12. 2, 3. and 22. 27. nor later, leaſt the parents ſhould be longer withheld from the comfort of the Sacrament. The Penalty of contempt or neglect of Circumciſion was *a cutting off from the people*, *Gen.* 17. 14. that is, by Excommunication, or bodily death of the Parents. Therefore God would have killed *Moſes* for not Circumciſing his Son; or elſe by the death of the Son himſelf, when he comes to years of diſcretion, if he be not circumciſed either by himſelf, or by his parents, or by the Judges.

Q. *How doth the Mohel cut off the foreskin?*

A. He firſt rubs it, that it may be the leſs ſenſible, then bleſſeth God for the Covenant of Circumciſion, and withal cuts off the fore-part of the ſkin, and flings it into the Sand, in memory of that promiſe, *Gen.* 32. 12. *I will make thee as the ſand of the Sea*; then he ſpits ſome red Wine on the wound, and waſheth it, and ſome alſo on the Childs face, if he faint, and taketh the bleeding member into his mouth, and ſucks the blood from it, which he ſpits into the other cup of wine. Then he tears off the remaining ſkin with his ſharp-pointed nails, and layeth the clouts dipt in Oyl in the wound, and bindeth them. Then he bleſſeth God again, and the God-father takes the other cup of wine, and prayeth for the Child. And the Mohel moiſtneth the Childs lips with wine and his own blood, and prayeth again. If the Child be ſick on the eight day, his Circumciſion is deferred till he recover. If he die before the eighth day, he is circumciſed at the grave, but without prayers.

Q. *How do they redeem their first-born?*

How they redeem their first born.

A. When the Child is one and thirty dayes old, he is set upon a Table by the Father, before the Priest, with as much money as two Dollers and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, whether he esteems more of his mony, or of his Child; he answers, of his child; then the Priest takes the money and layeth it on the Childs head, and pronounceth that he being the first born, and presented before the Lord, is now redeemed: if before this time the Father dies, then the Mother signifieth by a scroll about the childs neck, that he is the first born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the parents stand no more charged with his sins, but he must himself bear his own burthen.

Q. *What duty is performed to the sick?*

Their duty to the sick.

A. The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich: They exhort them to be constant in their faith, especially they must believe that their Messias is yet to come; therefore must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

Q. *How do they use their dead?*

Their ceremonies about the dead.

A. When the party dieth, his kindred tear off a little piece of their garments, because *Jacob* tore his garments when he heard of *Joseph*'s death. They mourn also seven days, because *Joseph* did so for his father. All the water in the house they pour out into the streets. They cover his face, and bow his thumb, that it resembleth the Hebrew Shaddai, that so they may terrifie Satan from coming near the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egg; and cloath him with the white surplice he wore on the day of Reconciliation, and then they Coffin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow

should

ſhould be now caſt out of that houſe. In the Church-yard a prayer or two is ſaid; then the Corps is buried, the next of kin caſteth in the firſt earth. In their return they caſt graſs over their heads; either to ſignifie their frailty and mortality, *For all fleſh is graſs*, or elſe their hope of the Reſurrection. When they enter the Synagogue, they ſkip to and fro, and change their ſeat ſeven times. The Mourners go bare-foot ſeven days; abſtain from wine and fleſh, except on Sabbaths and Feſtivals. They bathe not in 33. days, nor pair their nails. They burn candles for ſeven days together, thinking that the departed ſouls return to the place where they left the body, and bewail the loſs thereof. They believe that no Jew can be partaker of the Reſurrection, who is buried out of *Canaan*, except God through hollow paſſages of the earth convey his body thither; grounding this conceit upon *Jacob*'s deſire to *Joſeph* that he ſhould bury him in *Canaan*, and not in *Egypt*. They borrowed divers Gentile cuſtoms in their Funerals, as cutting or tearing their ſkin, hiring of women to ſing, and minſtrils to play; alſo ſhaving, going bare-footed, and bare-headed, with duſt on their heads, waſhing, anointing, and embalming, beſides beautifying of their Sepulchres, and adding of Epitaphs, &c. they uſed alſo burning of the dead, as may be ſeen in 1 *Sam.* 31. 12. & *Amos* 6. 10. they bury apart by themſelves, and not with thoſe of another Religion. Their common Epitaph is, *Let his ſoul be in the bundle of life, with the reſt of the juſt, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpoſe. Of which ſee *Munſter*, *Buxtorfius*, *Margarita*, *Galatin*, *Hoſpinian*, *Fagius*, D. *Kimchi*, *Aben Eſra*, &c.

The

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SECT. II.

Quest.

What kind of Religious, or rather Superstition Government was there among the ancient Babylonians?

Babylonians, *their ancient Religion.*

Answ. They had their Priests, called *Chaldeans*, and *Magi*, who were much addicted to Astrology and Divination, and had their Schools for education of the Youth in this knowledge. They worshipped divers gods, or Idols rather; the two chief were *Belus*, or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Astaroth*, or *Astarte*, by which *Juno* was understood. They were bound also, by their superstitious discipline, to worship the Sun; and so was the King to offer to him

him every day a white horſe richly furniſhed. They worſhipped alſo the Fire, under the name of *Nego*; and the Earth, by the name of *Shaca*. To this Goddeſſe they kept a Feaſt for five days in *Babylon*, where, during that time, the Servants were Maſters, and the Maſters Servants. They worſhipped alſo *Venus*; for maintaining of whoſe ſervice, the women proſtituted themſelves to ſtrangers, and received much mony thereby; to this purpoſe they ſate and expoſed themſelves at the Temple of *Venus*, which they call *Militta*. Their Prieſts uſed to have their Proceſſions, and to carry their Idols on their ſhoulders, the people before and behind worſhipping. The Prieſts alſo were uſed to ſhave their heads and beards, and to ſtand in their Temple with Axes, Scepters, and other Weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the firſt Idolater, who after the death of his Father *Belus*, ſet up his Image, and cauſed it to be adored with divine honors here at *Babylon*, and in the reſt of his dominions. Thus we ſee that the making of Images, and the worſhipping of them, was the invention of the Gentiles; for indeed they were men whom the *Pagans* affirmed to be gods; and every one according to his merits and magnificence, began after his death to be worſhipped by his friends; but at length, by the perſwaſion of evil ſpirits, they eſteemed thoſe whoſe memories they honoured, to be leſſer gods; this opinion and idolatry was fomented by the Poets; and not only a prepoſterous love, and a vain admiration of the worth and merits of dead men brought in idolatry, but likewiſe *Deiſidæmonia*, or a fooliſh and prepoſterous fear; *primus in orbe Deos fecit timor*; for the Gentiles did fear their Religion would be in vain, if they did not ſee that which they worſhipped; they would therefore rather worſhip ſtocks and ſtones, then an inviſible Deity; but it is ridiculous, ſaith *Seneca*, *Genu poſito ſimulacha adorare & ſupplicare; fabros vero qui illa fecerunt contemnere*; to worſhip and admire the image, and to ſlight the Image-maker; whereas the Artificer deſerves more honour then the Art. Againſt this madneſſe the Prophet *Iſaiah* ſpeaketh, *chap.* 44. *men cut down trees, rinde them, burn a part*

The making worſhipping of Images, and bringing in Idolatry.